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Anecdota Oxoniensia

LIVES OF SAINTS

FROM

THE BOOK OF LISMORE

EDITED

WITH A TRANSLATION, NOTES, AND INDICES

BY

WHITLEY STOKES, D.C.L.

Oxford

AT THE CLARENDON PRESS

1890

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London
HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.

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PREFACE.

THE chief contents of this volume are the text and translation of the nine Lives of ancient Irish saints contained in the so-called *Book of Lismore*, a manuscript which now belongs to the Duke of Devonshire, and is kept in Lismore Castle, Co. Waterford. There, in 1814, it was found in a walled-up passage by some workmen engaged in repairing the castle. It was lying, along with a crozier, in a wooden box. 'The MS.' (says O'Curry) 'had suffered much from damp, and the back, front and top margin had been gnawed in several places by rats or mice.' Of its previous history we only know that on the 20th June, 1629, it was in Timoleague Abbey, in the hands of Michael O'Clery, one of the Four Masters.

This manuscript has been noticed by Windele[1], O'Curry[2], Mr. Gilbert[3], Sir Henry Yule[4], and Professor d'Arbois de Jubainville[5]; and one of the two modern copies of part of it, belonging to the library of the Royal Irish Academy, has been noticed by Dr. Todd[6]. But all these notices are so meagre, that they give no adequate idea of the nature and variety of its contents. The following description, though very incomplete, may serve to fill the gap till the codex is catalogued by some better scholar and palaeographer than the present writer.

I. DESCRIPTION OF THE MANUSCRIPT.

The *Book of Lismore* was compiled from the lost Book of Monasterboice and other manuscripts, in the latter half of the fifteenth century, for Finghin mac Carthaigh Riabhach and his wife Catherine, daughter of Thomas, eighth earl of Desmond. Hence it is sometimes called *The Book of Mac Carthy Reagh*. It is written in double columns on 197 leaves of

[1] *Journal of the Kilkenny, etc. Archaeological Association*, New Series, vol. i (1858), pp. 370–378.

[2] *Lectures on the MS. materials of Ancient Irish History*. Dublin, 1861, pp. 196–200.

[3] *Facsimiles of National Manuscripts of Ireland*, Part III, Introduction, p. xvii.

[4] *The Book of Ser Marco Polo*, second edition, vol. I, Introduction, p. 100.

[5] *Essai d'un Catalogue de la Littérature épique de l'Irlande*, Introduction, c.

[6] *Proceedings of the Royal Irish Academy*, vol. i. pp. 449, 450. O'Curry's copy comprises (he says) 131 folios.

vellum, 15½ inches by 10½ inches. There are on an average forty lines in each column.

The only ornaments are the initial letters with which some of the pieces commence. These letters exhibit the Celtic interlacement, but have no colour, except in two or three cases, where they have been reddened by an unskilful, and apparently modern, hand.

The handwritings of three scribes can be distinguished: one of whom was a friar named O'Buagachain, another calls himself Aonghus O'Callaid.

All of them were more or less careless and ignorant. They often omit marks of aspiration, sometimes even words. They constantly write *gh* for *dh* and *dh* for *gh*[1]. So they write *mh* for *bh* and *bh* for *mh*. They use the digraph *fh* not only for the aspirated *f* (*ḟ*), but for the medialized *f* (*bh-f*). They use the digraph *ts*, not only for the eclipsing *t* (*t-ṡ*), but for the aspirated *s* (*ṡ*).

The manuscript has lost at least thirty-six leaves, and of those that remain, many are more or less illegible owing to fading, damp, or the re-writing of an ignorant person called O'Floinn, in whose hands part of the book appears to have been in the year 1816.

The contents of the remaining folios are as follows:—

fo. 1 a, col. 1 (old foliation .f. xxxu.). Beginning of an Irish homily on the Life of S. Patrick, printed infra, pp. 1–19.

fo. 2 a, 2 b. A misplaced fragment of the historical piece called *Dígal fola Crist*, 'Revenge for Christ's blood,' which is founded partly on Josephus' account of the destruction of Jerusalem by Titus, and corresponds with the mediaeval French *Vengeance du Sauveur*[2]. Of this piece there are perfect copies in Laud 610, ff. 18 b, 1—22 b, 2, and in the *Lebar Brecc*, p. 150, col. 2, l. 54—p. 157 b, l. 29: others, apparently, in the Book of Fermoy, 44 a[3], and the Bibliothèque Nationale, Celt. et B. 1, fo. 90 a, 2; and an

[1] In one instance—*aghaidh* for Old Irish *adaig*, 'night'—both these blunders are made in the same word.

[2] See as to this, *Revue critique*, 1882, i. 346: *Romania*, xvi. 56, and G. Paris, *La Littérature Française au moyen Age*, § 140.

[3] See Dr. Todd's account of this MS. in the *Proceedings of the Royal Irish Academy. Irish MSS. Series*, 1870, pp. 1–65.

imperfect copy in Egerton 91, fo. 63 b, 2. The Lismore fragment is equal to LB., 156a, l. 62—157 b, l. 29, and begins thus:

[Ar ba ferr leo a thinud oltas bethugud n]a n-Iud*aide* de, ar daigh *co n*-eiplitis do gorta, áir ba he mían na c*rechaire* Romhanda gu (n-)eplitis na hIud*aidi* uile do ghorta, air ba (to)irrs*ech* iat ica marb*ad*.

For rather than that the Jews should be fed by it, they preferred that it should vanish, so they might die of hunger: for this was the desire of the Roman raiders, that all the Jews might die of hunger, for they were sorrowful at killing them.

fos. 3, 4 (old foliation, .f. xxxui and .f. xxxuii). Continuation from fo. 1 of the Homily on S. Patrick.

Two leaves are here lost.

fos. 5, 6 and 7 a. The remainder of the Homily on S. Patrick. Fo. 6 a is numbered in an old hand xxxxi.

fos. 7 b–11 a, 1. Homily on the life of S. Colomb cille, printed infra, pp. 20–33. Folio 8 a is numbered in an old hand xxxxiii.

fos. 11 a, 2 (old foliation xxxxui)–16 b, 2. Homily on St. Brigit, with the hymn *Brigit bé bithmaith* and the preface thereto. Printed infra, pp. 34–53. Folio 12 a is numbered in an old hand xxxxuii.

fo. 17 a, 1–23 a, 1. Homily on S. Senán son of Geirgenn. Printed infra, pp. 54–74.

fo. 23 a, 2. Life of S. Findén of Clonard. Printed infra, pp. 75–83.

fo. 25 b, 2–30 a, 2. Life of S. Finnchua of Brí Gobann (now Brigown). Printed infra, pp. 84–98. At the end is the following scribe's note: In b*r*ath*air* oBuagachain rosc*r*ibh an betha so as L*eabhur* Main*estrech* B*uiti* 'the friar O'Buagachain wrote this Life from the Book of Monasterboice.' Folios 27 a and 28 a are respectively numbered in an old hand lxii and lxiii.

fo. 31 b–35 a, 1. Homily on S. Brenainn son of Finnlugh. Printed infra, pp. 99–116.

fo. 35 a, 2–39 b, 2. Homily on S. Ciarán of Clonmacnois. Printed infra, pp. 117–134. At the end is a note in the handwriting of O'Buagachain, complaining of the MS. which he was copying.

fo. 39 b, 2, l. 10. Two short prose pieces and a poem in eleven quatrains, printed infra, pp. 135, 136.

fo. 40 a, 1–42 b, 1. Homily on S. Mochua of Balla. Printed infra, pp. 137–146.

fo. 42 b, 1. A story entitled Sgela an t*r*ir m*ac* cleir*ech* annso sis, 'Tidings

of the three young clerics here below.' This legend is also found in the *Book of Leinster*, p. 283, whence it has been published, with a French translation and notes, by M. Henri Gaidoz in *Mélusine*, t. iv. cols. 6–11. The Lismore copy furnishes some various readings, and runs thus:

Triar maccleirech di fhearuibh Eirenn dochotar dia n-ailithre. Ba dicra 7 bá cridheachair docos. Ni rucad ann do lon for muir acht teora bairgen (*sic*)

Three young clerics, of the men of Ireland, went on their pilgrimage. It was fervently and heartily they went. There was no provision taken to sea save three cakes.

'Beratsa in caitín,' ar fear dhíibh. O rosiactadar formnai na fairce immorro, 'a n-ainm Crist, tra,' or iat, 'leicium ar raimh isin mhuir uann 7 fo[n]certam il-leth ar Tigerna.' Doronat[h] on. Ni bá cian iarum la furtacht Crist condatrala docum n-indsi áilli: condath n-imdha inde, usci imdhai. 'Denam tra eclais for lar ar n-indsi.' Doghniat on. Teit in caitin uadhaibh. Dos-srengai bratan fireisc dhoibh conice teora bratana cecha tratha. 'A Dé,' or iat, 'ni hailitre ar n-ailitre ifechtsa. Tucsam lon linn, ar caitin diar n-airbiathad. As diic ifechtsa, tomhailt a urthoraidh. [Ni chaithfem torad in caitt.'] Batar se trath iarsin cen tuara, cein cu tainic timtireacht o Crist cu mbui forsin altoir .i. lethbairghiun cruithneachta cech fir 7 orda eisc. 'Maith tra, findadh cach duris dia madh[1] don fhir ardon-biatha.'

'I will bring the little cat,' says one of them. Now when they reached the shoulders of the main, 'In Christ's name,' say they, 'let us cast away our oars into the sea, and throw ourselves on the mercy of our Lord.' This was done. Not long afterwards they came with Christ's help to a beautiful island. Plenty of firewood was therein, plenty of water. 'Let us build a church in the midst of our island.' This they do. The little cat goes from them. It draws to them a veritable salmon, up to three salmons for every (canonical) hour. 'O God,' say they, 'our pilgrimage is no pilgrimage now! We have brought provision with us, our cat to feed us. It is sad now to eat his catching. We will not partake of the cat's produce.' Thereafter they abode for six watches without food, until a message came from Christ that (some) was on the altar, to wit, half a cake of wheat for each man, and a piece of fish. 'Well, then, let each of us make known his work for Him who feeds us.'

'Gebatsa cetamus,' ar fer dibh, 'na tri .L. cech dia, la ceileabhrad mo trath 7 la hoifrenn.'

'I will sing, first,' says one of them, 'the three fifties[2] every day, with celebrating my hours and with mass.'

'Gebhutsa didiu,' or araili, 'na tri .L. urnaigthi, la ceileabrad mo trath 7 la hoifreann cech lái.'

'I will sing, then,' says another, 'the thrice fifty prayers, with celebrating my hours and with mass every day.'

'Gebutsa,' or in treas fer, '.LLL[3]. Imnum

'I will sing,' says the third man, 'a hundred

[1] The Book of Lismore is here corrupt. Read, with LL., Maith, tra, finnad cách úaind a mod.

[2] i.e. the 150 psalms.

[3] MS. inserts *do*.

dicat[1] (cech dia), la ceileabr*ad* mu t*r*ath 7 la hoif*r*iunn.'

Dognit*er* on t*r*a f*r*ia re[2] fhoda. Marb iarumh in tres fer. Rogabadh a ecnairc 7 rohadn*acht*.

[42 b. 2.] 'Maith, t*r*a,' or siat, 'na tesbhadh ní don urd cetna isin[3] ecl*a*is. Rannam ed*r*ainn ord ar [co]cele' .i. fer na t*r*i .L. [salm] is é atbath ann. Rannaid et*a*r*r*a modh in tres fir.

Nir'bo cian iar*um* cu mba marb araili. Adhlaict*er* [side da*no* .i.] fer na tri .L. urn*aigth*i. Trumai-di[4] lasin æinf*er* di*diu*: ba soethar mor dosom na .LLL. salm 7 na .LLL. urn*aigth*i 7 na .LLL. Imnum dicat, lasna t*r*i hoifreannaib ce*ch* dia 7 la ceileabhradh na trath. 'Fir,' or seisium, 'moo serc na deisi ucut la a Tig*er*na innusa: f*or*roces[5] chuice: fom-racuibhsea. M*a*d t*r*osc*ud* frissiumh dogentar ón[6], ar nach ferr a n-airilliudh innussa.' Don-ic in t-ai*ngel*. 'IS bairne*ch* do Tig*er*na f*r*iutsa,' or in t-ai*ngel*, 'do t*r*osc*ud* indlight*ech*, ar ni bia cen aircisecht [uad].' 'Cid dosum di*diu* cen mu chesadh-sa lia mhuinntir?' 'IS tu dora[e]ga,' ol in t-ai*ngel* '.i. intan dorannsaidh b*ur* n-ùrdu .i. in f*er* doroega na .LLL. as duthain 7 is nime: is air dofucadh i tos*uch*[7]. Fer na .LLL. urn*aigth*i, ni thimdhibh ní thab*air* sæg*ul*. Inni *immorro* rothoghuis .i. .LLL. Imnum dicat, sírshæg*ul* do saidhe 7 flaith nime.'

and fifty *Hymnum dicat*s every day, with celebrating my hours and with mass.'

So this is done for a long space of time. Then the third man died. His requiem was sung and he was buried.

'Well, then,' say they, 'let there be nothing wanting to the same order in the church. Let us divide between us the order of our comrade,' to wit, the man of the thrice fifty psalms, it is he that died. They divide between them the third man's work.

'It was not long before another was dead. He, then, is buried, to wit, the man of the thrice fifty prayers. It was the heavier for the one survivor: it was great labour to him, the thrice fifty psalms and the thrice fifty prayers and the thrice fifty *Hymnum dicat*s, with the three masses every day and with celebration of the hours. 'Of a truth,' says he, 'their Lord hath a greater love for yon twain than He hath for me. He has taken them unto Him: He has left me. Let me perform fasting against Him, for their merit is no better than mine.' The angel comes to him. 'Thy LORD is angry with thee,' saith the angel, 'because of thine unlawful fasting: for thou wilt not be without mercy from Him.' 'Why, then, did He not let me suffer with His household?' 'The choice was thine,' saith the angel, 'when ye parted your duties. The man that chose the thrice fifty (psalms) is transitory and is short-lived. Wherefore he was taken first. The man of the thrice fifty prayers, he neither cuts off nor adds to his life. As to that, however, which thou chosest, even the thrice fifty *Hymnum dicat*s, long life to him (who chose), and the kingdom of heaven.'

[1] St. Hilary's hymn in praise of Christ, Todd, *Liber Hymnorum*, pp. 151–161.
[2] co ré, LL.
[3] assind, LL.
[4] Trummu-te, LL.
[5] Rosuc, LL.
[6] Dogentar t*r*oscud f*r*isseom ón, LL.
[7] is duthain. 7 nime. nus-menicedar is aire fosroiti i tossaig, LL.

'Bennacht forsin Tigerna oa tuidhches[1]: am buidech de.'

'A blessing on the Lord from whom thou hast come. I am thankful to Him.'

Bai didiu ina innsi co hæis 7 crine, co tarraidh Brenainn don fhairrgiu, conad essein rom-beannuch 7 dorat coman 7 sacarbaic dhó, co n-dechaid dochum nime, cona[d] torruma aingel uasaibh dogrés ina n-indsi. Finit dó sin.

So he dwelt in his island till he was aged and withered, and till Brenainn came from the sea; and Brenainn blessed him and gave him communion and sacrifice, so he went to heaven; and a watch of angels is always over them in their island.

fo. 42 b, 2. Story of a young nun who waited on S. Molaisse of Leighlin, was seduced by a clerical student, and became pregnant. She tells her lover to flee from the wrath of the saint. 'It is enough,' she says, 'that *I* should be ruined' (*as lor, ar si, mu mhudhugudh sa*). The saint curses her and deprives her of heaven. She dies in childbed and is buried in a bog outside the church. Her lover devotes himself to saving her soul from hell. He builds a hut by her grave, and every day he recites seven times the Beatus and the psalms, and he performs a hundred prostrations. After a year her spirit appears to him, blesses him, and declares that she is almost rescued, and that the Beatus has helped her most. The story ends thus:

Feact didiu táinic Fursa craibhdech docum na cilli, con fhaca side timthirecht na n-aingel isin monaid don lighi. 'Maith, a Molaisi,' ar Fursa, 'cia noemh fil isin mhonaid?' 'Idhul fil ann,' or Molaisi, '.i. deman caillígi.' 'Décha, a Mholaisi,' ar Fursa. Dechait andis, con facatar timthireacht na n-aingel don lighi docum nime.

Once, then, Fursa the Pious came to the church and beheld the service of angels (between heaven and) the grave in the bog. 'Well, O Molaisse,' saith Fursa, 'what saint is there in the bog?' 'An idol is therein,' saith Molaisse, 'a diabolic nun.' 'Look, Molaisse!' saith Fursa. They both look, and they beheld the service of the angels (ascending) from the grave to heaven.

Tucadh iarum in corp asin moin cu roadhnacht isin relic. Co nderna Fursa fæsom in cleirig, cu mba noemhdha iarsin, 7 co ndechaid docum nime.

Thus the (nun's) body was taken out of the bog and buried in the graveyard. And Fursa took the cleric under his protection; wherefore he afterwards became a holy man and went to heaven.

Conad ferr cech n-ernaigthe in biait do tesarcuin anma ar demhnaib.

So that the Beatus is better than any prayer for saving a soul from devils.

There is another copy of this story in the *Book of Leinster*, pp. 285 b–286 a.

fo. 43 a, 1–43 a, 2. Story of two young clerical fellow-students who agree

[1] o tucad, LL. The *tuidhches* of the text means literally 'ventum est.'

that whichever of them dies first shall come to the survivor with tidings of the other world. Another copy, beginning *Diás macclerech*, is in the *Book of Leinster*, 278 a. A third copy, beginning Da macc*lerech* robad*ar* a comann ac denam a leighiunn, is in Rawl. B. 512, fo. 140 b, 2. The Lismore copy runs thus:

Dias m*acclérech* bat*ar* i comuidh [43 a, 2] oc leghiunn comdar comhalt*ada* optar meic beca. Ba he a n-imrath ina mboithiniu. 'IS t*r*uagh in tur*us* i tiag*ait*[3] ar coeim 7 ar caruit uainn nach teguit doridhisi cu bhfis scel duin in tíre a tiaghat. Tathonn comairli, nechtar noternoithe artús cu tuidced[4] cu sceluibh dia cheli.' Firthar inni immangaibht*er* ime. Imaragaibh doibh ime. ciapate [leg. ciapad] dhe roteis*ed* itosaigh *co* tis*ed* ria cinn mís co fis sceul dialaile.

Two clerical students had been reading together[1] so that they were comrades[2] since they had been little boys. This was their conversation in their hut. 'Sad is the journey on which our dear ones and our friends go from us, that they come not again with tidings to us of the land into which they go. We have a counsel, that whichever of us first escapes should come to the other with tidings.' That on which they agree is done. They agreed that whichever of the twain should go first would come, before a month's end, with tidings to the other.

Nir'bó foda iarsin cu mba marb andala næ. Adhnaicter lia cheli 7 gebhidh a ecnairc. Bui oca frithail*im* cu cenn mís iar*um*. Ni thainic a cheli. Bui oca ecn*ach*, 7 oc ecnach na Trinoiti gan a lec*a*d dia acall*aim*. Bui-siumh di*diu* oc slechtanaibh ina boithiniu. Tairrsich[5] bec uasa cind. Atcumaing a cenn imon tairrsiuch[5] cu mba marbh. *Con* fhaca [ind anim] a coluind arabhel*aib*. [Darle-side is ina curp búi]. Boi ica taidhbhredh. 'Olc ón,' ol se, 'in colunn do tab*air*t cucamsa. Muinnter na cilli,' ar se, 'dosn-uc.' Laissin lingidh asin tigh imach. Bai in fer graidh oc bein a[n] cluic[7]. 'Ni *con* maith, a cleir*ig*,' or se, 'in colunn do brith cucumsa.' Ni rofreacuir in clérech. Gaibhthe do[8] chách.

It was not long thereafter that one of the twain died. He is buried by the other, who sings his requiem. Then the survivor abode waiting him to a month's end. His comrade came not. He was reproaching him and reproaching the Trinity for not letting him commune with him. He was then making prostrations in his hut. There was a little crossbeam above his head. His head struck against the cross-beam so that he became dead. The soul saw its body before it. It seemed to it that it was (still) in its body. It was dreaming[6], 'That is bad,' saith he, 'to bring the corpse to me. The people of the church,' saith he, 'have brought it.' With that he leaps forth out of the house.

[1] Lit. in partnership at reading. [2] Lit. fosterbrothers: cf. W. *cyfaillt*. [3] in turusa tiagait, LL.
[4] Denam comairle, nechtar de uánd dig art*ús* co tí co scélaib dia cheliu. Dentar ám. Immaragaib doib cipé díb nodigsed hi tossaig co tiss*ed* ria cind mís co fis scél diarailiu, LL.
[5] fordorus, LL. [6] *taidbread*, 'a dream, a vision,' P. O' C. LL. has *Búi oc tadbriud*.
[7] oc beím in chluic, LL. [8] co, LL.

Ni con cualut*ar*. Ba toirrsi mor laissiumh. Gaibhthe asin cill docum na meithle. 'Iss *ed* so,' ol sé. Ni con cualat*ar*. Nos-geibh[1] luinne: teit don chill. Docuas cu ndechm*adhaib* dos*u*m, *con* fhacas a chol-*ann* istaigh. Dos-fucadh docum na reilgi. Intan dochoidh-sium isin cill *con* fhaca

The ecclesiastic was striking the bell. 'It was not right, O cleric,' saith he, 'to bring the corpse to me.' The cleric made no answer. He betakes himself to every one. They heard him not. (That) was a great trouble to him. He gets him out of the church to the reapers. 'It is this,' saith he. They heard him not. Fury possesses him: he goes to the church. They went with tithes to him and saw his body within. It was carried to the grave-yard. When he entered the church he saw his comrade before him. 'Verily, verily,' saith he, 'thou hast been long in coming. Bad is thy word,' saith the same. 'Upbraid me not, now,' saith his comrade. 'I came many times, and was at the end of thy pillow complaining to thee; and thou heardest me not, for the thick, dense body heareth not the aerial, attenuated soul.'

a chele arachinn. 'Amein am*ein*,' or se, 'is foda lat cu[2] tanac.' 'Olc do breit*ir*,' or sesium. 'Na[ch]am-cairigh di*diu*,' oul a chele. 'Tanac mor fecht*us* co mbínn f*or* cinn h' adhairt oc nemele f*r*it, 7 nim-chual*ais*, ár ni cluinet[h]ar in c*or*p tiugh t*r*om ind ainim n-aerdha tanaidhi.'

'Rot-cluinim innosa,' ol sesium.

'I hear thee now,' saith he.

'Na tó,' ol a celi: 'h'ainim nama as i fil ann. Is ret choluinn fesin itai occ imteich*ed*. Ár-rogad comanarladh dhuinne. Con fail on iar*um*. Mairg doghni olc, cein mair [i.] mogenar, dogni maith. [43 b, 1] Eirg arcenn do colla resiu dorattar isin deirc.'

'Not so,' saith the other: 'it is only thy soul that is there. It is from thine own body that thou art escaping. What thou askedst has happened to us. There is this then. Woe to him who doth evil! Happy he who doth good! Go to meet thy body before it is put into the cave.'

'Cub*r*ath ni *con* ragsa innti doridhisi ara g*r*ain 7 ara hom*un*.'

'I will never enter it again, because of the horror and the fear of it!'

'Noragha ém, 7 bia blia*dan* i mbeth*aid*. In biait cech dia ar m'anm*ain*-si, ár is e áradh 7 slabhr*a*d 7 muince is treisi do thabairt anma [dune] a hithfern in biait.'

'Truly thou shalt go, and thou wilt be a year alive. (Say) the Beatus every day for my soul, for the mightiest ladder and chain and collar to bring man's soul out of hell is the Beatus.'

Ceileabhraidh dia chele, 7 teit dochum na colla, 7 adracht a g*r*eich ass oc toidhe*cht* innti, cu rotathbeo[ig], *co n*dech*aid* docum nimhe i cind blia*dne*. In bhiaid, t*r*a, as[3] sí ernuighthi as dech fil ann. Finit.

He bids farewell to his comrade and goes to the body, and his scream rose out of him as he entered it, and he came again to life, and at the year's end he went to heaven. The Beatus, therefore, is the best prayer that is. *Finit.*

[1] Noṅgeib, LL. [2] co, LL. [3] MS. ar.

fo. 43 b, 1. Story of S. Brenainn maccu Altai of Clonfert, the young harper and the bird-like angel. Another copy in Rawl. B. 512, fo. 142 a, b.

[F]eacht do Brenuinn mac hui Altai a Cluain Ferta, dia casc .u11.bliadna rena eitsict, ceilebarthar isin eclais lais 7 pritchaighter 7 aifrinntar. O tainic in medon lai immorro tiaguit na manaig da proinntigh. Do bhi maccleirech istigh 7 cruit ina laim oca gabais for a n-airfited, 7 doratsat a mbennacht dó.

Once when Brenainn maccu Altai was in Clonfert, on Easter-day seven years before his obit, mass is celebrated by him in the church, and preaching and offering. Now when midday came the monks go to their refectory. There was a clerical student inside with a harp in his hand, whereon he began to make music for them, and they gave him their blessing.

Robo meallach lim anosa,' ol in clérech, 'dia mbeith Brenainn astigh[1] cu seinninn tri hadbuinn do.' 'Ni leicfed cuigi thú,' ar na manaig, 'ár is secht mbliadna do Brenuinn nar'thibh 7 na cuala ceol do cheolaib domuin; acht da ubhall ciar[th]a[2] 7 snaithi etarra [, 7 nobitis] ara belaibh forsin leabar, 7 intan rocluin ceol dobeir na hubla ina ouibh.'

'It would be delightful, now,' saith the cleric, 'if Brenainn were within, that I might play three strains to him.' 'He would not let you (come) to him,' say the monks, 'for it is now seven years since Brenainn smiled or heard a melody of the melodies of the world. But he has two waxen balls with a thread between them, and they used to lie before him on the book; and whenever he heard a melody he puts the balls into his ears.'

Raghatsa [*immorro*', ol in macclerech,] 'do sheinm do.'

'I will go, however, and play to him,' says the clerical student.

Teit as 7 a chruit glesta lais. 'Osluic,' or in clérech. 'Cia so?' ol Brenuinn. 'Macclérech duitsi do seinm cruiti duit.' 'Seinn imuigh,' ol Brenainn. 'Mun bhadh doiligh latsa,' ol in clérech, 'robudh buidhi[3] lim mu leicen for lar na hecalsa do sheinm tressi[4].' ['Maith lem,' ol Brenainn. 'Oslaic remam,' ol in macclérech.] Osluicid Brenainn roimhe. Dobeir in clérech a cruit aniar[5]. Dobeir Brenainn a dha ubhull chiartha ina ouibh. 'Ni maith leamsa,' ol in macclérech, 'h'airfitedh mina ghata in ceir as t'óaibh.' 'Dogéntar,' [didiu] ol Brenainn.

Off he goes with his harp tuned. 'Open!' saith the cleric. 'Who is this?' saith Brenainn. 'A clerical student come to play the harp for thee.' 'Play outside,' saith Brenainn. 'If it be not disagreeable to thee I should thank thee to let me into the midst of the church to play for a while.' 'I am willing,' saith Brenainn. 'Open before me,' says the student. Brenainn opens (the door) before him. The cleric brings his harp from behind. Brenainn puts his two waxen balls into his ears. 'I do not like,' saith the clerical student, 'to make music for thee unless thou take the wax out of thine ears.' 'It shall be done then,' saith Brenainn.

[1] danam-leiceth Brenainn for lar na heclaise, R. [2] ciarach, R. [3] MS. buighi.
[4] tri n-adhbunn, R. [5] Dobeir in macclerech a cruit iter a di laim for lar na heclaise, R.

Dob*eir* di*diu* fo*r*sin leab*ur*. Seinnidh trí hadhbuinn dó. 'Beann*acht* fo*r*t, a maccleir*ig*!' or se, 'laat cheol, 7 neam duit aire[1].'

So he puts (the balls) on the book. (The clerical student) plays three strains to him. 'A blessing upon thee, O student, with thy melody,' saith Brenainn, 'and heaven to thee for it!'

[43 b, 2] Dob*eir* B*r*enainn na hubla ina cluasaibh iardain [ar nir'b ail lais a eistecht nisa moa]. 'Cidh ná coisti f*r*isin ceol?' ol in m*a*ccl*é*rech, 'in [a] ra olc*us* lat?' 'Ni haire,' ol B*r*enainn, '*acht* amail so. Laithi dhamh isin eclais so, *secht* mblia*dna* c*us*aniu[2], iar p*r*oic*ept* [sunn] 7 iar n-aifreann, dochuatar na cleir*ig* don p*r*o-inntigh. Rom-facbhadsa sunn amæn*ur*, 7 rom-gabh imtholta andiaidh[3] mu Thigearna iar ndul do c*ur*p Cr*ist*. A mbadh*us* hi suidhiu rom-gabh crith 7 uam*on*. Confaca én [etrocht] fo*r* an seinistir *con*nessidh fo*r*sin altoir. Foreimdhi*us* sill*ed* fair lasna ruithnibh g*r*iandai bat*ar* imbe.' 'Beann*acht* fo*r*t 7 bennach dhún, a cleirigh!' ol se. 'Rot-bennacha Dia!' ol Br*enainn*. 'Cia thu?' oul Br*enainn*. 'Mich*él* ai*ngel*,' ol se, 'do th'acalluimsi.' 'Atloch[am]ar do Dia h'acall*uim*,' ol Br*enainn*, '7 cidh dia tudchaid?' 'Dot bennachad 7 dot airfit*iud* od Tig*er*na,' ol in t-en. 'As fochean duit leamsa,' ol Bren*ainn*. Atnaig[4] in t-en a ghulbain ar cliath*án* a eite[5], 7 dobadh*us*sa ag coiste*cht* f*r*is on t*r*ath co araili, 7 doceilibair dam iarsin.

Afterwards Brenainn puts the balls into his ears, for he desired not to listen any more to it. 'Why dost thou not listen to the music?' saith the student: 'is it because it seems to thee bad?' 'Not for that,' saith Brenainn, 'but even thus. One day, just seven years ago, as I was in this church after preaching here and after mass, the clerics went to the refectory. I was left here alone, and having gone to Christ's Body, a great longing for my LORD seized me. As I was here, trembling and fear possessed me, and on the window I saw a radiant bird, which (then) sat upon the altar. I could not look at it because of the sunny rays that were around it. "A blessing on thee, and do thou bless us, O cleric!" saith the bird. "May God bless thee!" saith Brenainn. "Who art thou?" "Michael the angel," saith the bird, "come to commune with thee." "We give thanks to God for communing with thee, and wherefore hast thou come?" "To bless thee," saith the bird, "and to make music for thee from thy LORD." "Thou hast a welcome from me," saith Brenainn. Then the bird puts its beak on the side of its wing, and I remained listening to it from one watch to another, and then it bade me farewell.'

Dob*eir* Br*enainn* in stoil darsin mb*r*ag*ait*[6]. 'In binn latso, a m*a*ccleir*ig*?' or se. 'Dobhiursa mo b*r*eithir fiadh Dia,' ol

Brenainn puts the stole (?) over the neck (of the harp). 'Deemest thou (that) melodious, O student?' saith he. 'I give my

[1] ol Brenainn, 'oc*us* ro[t]fia ceol nime tara eisi sin,' (and thou shalt have heaven's music in lieu thereof,) R.
[2] MS. c*u*saniugh.
[3] MS. andiaigh a leth, R.
[4] MS. atnaid.
[5] eitigh, R.
[6] inda stoil *f*orsin mbraghait, R.

Brenainn, 'nach binde lium ceol do cheoluibh domuin andiaigh an ceoil-sin inas in stoil-sea darsin mbraghuid[1], 7 as bec tarbai lim a cluinsin. Beirsiu bendachtain, a maccleirig! 7 biaidh neam ocat aran airfitiud-sin,' ol Brenainn.

word before God,' saith Brenainn, 'that after that melody no melody of the world's melodies seems sweeter to me than this stole[?] over the neck, and to hear it I hold to be little profit. Take my blessing, O student, and thou shalt have heaven for that playing,' saith Brenainn.

Cunad hi an dithramhacht[2] Brenainn.

So this is Brenainn's *dithramhacht* (?).

fo. 43 b, 2. Story of SS. Colomb cille, Comgall and Cainnech and of Dathi the Presbyter[3]. Begins:

Colum cilli 7 Comhghall 7 Caindech dochuatar do thig Crumthir Dathí ar aighidhecht[4] iar caithimh a proinne don mhuinntir.

Colomb cille and Comgall and Cainnech went to the house of Dathi the Presbyter for guesting after the community had eaten their dinner.

fo. 44 a, 1. Story of S. Patrick, Loeguire's queen, his son Lugaid and the archangel Michael. Begins:

[A]raile fectus tainic Patraic cu Temhraigh aramus na righna bai oc Læguiri mac Neill, d'foirithin a meic imon n-ainces bui fair.

Once upon a time Patrick came to Tara to visit the queen whom Loeguire son of Niall had, (and) to help her son from the ailment which he suffered.

Similar legends are in Rawl. B. 512, fol. 108 a, 2, and fo. 143 a, 2.

fo. 44 b, 1. Story of Mael Póil and the ghost of a dead nun who chooses the Beatus for her requiem. Begins:

Maol Poil hua-Cinaetha .i. ab mainistrech[5] Cilli Becain, robhui 7 manach aili ac luadh astrolaice. Mar docotail iarsin con faca chuice mainces soiscela[6] robo marb se la roime sin, 7 geran mor aice. Cumain leis a hec.

Mael Póil, grandson of Cinaed, even the abbot of the monastery of Cell Becáin, was with another monk discussing astrology. Afterwards, as he slept, he saw coming towards him a gospel-nun who had died six days before that, and great plaining she had. He remembered her death.

fo. 44 b, 1. Story of Guaire of Aidne and the two saints Cumain the Tall and Cáimin of Inis Celtra. Begins:

[F]eachtus do Ghuairi Aidhne 7 do Cumain Fotai 7 do Chaimin Innsi Celtra isin eclais moir Innsi Celtra.

Once as Guaire of Aidne and Cumain the Tall and Cáimin of Inis Celtra were in the great church of Inis Celtra.

[1] in da stoil sin for sin mbraghait, R.

[2] dithrimecht, R; leg. dithreabhacht?

[3] Perhaps the Cruimther Nathi of Achad cain Conairi commemorated at 9 August, see *Martyrology of Donegal*, p. 214.

[4] MS. aidhighecht.

[5] MS. mainisistreach.

[6] Read perhaps *soiscélda*, 'evangelical.'

Other copies of this legend are in *Lebar na hUidre*, p. 116, in Rawl. B. 512, fo. 141 a, 2, and in some MS. (to me unknown) cited by Dr. Todd (*Lib. Hymn.*, p. 87). The LU. copy is printed and translated infra, p. 304.

fo. 44 b, 2. Story of Mochuta of Raithen. Begins:

Mochuta Raithin doroine roinn dia comthinol 7 dona hæighedhaib[1] archena adaig[2] n-oen ann.

Mo-chuta [abbot] of Raithen made, one night there, division to his congregation[3] and to the guests besides.

fo. 45 a, 1. The legend of S. Muling and the Devil. Entitled Sgel ar Muling annso sis. Begins:

Moling Luachra dalta do Maedoc Ferna. IS o Mhoedhoc rogabh-somh Tech Moling. De Uibh Deagad Mora (leg. Móir) Laigen dosom. Feacht do Moling oc ernaigthi ina eclais con fhaca ind oclach cuice isin tech.

Moling of Luachair (was) a pupil of Maedóc of Ferns. It is from Maedóc he got Moling's House (*Timullen*). Of the descendants of Dega the Great of Leinster was he. Once as Maedóc was praying in his church he saw the young warrior coming in to him.

Other copies of this legend are in the *Book of Leinster*, p. 284 a, Laud, 610 (in a note on the *Calendar of Oengus*, June 17), and Rawl. B. 512, fo. 141 b, 1. The copies in the *Book of Leinster* and Laud, 610, have been published, with translations, the one in *Goidelica*, p. 180, the other in the *Calendar of Oengus*, p. cv. A complete copy of the poem recited by the Devil is in the *Book of Ballymote*, p. 256 a, where it is said to be taken from the (lost) *Book of Glendalough* (Lebar Glinne da lacha sin uili). Two of the quatrains are in the ninth-century Irish MS. in St. Paul's Kloster, Carinthia. See *Goidelica*, p. 177, and *Irische Texte*, p. 319.

fo. 45 a, 2. Legend of Cairpre Crom, king of Húi Maine, and S. Ciarán the wright's son. Begins:

Bai Cairpre Crom mac Feradhuigh, meic Luigdech, meic Dalann, meic Breasail, meic Maine Moir, a quo Hui Maine Connacht. Doghnidh didiu Cairpre ulca imdha fria cach.

Cairpre the Bent son of Feradach, son of Lugaid, son of Dala (?), son of Bresal, son of Maine the Great, *a quo* the Húi Maine of Connaught. Now Cairpre was doing abundant evils to every one.

So he was murdered and beheaded. He was afterwards brought back

[1] MS. hæidhethaib. [2] MS. agaid.

[3] See as to this the *Martyrology of Donegal*, at 14 May.

to life by Ciarán, who replaced his head, but so unskilfully that Cairpre was nicknamed *Crom*. There is another copy of this story in the Book of Fermoy, fo. 51 a, 1.

fo. 45 b, 1. Story of S. Brenainn son of Finnlug and of Dobarchú, who being cursed by Brenainn for killing his oxen, falls into Loch Lir and is turned into an otter. Edited with a translation, by Mr. S. H. O'Grady, in *Mélusine*, vol. iv, col. 298. Begins:

Bai Brenainn mac Finnloghai a nDubhdhoire, a Tuadhmhumain, oc fognamh don Coimdid. Is e ba nesa dhó ar tuaith .i. Dobhurchu o bhfuilit I Dhobharchon.

Brenainn son of Finnlugh was in Dubdaire, in Thomond, serving the LORD. He that was next to him in the district was Doburchú, from whom descend the Húi Doburchon.

fo. 45 b, 2. A short note about S. Baithín son of Brenann, Adamnán's Baitheneus, St. Columba's first cousin (*clann dá dearbbrathar iat andís*). Another copy is in Rawl. B. 512, fo. 142 a.

fo. 46 a, 1—fo. 52 a, 2. A tractate in reddish ink, entitled in black ink, Teanga bhithnua annso sis, 'the Evernew Tongue here below.' Begins:

In principio fecit Deus coelum et terram et reliqua. Aird*r*i domain as t*r*eisi ca*ch* righ, is ardiu ca*ch* cumh*acht*ai.

'In the beginning God created the heaven and the earth,' and so forth. The world's Overking, who is mightier than every king, who is higher than every power.

This curious composition is a dialogue between the sapientes Ebreorum and the spirit of Philip the Apostle, who is called by the household of heaven the 'Evernew Tongue,' because when he was preaching to the heathen, his tongue was cut out nine times [1], and was nine times miraculously restored. In answer to questions by the wise Jews, the Evernew Tongue tells them about the creation of the universe, and especially about certain seas, wells, rivers, precious stones, trees, stars, etc.; and it, lastly, describes hell, doomsday, and heaven.

There are other copies in the Bibliothèque Nationale, Celt. et B. 1, ff. 24 a, 1–27 b, 2, and in the British Museum, Egerton 171, pp. 44–65. And

[1] According to the *Lebar Brecc*, the number of amputations was only seven: Pilip apst*al* do treb Íuda dó, co rocroch*ad* hé iar mbein a thengad fo *secht* asa chind isin cathraig in Eripoli, L. B. 181 a.

O'Curry, *Lectures*, 532, says that a MS. called *Liber Flavus Fergusorum* contains a 'tract on the greatness of God, &c. (commonly called *Teanga Bithnua*).'

fos. 48 a, 49 a, 50 a, 51 a, 52 a, are respectively numbered in an old hand, lxxxiii, lxxxiiii, lxxxu, lxxxui.

fo. 52 b, 1. Religious poem, in sixty-six quatrains, by Mael-Ísa ó Brolachain = the Mael-Ísu Hua Brolchain who wrote the hymns quoted in *Goidelica*, p. 175, and died A. D. 1086. Begins:

Ocht n-ærich[1] na ndualuch	The eight chiefs of the vices
don-roichet *for* rith	Which come to us speedily
indagaid na sualach	Against the virtues
dia ndíchur don bhith.	To expel them from the world.

fo. 53 a, 2. Anonymous poem on Doomsday, in twenty-five quatrains, of which the last twenty-two are hardly legible. Begins:

Bráth, ni ba bec a b*r*esim	Doom, not little will be its uproar
intan loiscfes in dom*an*:	When the world shall burn.
ba cóir, a Cr*ist* gu ng*r*adhuibh,	It will be meet, O Christ!
do shil Adhuimh a om*an*.	For Adam's seed to dread it.

fo. 53 b, 2. Poem in ten quatrains, beginning:

Mithid dhamsa toirired	Time for me to journey,
do t*r*iall ó Thor*aig* theg*laig*	To travel from Torach of (the) household,
ascnam am*al* oilither	To go like a pilgrim
dar tuind muaid mara medr*aig*.	Over a noble wave of (the) joyful sea.

There is another copy of this poem in Laud 615, p. 15, where it is ascribed to S. Colum cille.

fo. 54 a, 1–66 b, 2. A romantic Life of Charlemagne, entitled in a late hand: Gabhált*us* Sheárl*us* Mháin (the Conquests of Charlemagne). Founded, apparently, on the Pseudo-Turpin[2]. Begins:

Capitulum primum .i. ar ndul d'esbuluibh 7 do deiscipluibh Cr*ist* a rannuibh in domuin mar innist*er*, dochuaid in t-esb*al* glormhar .i. San Se*m* artus isin Gailinnsi 7 dorindi senmora innti.	Chapter I. Christ's apostles and disciples having gone into the (various) parts of the world as is told, the glorious apostle St. James went first into Galicia and preached[3] therein.

[1] Cf. It e da*no* nomina na n-erech ndualachae, Rawl. B. 512, fo. 39a, 2.

[2] A Welsh version of the Pseudo-Turpin is contained in the Red Book of Hergest, and was edited in 1883 by Professor Powell, of Cardiff. Another version entitled *Campeu Charlymaen*, was published from *Rhydderch's White Book*, by the late Canon Williams, in 1878.

[3] Lit. made sermons.

It will be remembered that Charlemagne is said to have been the first pilgrim to the shrine of S. James of Compostella. See Gaston Paris, *La Littérature Française au moyen Age*, § 34.

fos. 60 a, 61 a are numbered lxxxxu, lxxxxui; fo. 64 a is numbered lxxxxuiiii.

fo. 67 a, 1. A piece entitled *Scél na samhna* (the story of All Saints Day). Begins:

Araili impir dogabh righi Romhan. Focas a ainm. Dognithe ænach adhbhul gacha bliadne leis am śamhain isin Roimh. Deithbir ón, ar ba hí in tśamain ardśollamun na ngennte intan sin, ar noadraitis uili dhee in domain, o thurgabail co fuinedh, fuirre.

A certain emperor, named Phocas, assumed the Romans' realm. Every year at *samain* (All Saints day) a great assembly was held by him in Rome. This was right, for the *samain* was the chief solemnity of the heathen at that time, for all the gods of the world, from east to west (lit. from sunrise to sunset), were worshipped on that day.

It then relates how the Pantheon ('dommus omnium deorum, .i. *tegduis na n-uili dhee*') was given to Boniface, and dedicated by him to all the saints. Compare the piece entitled *Fagail na Samna* in the Bibliothèque Nationale, Celt. et B. 1, fo. 15 b, 2.

fo. 68 a, 1. A short tract on Antichrist, entitled in a late hand Sgél Ainnte Crisd annso. It begins:

Adubuirt an Tigerna gu rube in Diabul dothicfad a curp dæna .i. ante crist dogenad comurda mora isna poblaibh.

The LORD said that it would be Diabolus who should come in a human body, to wit, Antichrist, who should do great signs in the peoples.

fo. 68 b, 1. A legend of S. Cainnech, entitled in a later hand *Sgel ar Cainnech naom annso*. It begins:

ARAILI laithi do Chaindech noem a n-oilen Rosa Cre co facuidh slógh dimhor deaman ag imthecht in aieir osa chinn.

On a certain day, as holy Cainnech was on the isle of Ros Cre, he saw a huge host of devils passing through the air above him.

Another copy of this legend, entitled *Acso an t-adbar fa n-abar domnach crom dubh* (lo, this is the reason why Cromdubh Sunday is so called), appears to be in the *Book of Fermoy*, fo. 62 b, 1.

fo. 69 a, 1. A legend of King David, Solomon and a beggar. Entitled in a later hand: Sgél ar Dabid mhac Iese annso sís. Begins:

Dia casc, is and nodailcadh Dabid mac Iesc

It was on Passover day that David son of

(a dechmada do bochtaibh) 7 aidelcnechaibh in Coimded.

Jesse used to distribute his tithes to the poor and the needy of the Lord.

Another copy in Egerton 92, fo. 26, has been published with an English translation by Mr. S. H. O'Grady, in *Mélusine*, tom. iv. cols. 163–166. There is a third copy in the *Book of Fermoy*, fo. 57 a, 1, and the latter half occurs in Rawl. B. 512, fo. 144 a, 1.

fo. 69 a, 2. A legend (almost illegible) beginning:

Nobid di*diu* D*abi*d oc b*r*eith na hoeinbr*éthr*e cor intsamhlai 7 .l. br*eth*eam*an* oca himradhadh artús *con*idh iar*am* nob*er*eadh-somh forciunn f*uirr*i.

fo. 69 b, 1. The following copy of the tale of the Two Children, entitled *Sgél an da leanabh annso sís*. So faded as to be in parts illegible.

Feach[t] n-oen dia rabhutar da lenabh a F*r*angcaib oc c*o*mcluiche (.i. lenamh cristaide 7) lenam iud*aid*e, in araili la so-(llamnuch. At)b*er*t in leanumh c*ristaide*: 'Tiagham (i cumai caich isin tempul,' ar) se. 'Tiag*ai*t iarsin am*al* do orduig . . . . . pall. Fiaf*r*aigis in leanab iud*aid*i: 'C*r*et (in de)albh c*r*oiche ut 7 in c*r*ochaire innti?' 'Ar Tig(erna is)e sut,' ar in leanbh c*ristaide*, '7 do muinnt*er*-sa (r)oc*r*och é, ar fuath 7 ar f*or*mat.' 'Darlinn is olc (i)n gnimh doronsad,' ar in leanamh iud*aid*i. ('I)s olc *immorro*,' ar in lean*ab* c*ristaide*.

Once, in France, when two children, even a Christian child and a Jewish child, were playing together on a certain holiday, the Christian child said: 'Let us go, like every one, into the temple,' saith he. Then they go, as he ordained, into the temple. The Jewish child asked: 'What is that shape of a cross yonder, and the crucified one upon it?' 'Our LORD is he who is yonder,' saith the Christian child; 'and it was thy people that crucified Him, out of hatred and envy.' 'Evil to us seemeth the deed they have done,' says the Jewish child. 'It is evil indeed,' says the Christian child.

Fiaf*r*aigis in l*enab* iud*aid*i: 'Cia in dealbh bainntig*er*na anor*aigh*i úd atchiam 7 in leanamh beg ana huc*hd*?' 'Dealbh Muire m*áthar* sud,' ar an l*ena*b c*ristaide*, '7 dealbh a Meic doc*r*ochab*air*si, ana nóidhendacht[1] sud ana huchd.' Iar n-aisneis morain do comradh doibh aml*aid*h sin, 'Tiagam cusin n-altoir,' ar in l*enab* c*ristaide*, '7 caithem bairghin coisrictha.' Tiag*ai*t iar*um*. Iar scail*ed* don pob*ul* asin temp*ul* [fo. 69, b 2] amach, sgailit in da leanamh o chele . . . . caitem arain cho . . . . . doibh, 7 teit cach dhibh dia tigh

The Jewish child asked: 'What is the shape of a noble lady yonder that we see, with the babe in her bosom?' 'Yon is the shape of Mary Mother,' saith the Christian child; 'and the shape of her Son whom ye crucified is yonder, in His infancy, in her bosom.' After they had talked somewhat more in that wise, the Christian child said: 'Let us go to the altar and partake of consecrated bread.' So they go. After the people had departed from the temple the two children part from each other, ... partake of

[1] MS. seems, corruptly, micd. The Paris MS. has *naidentacht*.

budein iarsin. Fiafraigis a athair don lenab iudaidi: 'Cait a rabudhuis custratsa, a meic?' ar se. 'Dobhadus i farrad fhir cumuinn[1] dam . . . . . idhein,' ar in mac iudaidi, '7 dochuamar a tempul na baintig(ern)a .i. Maire máthair, 7 rochaithsium bhairgin coisrictha ann.' (Rofergaig 7 rolonnaig a athair fris[2],) 7 is ed in cetna dorigne a máthair, 7 doraidset: 'As bidbhu bais tu, a meic!' ar siat; 7 gabur (leo 7 cuirther i) surn teined ar derglasad, 7 dobi ann on trath (co araile), co nderna[d] min 7 luaithred de.

consecrated bread, and each of them then goes to his own home. The Jewish child's father asked him: 'Where hast thou been up to this hour, my son?' says he. 'I was along with a companion of mine,' says the Jewish child, 'and we went into the temple of the Lady, even Mary Mother, and there we partook of consecrated bread.' His father grew angry and bitter against him, and his mother did the same; and they said: 'Thou art a criminal deserving of death, O son!' say they; and he is taken (by them and cast into) a furnace of fire flaming redly[3], and he remained therein from the one watch to the other, so that dust and ashes were made of him.

(Arn)amarach (immorro) tiagait dia fis ga . . . . . indar leo is amlaid robui, (ina chotlud). Ingantaigter cumor inní sin, 7 innisit do cach a coitcinne na moirmhirbuili doronad ar in lenab. Fiafraigit iarsin don lenab, cred do shoer he ar a losgud. As eadh doraidh: 'Bainntigerna in tempail mhoir a rabhadhus ane, asi rom-soer ar mu loscud .i. Muire máthair in airdrig, 7 is fa a coim rochodlus areir; 7 dalta dilius di mhe o so amach.'

Howbeit on the morrow they go to know . . . . . it seemed to them that thus he was: in his sleep! They marvel much at that, and relate to (every one) in general the great miracles that had been wrought for the child. Then they ask the child what had saved him from the burning. This is what he said: 'The Lady of the great temple wherein I was yesterday, even Mary, Mother of the Overking, she saved me from my burning, and it is under her protection I slept last night; and I am an own fosterling of hers from this time forth.'

Et tresan mirbuil moir sin do creideastar a athair 7 a mháthair, 7 tucadar a n-uile coibhsina do Dhia uilichumhachtach 7 do Mhuire máthair Ísu. *Ocus* is mor in mhirbuil do Muire, *co* nach fetann bean iudaidi tuismhedh a leinimh intan bis *co n*-idhnuibh nogu n-aitchenn Muire et reliqua.

And through that great miracle his father and his mother believed, and gave all their confessions to Almighty God and to Mary, Jesu's mother. And great is this miracle of Mary's, that no Jewish woman, when she is in birth-pangs, can bring forth her child, until she entreats Mary[4]; and so forth.

[1] fhir companaig, Paris MS.

[2] Rofergaigh 7 rolonnaidh a athair fris, Paris MS.

[3] According to some of the Latin and French versions of this tale, the father was a *vitrarius* or *vitrier*, so that the furnace was at hand.

[4] Compare the Divina Commedia, Purg. xx. 19; Par. xv. 133.

A copy of this story in the Bibliothèque Nationale (Celt. et B. 1, fo. 28 b, 2–29 a, 1), has been published by M. Henri Gaidoz, with a French translation, in *Mélusine*, tom. iv. col. 39. Wolter, in his book *Der Judenknabe*, Halle, 1879, mentions thirty-three versions in Greek, Latin, French, Spanish, German, Arabic, and Ethiopic. 'In the French versions,' says M. Gaidoz, 'the tale is localised, oftenest at Bourges and sometimes in Egypt.' So four of the Latin versions (including that in the Legenda Aurea) have 'in ciuitate Bituricensi;' No. 18 has 'apud Bituricas;' and No. 19, 'apud Bituriges.'

fo. 69 b, 2. Note in nine lines about a monk who came from the East

do choimhshinedh crabuid fria Comhgall Beannchair. — to contend in devotion with Comgall of Bennchor.

fo. 70 a, 1–78 b, 2. A large fragment of a quasi-historical tract on the Lombards, and on 'Macametus' and the Saracens (71 b, 1–73 a, 2), 'Pepinus,' 'Carulus' 'Carulus Mor,' 'Childricus,' 'Teodoricus ri Gotorum,' 'Clodouius,' 'Beda anorach,' 'Rathordus ri Francc,' Petronilla's relics (74 b, 1), 'Loduicus,' 'Alcunius,' 'Lotarius,' 'Gregoir Mor,' 'Henricus dux Bauarie,' 'Lotagarius,' 'Conradus,' etc. It begins:

Do SDAIR na Lumbardach and so. a n-ainm De 7 Phelagius papa 7 na heglaisi cucoitchenn. *Ocus* dobhi in Pelagius sin 'na phapa 7 a næmtecht foirbthe 7 a mbethaid inmolta. — Of the history of the Lombards here. In the name of God and of pope Pelagius and of the Church in general. And that Pelagius was a pope and of perfect holiness and praiseworthy life.

This piece, which is founded to some extent on Paulus Diaconus' *Historia Langobardorum*, and which, in fo. 75 b, 2, cites *Torpinus espug* (bishop Turpin), ends imperfectly on the verse of fo. 78, (f. ll. x. iii. of the old foliation), with a passage about the death of Hugo de Sancto Victore, A.D. 1138. Dr. Petrie (*Ecclesiastical Architecture*, p. 369) quotes from fo. 77 b, 1 the beginning of a story about Conrad the Salic and the Emperor Henry III.

fo. 79 a, 1. An abridgment of Marco Polo's travels, made, apparently, from the Latin of Francesco Pipino. It begins imperfectly thus:

riguibh 7 taisechaib na cathrach sin. Bai brathair righ a n-aibit san Fronses isin cathraig intansin. Ba eoluch dano isna — to the kings and chieftains of that city. There dwelt then in the city a king's brother in the habit of St. Francis. He was skilled

hilbherlaibh, Fransisc*us* a ainm . . Ber*ur* iar*um* dú a mbat*ar* na maithe ucut, 7 cuinghit fair in leabhor do clodh f*or*cula o thengaidh na Tartairedh c*us*in teng*aid* laitianda. 'IS omun leamsa,' ol se, 'sæthar na menm*a*nradh do chaithimh fria gnímhr*ad* idhul 7 ainchreitm*ech*.' Guidhit[1] he fá an c*ét*na doridisi. 'Dogent*ar*,' or se; 'ár gidh scéla aincr*istaid*i fhaisneight*er* sunn, mirbhuili in fhir-Dhia iatsaidhe; et g*ach* æn docluinfe in t-imutsa anag*aid* na hirsi coimd*e*ta guidhfidh[2] codic*r*a faa clodh-sum f*or*cula, 7 in nech n*ach* guidhfe[3] caithfidh calma[cht] a cuirp f*r*ia clodh. Nisam omhnach-sa riasin leab*ur*-sa Mharcais, or ni fuil gó ann. Dothadhaill mu rosc-sa he ac tabh*air*t mhind na hecl*as*i næime lais, 7 rofagaibh f*r*ia blaisect mbais gur' fhír son, 7 ba diadha intí Marc*us*.'

in the many languages, and his name was Franciscus. So he is brought to the place in which yon nobles were, and they request him to turn the book from the tongue of the Tartars into the Latin tongue. 'I am afraid,' saith he, 'to spend labour or care on a work relating to idols and unbelievers.' They entreat him again in the same wise. 'It shall be done,' saith he; 'for though unchristian tidings are made known here, these are marvels of the true God; and whosoever shall hear this much against the faith of the Lord will pray fervently for their conversion, and he who will not pray will spend the strength of his body in converting them. I am not afraid of this book of Marco's, for there is no lie in it. Mine eye beheld him bringing with him the relics of the holy Church; and he left, while tasting death, (his testimony) that this was true; and Marco was a godly man.'

Cidh fil ann t*r*a *acht* ros-tinnta P*r*onsisc*us* in leab*ar*-so Mharcuis a Tartairidh a laitin, et fa hiat bliadhna in Tig*er*na intansin .u. bl*iadna* dec 7 da ficit 7[4] .cc. 7 m*íle* bl*iadan*.

Howsoever Franciscus [Pipinus] translated this book of Marco's from Tartar into Latin; and the years of the Lord at that time were fifteen years and two score and two hundred and a thousand years (i. e. A. D. 1255).

The translation is incomplete, ending (fo. 89 b, 2) with the beginning of the chapter on Abaschia (=Yule's *Marco Polo*, bk. iii, c. 35, translated, vol. ii. pp. 421, 422):

Abaschia di*diu* righi dímhor iside, co *secht* righaibh f*uir*re .iiii. righa dhibh oc adhr*ad* don fhir-Dhia, 7 cros óir a tul eduin g*ach* æin dibh; 7 as ferdha a cathuibh iat, ár is f*r*iu ronn-altadh oc imairecc f*r*ia geinntiu. Na *teor*a riga aili d*ono* filet f*r*ia haincreidiumh 7 idlacht.

Abaschia, then, this is a vast realm with seven kings over it. Of these kings four are worshipping the true God, and there is a cross of gold on the forehead of each, and they are manly in battles, for they have been brought up fighting against the heathens. Now the other three kings are given to unbelief and idolatry.

[1] MS. guighit. [2] MS. guighfidh. [3] MS. guidhfe. [4] MS. 77.

Et rigi Aden .i. soudan is ri *for*ro sum.

*Con*ad hi airec menm*an* forfhuair ri Abascia feacht n-æn, t*r*iall cu hairm ir-raibhe I*es*u arna adlucadh. 'Nato idir,' ol a mhaithe 7 a mhil*id* f*r*is; 'ár robudh omhun linne gennti dot marb*ad* f*or* an conair, ár is tritha noghebhtha. Fil escop næmhtha lat,' ol siat, '*ocus* cuir co hadhnucul I*es*u he *co n*-im*u*t oir lais.' . . . .

And the kingdom of Aden, a sultan is king over them.

And a king of Abaschia once conceived this idea, to travel to the place wherein Jesus was after His burial. 'Not so at all!' his nobles and his soldiers say to him; 'for we should have fear that the heathens would slay thee on the way, for it is through them thou wouldst betake thyself. Thou hast a holy bishop,' say they, 'and send him with plenty of gold to Jesu's sepulchre.'

fo. 81 a is numbered in an old hand l.l.x.u.iii (i. e. 118).

fos. 90, 91, 92, are in a different hand and ink, and each column contains forty-four lines. The contents are a copy of the story called *Suidigud Tellaig Temrach*, 'the settling of the manor [lit. hearth] of Tara.' It begins thus:

Bui mordhal bḟear n-Eir*enn* a Maigh Breagh[1] a n-imacall*aim* a n-aims*ir* Diarmuda mheic F*er*ghu*s*a Ceirrbeoil, meic *Con*uill Chremthaind, meic Neill Naigiall*aig*; 7 ba headh do imraidhs*e*t. Ba mor leo do thir urlann Teamhra .i. maighen a mbui radharc f*or* gach leath; 7 ro imraidhs*e*t a timdhibhe na faithchi sin iar*um*, ar ba dimhain leo in cud*r*uma sin do f*er*und occu gan teach, gan t*r*eabhadh fair, 7 gan foghnum[2] thealluigh Team*r*a de, ar ba heicin doibh faichill fhuluing f*er* n-Er*enn* 7 a mbiadhta co cend seacht lá 7 *seacht* n-oidhchi a cind an (*sic*) sea*ch*tmad bl*i*adne.

In the time of Diarmaid son of Fergus Wrymouth, son of Conall Cremthann, son of Niall the Nine-hostaged, there was a great assembly of the men of Ireland in Magh Bregh for discussion. And this is what they considered. The demesne of Tara, that is the tract of land so far as eyesight reached on every side, seemed great to them; and so they considered that that green should be cut down: for they (the descendants of Niall) deemed it idle that they should have so much land without house or cultivation upon it, and without service of the hearth of Tara thereout. For at the end of the seventh year they were bound to the service of supporting the men of Ireland, and of feeding them, to the end of seven days and seven nights.

I believe that there are other copies of this story in the *Book of Lecan* and in H. 2. 16, cols. 740–749. Some account of it is given in O'Curry's

[1] MS. breadh.

[2] MS. fodhnum.

Manners and Customs, iii. pp. 60–62 and pp. 241–242. It contains five poems ascribed to Finntan, of two of which older copies are found in the *Book of Leinster*, p. 4 b ('Heriu cia iarfaigther dím') and p. 8 b ('Coic urranna Her*enn* et*ir* muir 7 tír'). See also the *Book of Ballymote*, p. 21 b ('Heriu cia fiafaigear dim'). At the end of the piece is the following:

et reliqua. Suig*igud* Teall*aig* T*emr*a *con*uici sin. Finitt. Aongh*us* o Call*aid* dosc*r*ibh so do Mhag Carth*aig* .i. Finghen m*ac* Diarm*at*a, 7 b*e*nn*acht* leis dó.

('etc. The Settling of the Manor of Tara down to that. Finit. Aengus O'Callaid wrote this for MacCarthy, to wit, Fingen son of Diarmait, and he (Aengus) hath a blessing for him.')

fo. 92 a, 2. A piece in ten lines, in the same hand but in blacker ink, beginning:

'Heriu cia g*a*bhat, cia rab*a*t inde?' ar Ceandfaol*ad*. 'Ni *ansa*,' ar Finntan. 'Iarr*us*[1] fis . tuath*us* cath . airth*us* blath . teasus [for thus] flaith. A fis . a for*us* . a forsaidhi . a coimhgne . a com*uir*le . a bágha[2] . a b*r*eitheamn*us*, a sench*us*. a soindscne. a saóire, a saidhb*r*e, a saigtighe, bá asa hiart*ur*, [ar foiride fo iatmaige morglana] *co* ndendáis a file*d*a *for*fe arna t*r*eighibh noda-neimthegar[3] .i. imbas *for*osna 7 tenm laogha 7 dicetal docenn*aib*h[4] [coll *co* ndentais a brithemnas bronnsa hetha no bertis fírbretha a firinni fríthib].

'Can as a hiart*ur*?' ar Cendfael*ad*. 'Ni *ansa*,' ar Findtan. 'A Corann, a C*e*ra, a C*r*uach*ain*, a hUmall, a hEaba, a hAidhniu, a Maonmaig, a M*uiris*c, a Muc*r*umha, a hAoi, a Tennmuidh, a Tarbga, a Boirind, a Badna, a Berramain.'

This is the beginning of a tract in Laud 610, fo. 57 b, 58 a, thus entitled:

INcipit interrogacio Cin*n*faelad do Fintan m*ac* Bochrai m*ei*c Lamiach. No Béc m*ac* Déad c*ecinit*, ut ailii d*icu*nt.

The words in brackets are inserted from this MS.

fo. 92 b, 1. An unfinished tract in two columns beginning thus:

Feacht n-oen dorala Oissín 7 Cailti a nDún Clithair oc Sliabh Crott. IS hí sin aims*er* tainic Pat*r*aic docum n-Eir*enn*. IS ed domhair d'iarsma na Feinde .i. Oissin 7 Cailti 7 t*r*i nænbuir[5] ina bhfarr*ad*.

Once upon a time it came to pass that Oissín and Cailte were in Dún Clithair at Sliab Crott. That was the time that Patrick came to Ireland. This is what continued of the remnant of the Fiann, even Oissín and Cailte and thrice nine along with them.

[1] Iarus .i. iartar H. 3. 18, p. 170, col. 3.

[2] MS. badha.

[3] forbthe fó tredib nodanemthegedar, Laud 610.

[4] See as to these, O'Curry's *Lectures on MS. Materials*, 240.

[5] MS. nænmuir.

This is part of the story which Mr. Hennessy (*Revue Celtique*, i. 54) called the *Acallam Bec* 'Little Dialogue,' and which is contained in the Book of Lismore, fo. 152 a, 1—fo. 158 b. It breaks off in the second column of fo. 92 b, and is followed by the conclusion of the above-mentioned 'Interrogacio Cinnfaelad do Fintan:'

'a hAgur, a hEactge . . . . . a Slemuin, a hAirceltraibh. Finit.'

fo. 93 a, 1. A story beginning thus:

Aed Baclam, gilla gai Diarm*a*da m*ei*c Cerb*aill*, rog*a*bh slaotan tromghaluir he, 7 robuí bli*adan* a serg sirgaluir, cu bhfhuair slainti iarum, *co n*deach*aid* d'agalluimh Dhiarm*a*ta 7 atbert fr*is*: 'Cinnus ata coruch*ud* do smachta 7 do shídha[2] fr*isin* mbliad*ain* sea i tú-sa im loighi?' 'Ni airighim-si turbhrodh fair,' ar Diarm*ait*. 'Ata ni ara bhfindab-sa sin,' ar Æd Baclam.

Aed Baclam[1], Diarmait mac Cerbaill's spear-gillie, a sore lung-disease attacked him, and for a year he was in tedious illness; but then he got his health, and went to converse with Diarmait and said to him: 'How has the ordering of thy discipline and thy peace been during this year that I have been on my back?' 'I do not perceive that they have been injured[3],' saith Diarmait. 'I will see if that is so,' saith Aed Baclam.

It contains two poems, one (fo. 93 b, 2), beginning: 'Atconduic aisl*ing*i olc,' (I saw an evil vision), the other (fo. 94 a, 1), 'Mairg thachr*us* fr*i* clerch*ib* ceall' = Mairg thochras ri clerchib cell, *Book of Leinster*, p. 149 b, Mairg thachrus re cleirchib cell, Laud 615, p. 15 (Woe to him who contends with clerics of churches)—a poem ascribed to King Diarmait after he had been cursed by two saints[4].

fo. 94 a, 2. A copy of the poem recited by Bec mac Dé to Diarmait, son of Fergus Cerrbél (Egerton, 1782, fo. 40 a, 1).

Olc bith . aru[m]pta . daora fir . saora mná.
Mes fas . fidh[5] cain . olc blath[6] . ile gai[th].
Samh fliuch . ith glas . imdha buar . tearc ass.
Mi[d]bhaid[7] tr*om* . in cec[h]tír . cæil tuirc . uilc rígh.
Fír n-olc . guin ghnath . bith crion . lion rath, 7 *reliqua.*

[1] i. e. mancus. [2] MS. shigha.
[3] *turbhródh*, weakness, faintness, pressure, crushing, P. O'C.
[4] See O'Curry, *Manners and Customs*, ii. 337. [5] MS. figh. [6] MS. bith.
[7] *Miodhbhaidh* .i. eineachlann, a mulct or fine, atonement or amends for a crime, P. O'C.

This is followed by a quatrain:

Nochu cill *acht* fuath cilli
acht áit imbi firinde
ni te*chtus* do Cr*ist* na cl*ann*
baile i mbi longp*ort* Lad*rann*.

fo. 94 b, 1. How King Diarmait slew his son Bresal for depriving a nun of her cow, and how S. Becan brought Bresal's soul back from hell.

Fleadh[1] mhor dorinne a m*ac* do Dhiarm*ait* m*ac* Cerb*aill* .i. B*r*easal m*ac* Diarm*ata*, 7 ní thesda ní on fleidh[2] acht bo co næib nitha[3]. Co cuala B*r*easal a beith ac caill*ig* Cilli hEgn. [Elgraige, LL.] i t*er*mann Cenannsa, Luchair a hainm-sidhe, *co ndechaid* Bresal dia cennach go targuidh .uii. mbai 7 tarbh diacind, 7 ní thuc in caill*ech*, 7 ruc B*r*easal in mboin ar eicin, 7 dorat in fhl*eid*h dia ath*air* i Cenann*us*. Intan rob aine doibh ic ol, is and tainic in caill*ech* do chasait Bresail cusin righ, 7 a heighmhe eisdi.

For Diarmait son of Cerball his son, even Bresal son of Diarmait, made a great feast, and to that feast naught was wanting save a cow with . . . And Bresal heard that there was one belonging to a nun named Luchair of Cell Elgraige (?) in the sanctuary of Kells. So Bresal went to buy it and offered therefor seven kine and a bull. And the nun refused, and Bresal took the cow perforce and gave the feast to his father in Kells. When they were happy carousing, then came the nun to complain of Bresal to the king, and she screamed out.

'Ecoir a ndernuis,' ol in ri, 'in caill*ech* do sharug*ud* imon mboin 7 si ina cill, 7 techt anaguidh mo ríghi-si 7 mu smachta; ar ni bés athardha dhuid a dhenum; 7 muirbhfid*er* leamsa thu isin ghnímh doronuis.'

'Unjust is what thou hast done,' saith the king (to his son), 'to outrage the nun as regards her cow while she was in her church, and to resist my kingship and my discipline. For it is not an ancestral usage for thee to do so. And thou shalt be killed by me for the deed thou hast done.'

Marbhtar iar*um* intí Br*esal*.

Then Bresal is killed.

IS ann asb*ert* Diarm*ait* fr*ia* Col*um* c*ille*: 'in bhfhil mo chabhuir-si on ghním-sa doron*us*?' 'Ata,' or Col*um* c*ille*. 'Eirig cusan athlæch fil isin innsi .i. Becan Ul*ad*.' 'Ni lamhaim dhul,' ol in rí. 'Ragat-sa lat,' ar Col*um* c*ille*.

Then Diarmait (repented, and) said to Colomb cille: 'Is there any help for me from this deed that I have done?' 'There is,' saith Colomb cille. 'Go to the ex-hero who is in the island, even Becan of the Ulaid.' 'I dare not go,' saith the King. 'I will go with thee,' saith Colum cille.

[1] MS. Fleagh. [2] MS. fleigh.

[3] The words *conæib nitha*, which I do not understand, appear to have been ineffectually erased.

O rancat*ar* iarum is *ed* fuarat*ar* Becan occ denumh chaisil 7 cuilche fliuch uimme, [7 ic irnaigthi simul.] O rodech Becan ar Diarm*ait*, is *ed* asb*er*t fris: 'Fon talm*ain*, a fhinghal*aig*!' or se, *co n*deach*aid con*ice a ghluinibh isin talm*ain*. 'As cen an*ad* in chomairce, a Becain,' or Colu*m cille*, 'ár is *ed* tháinic in ri chug*a*tsa, d'iarr*aid*h dilghudha 7 d'aithbeoudh a mheic duit.' Tocbhuis Becan in laimh ndeis, 7 doghni ur*naigth*i fo tri d'aithbheoadh Breasail mheic Dhiarm*at*a, co tuc .L. Bres*al* la g*ach* n-urnuighthi a hithf*er*n, 7 tainic Bres*al* mac Diarm*at*a, leisin urn*aigh*the ndéidhin*ach*[1] leisin lucht ndéidhin*ach*[2] dhibh.

IS ann sin rofó*cht* Becan scela dhe 7 rof*er* f*ailti* fris.

Now when they arrived, thus they found Becan, building a stone wall, with a wet sheet around him, and praying at the same time. When Becan looked on Diarmait this he said to him: 'Under the earth, thou parricide!' So Diarmait went into the earth as far as his knees. 'The protection is without stay, O Becan,' says Colum cille: 'for the king hath come to thee to ask thee to forgive him and to restore his son to life.' Becan raised his right hand and thrice made prayer to resuscitate Bresal son of Diarmait, and at each prayer he brought fifty Bresals out of hell; and at the last prayer Bresal son of Diarmait came with the last batch of them.

Then Becan asked tidings of him and made him welcome.

This story is also found in the *Book of Leinster*, p. 358, left margin. See, too, *The Martyrology of Donegal* at April 5.

fo. 94 b, 1, line. Account of the Battle of Cúil Dreimne, fought by Colomb cille against Diarmait, son of Cerball. This piece is extracted from the *Aided Diarmata maic Fergusa Cerrbeoil*, 'Tragical Death of Diarmait, son of Fergus Wrymouth' (Egerton, 1782, fo. 37 a, 1, and H. 2, 16, col. 870).

Dognith*er* feis Tem*r*a la Diarmait m*a*c Cerb*aill*. Marbhais di*diu* Curnan m*a*c Aedha m*ei*c Echach Tirmcharna, o fhuilit sil Mhæil ruain la *Con*nachta, duine ocon fleidh[3] sin, 7 luidh f*or* comuirce da m*a*c Mhuirc*er*taigh meic Erca .i. Ferghas 7 Domhnall.

The feast of Tara is held by Diarmait son of Cerball. Now at that feast some one killed Curnan son of Aed, son of Echaid Dryflesh (from whom come the race of Mael ruain in Connaught), and went under the protection of the two sons of Muirchertach son of Erc, even Fergus and Domnall.

Fergus and Domnall put Curnan under Colomb cille's protection. Nevertheless Diarmait slays him. The Connaughtmen then attack Diarmait to avenge Curnan; and Colomb cille, with the northern Húi Néill, join them. The hostile armies meet at Cúil Dremne, and Diarmait's wizard makes an *airbe druad* ('druid's fence') between the two armies. Colomb cille chants three stanzas beginning *A Dhe, cidh nach dingbhai dhin in ceo* ('O God, why dost thou not expel from us the mist?'), and

[1] MS. ndeighin*ach*. [2] MS. ndeighin*ach*. [3] MS. fleigh.

one of his men overturns the druid's fence[1], leaps across it, and is at once killed. Battle is then joined and Diarmait is beaten.

fo. 94 b, 2. Account of the death of Diarmait, son of Cerball, when he wore a shirt made of the flax of a single pod (*léne óenruaissni*) and a mantle made of one fleece (*d'oluinn oenchaerach dorónad*), and when he had on his table ale made of the malt of one grain (*coirm óengrainde*), and the bacon of a pig that had never been littered. This, too, is an extract from the *Aided Diarmata maic Fergusa Ceirrbeoil.*

fo. 95 a, 2. Poem on the duties of a king. Entitled Dubh dá thuath dixit. Begins:

Diam*a*d mheisi budh rí réil
nocha be*r*uinn[2] ceim tar cert.

If I were an illustrious king
I should not take a step across the Right.

This poem is found also in Egerton 92, fo. 9 a, 1: in the *Book of Leinster*, p. 147 b, where it is anonymous; and in Laud, 610, fo. 72 b, 1, where it is entitled: Fingen cecinit do Cormac mac Cuilen[n]ain.

fo. 95 b, 1. Poem on the same subject, beginning:

Cert g*ach* righ co reil . do cl*annai*b Néil nair.

Other copies are in the *Book of Leinster*, p. 148 a, and the Book of Fermoy, fo. 33 b, 2, where it is ascribed to Fothud of the Canon. O'Curry, *Manners, etc.*, ii. 176, says it was addressed to Aed Ordnide, overking of Ireland from A.D. 793 to 817.

fo. 95 b, 2. The following quatrain:

Toirrsi nocha maith in modh
um g*ach* ní coimmsi rom-car
acht rom-tá rom-bi rom-bia
gach ni rodheon*aig* Dia dham.

fo. 96 a, 1. Tale of Finghein son of Luchta and a ban-shee named Rothniam. Begins:

Bai Finghein mac Luchta adhaigh[3] samna i nDruim Fingein. B*r*athair sein do Thig*er*nach Tetbuillech m*ac* Luchta dia ta Coic*e*d m*aic* Luc*ht*a.

Finghein son of Luchta was on the night of *samain* (All Saints day) in Druim Finghein. He was a brother of Tigernach Tétbuillech, son of Luchta, from whom *Mac Luchta's Fifth* is called.

[1] The *cae nywl* of the Mabinogion.
[2] chingfind, Laud 610.
[3] MS. aghaidh.

Bai ben tśide oca thaithigidh ar gach samain dogres. A mbidh do dhecraibh 7 buadhuib i righdhúinibh Eirenn 7 ina sithchuiribh no indisedh dosom beous ar gach samain.

There was a female fairy visiting him always on every *samain*. All the marvels[1] and precious things that were in the royal strongholds of Ireland and in its fairy hosts she used to declare to him on every *samain*.

It contains several single staves recited by Fingein, and a poem in twelve quatrains beginning: Gai gene Cuind Conn fo Eirinn. There is another copy in the Book of Fermoy, fo. 24 a, 1–25 a, 1, which is quoted by Mr. Hennessy in *Revue Celtique*, i. 41. See also O'Curry's *Manners, etc.*, iii. 201, 202, where the following passage from the Lismore version, fo. 96 b, 1, is incorrectly given:

'Ocus cidh buaid n-aile?' for Fingein. 'Ni anse,' or an ben. 'Teora primhaicde Eirenn innocht fofritha 7 rofoillsighthea .i.

'And what is another precious thing?' saith Fingein. 'Not hard to say,' saith the woman. 'Three chief fabrics of Ireland were this night found and revealed, to wit,

barr Briuin[2] meic Smethrach, ceard Ængusa meic Umhoir dorighne .i. cathbarr do chorcair glain thire na ndinnecda [?] 7 ubhull oir uasa. Ba meit fercind, 7 cet snathegne imme don charrmhocal chumuscda, 7 cet cailches circhorcra do dergór forloiscthi, 7 cét ronn findruine aca uaimmbreachtrad. Ita lina bliadne fo dicleith i tiprait sidhe Cruachan ar in Morrighuin cusanocht.

the headpiece of Briun son of Smethra: it was the brazier of Oengus son of Umor that made it, even a helmet of the pure purple of the land of the Indians (?) with a ball of gold above it. (This) was the size of a man's head, and around it were a hundred strings of the mixed carbuncle, and a hundred bright purple twists of purified red gold, and a hundred chains of white bronze in its variegated stitching. Numbers of years hath it been hidden in the well of Síd Cruachan from the Mórrígain till to-night.

'Ita iarum fo celtair talman cusanocht fidhcheall Crimhthain[3] Níadh Nair tucc a hÆnuch Find, dia luidh la Nair tuathchæich is-Sidh Buidb for echtra, co mboi fo dhiamraibh na fairgi. Ata fo dhicleith isin raith ind Usniuch cusanocht.

Then under a covering of earth till to-night is the draughtboard of Crimthann Nia Nar, which he brought out of Oenach Find, when he went with Nar the Blind-of-the-left-eye into Síd Buidb on an adventure so that he was under the secret places of the sea. It is hidden in the *rath* (earthen fort) in Uisnech till to-night.

[1] deacar .i. iongnadh, O'Clery.

[2] See Egerton 1782, ff. 72 b, 73 b.

[3] See as to this, infra p. 317: H. 2. 16, col. 696, and the *Book of Leinster*, pp. 23 b, 3 and 145 a, 20.

'Minn Lægu*i*r*i* meic Lu*cht*a Laimfhinn dorighne Le*n* Linfhiaclach m*ac* Banbolga Banna[1] foruarat*ar* innocht teora hingina Faindle me*i*c Dubroith a sidh Findach*ain* arna be*th* fo dhicleith o ghein *Con*chub*air* Abhratruaid g*us*anocht.'

The diadem of Loeguire, son of Luchta Whitehand, which Lén Linfhaclach, son of Banbulg Banna made, and which the three daughters of Faindle, son of Dubroth, found to-night in Síd Findacháin, where it had been hidden from the birth of Conchobar of the Red Eyebrows till to-night.'

fo. 98 a, 1–104 b, 2. A copy of the *Book of Rights*, of which an edition by O'Donovan (from the Books of Lecan and Ballymote) was published by the Celtic Society in 1847. The Lismore copy is preceded by the tract on the tabus and prohibitions (*geasa* 7 *urgarta*) of the Kings of Tara, Leinster, Munster, Connaught, and Ulster, also found in Egerton 1782, fo. 35 a, 1. In the *Book of Lismore*, the Book of Rights (*Lebar na Cert*) begins at fo. 98 b, 2. The Testament of Catháir Mór (*Book of Rights*, ed. O'Donovan, p. 192–204) is omitted. S. Patrick's blessing (*ibid.* p. 234) and Dubthach's decision as to the rights of poets (*ibid.* p. 236) are in fo. 104 b, 2. The tract ends (fo. 104 b, 2) with the poem (in thirty-four quatrains) beginning *Teamuir teach i mbui mac Cuinn* (*ibid.* pp. 238–250).

fo. 105 a, 1. A short piece in prose and verse, on the nine saints of the seed of Conaire. The prose begins thus:

Nonb*ur* noebh sil C*on*uire .i. Seanach m*ac* Cairill, Eolangan a nAithbi Bolg a Musc*r*aidhi Mhitaine, etc.

The verse begins:

Nonb*ur* sin sil C*on*uire o n*ach* be*r*ur ní ndeoluigh.

fo. 105 b, 1. A poem, in (about) 32 quatrains, beginning:

A Chaisil, as dimb*r*ig soin
gan Feidl*imi*d m*ac* Crimhthoin!
a c*r*ioch Tuathail, t*r*uag in bed,
gan do buach*ail* 'god coimet!

O Cashel, this is weakness
Without Feidlimid son of Crimthan!
O territory of Tuathal! sad the deed!
Without thy herdsman protecting thee.

fo. 105 b, 2. Short notes on the three Cries of the world (the cry of the Israelites when they entered the Red Sea, the cry of Hell when Christ carried off his prey from it, the cry of Doomsday when the righteous separate from the sinners): on the four things that resemble earthly

[1] Compare the Book of Leinster, p. 154 b, 43 = Book of Ballymote, p. 379 a, 26.

glory (wind, smoke, sleep and a flower): on the worst sin (pride); and the greatest good (humility).

fo. 106 a, 1. A quasi-historical tractate, in prose and verse, on the war of Cellachán and the Danes. Quoted by O'Curry, *Manners and Customs*, ii. 276. Begins:

Airdrí oirrdhirc airdmhenmach roghabh*u*star fla*ithi*us 7 forlamus f*or* dha choig*e*d Mu-m*an*, dar' ainm Airtri m*ac* Catail m*eic* Finguine. IS re linn rogabhat*ar* Loch-lann*aig* nert artús f*or* Eir*inn*. Acht rofhuaradar catha 7 coinblichta o aimsir Airtri gu cæm-aimsir Cheallachain.

A conspicuous, high-spirited overking, whose name was Airtri, son of Cathal son of Finguine, assumed the sovranty and sway of the two provinces of Munster. It is in his time that the Norsemen first gained power over Ireland. But they found battles and conflicts from the time of Airtri to the propitious time of Cellachán.

There is a facsimile of this page in Gilbert's *National MSS. of Ireland*, Part iii, No. lvii. There are poems on ff. 112 b, 2; 114 a, 1; 114 a, 2; 114 b, 2. The tractate breaks off in the middle of the second column of fo. 115 a.

fo. 115 b, was left blank by the old scribe. On the upper half one Donnchadh O'Floinn has written an Irish note dated 1816.

fo. 116 a. A poem in forty stanzas, written across the page and beginning: Ni téd anégen anaisgidh.

fo. 116 b. Two-thirds of the first column are occupied by two short pieces obscure to me. *Caitilin ingen an iarla* (Catherine the daughter of the Earl [1]) is mentioned in l. 4. The second column is blank.

fo. 117 a, 1. The Adventure of Tadg son of Cian, son of Ailill Ólomm, as to which see Prof. d'Arbois de Jubainville's *Essai d'un catalogue*, p. 125. The story belongs to the Ossianic cycle and begins thus:

Feacht n-aon dia m(bai Tadg) m*ac* Cein m*eic* Aililla Óluim . . . . righdhamhna a n-iarthar Mu(man) 7 a bhrai*thr*i bunaidh maræ(n) ris.

Once, when Tadg son of Cian son of Ailill Bare-ear . . . . crown-prince in the west of Munster, and his original brothers along with him.

fo. 120 a, 1. In the margin, at line 33, is a cross and the following scribe's note:

Dogébthur an cuid ele don echtra-sa Thaidg meic Céin andiaigh in catha-so thís

The other portion of this Adventure of Tadg son of Cian will be found below, after

[1] i.e. Thomas, eighth earl of Desmond.

Crinna, 7 legthar roimh in croissi an cuid-sin di.

this Battle of Crínna; and let that portion of it be read before this cross.

The story breaks off in the second column of fo. 120 b. The scribe notes

Andiaigh an catha so dod láimh dheis ata an chuid ele don echt*r*a so Thaidhg m*ei*c Cein, uair ní [f]uar*us* a n-aoinecht re sc*r*ib*ad* hi.

After this battle (of Crínna), on thy right hand is the other part of this Adventure of Tadg son of Cian: for I found it not at one time for writing.

fo. 121 a, 1–123 a, 2. A saga entitled, in a modern hand, *Cath Crína,* 'the Battle of Crínna.' As to this battle (said to have been fought A.D. 254) see O'Mahony's *Keating*, pp. 323–327; O'Curry's *Manners, etc.*, ii. 139; d'Arbois de Jubainville's *Essai d'un Catalogue,* p. 64. There is another copy in the *Book of Fermoy*, fo. 29 a, 1–32 a. The Lismore copy begins thus:

Bái ri amhra f*or* Eir*inn* .i. (Cormac) ua Cuinn. Bui ri f*or* Ul*taib* in(d in)baid sin .i. Fergus Duibhdhed(ach). Batur da brath*air* la Ferg*us* .i. Ferg*us* Foiltleabhar 7 Ferg*us* Tene fo Bregu. As and bui tech Corm*aic* i Temr*aig* intansin, 7 tech g*ach* airdr*igh* i n-Éir*inn* ardaighin feisi Temr*ach* do dhenomh .i. cæicdhiges ria samfhuin 7 laithi na samhna 7 cæicdigi*us* iarum. As airi nothinolduis ca*ch*a samna, ar is ann ba haipthe meas 7 toirthi dhoibh.

There was a famous king over Ireland, even Cormac, descendant of Conn. And at that time there was a king over the Ulaid, even Fergus Blacktoothed. Fergus had two brothers, even Fergus Long-hair and Fergus Fire-thro'-Bregia. At that time Cormac's house was in Tara, and the house of every overking in Ireland, in order to make the feast of Tara, that is, a fortnight before Samain (All Saints' day), and the day of Samain, and a fortnight after. The reason they used to assemble at every Samain was that then crop and fruits were ripe for them.

fo. 122 b, 2, lower margin. A quatrain beginning Atach Dé ar teith*ed* na tond.

fo. 123 b. Continuation of the Adventure of Tadg, son of Cian, marked with a + and preceded by the following scribe's note:

Ní andso bhudh choir an chuid-si sios d'Echt*r*a Thaidhg m*ei*c Cein, 7 ni meisi is cintach, ór ni fhuarus ar suidhiughudh choir isin tsheinleabar hi, 7 gebe bhias ag leghadh no ag sc*r*ib*adh* an sceoil, fechadh an t-in*a*d isin Eacht*r*a a mbia samuil na c*r*oisi so amuigh, 7 b*er*eadh an cuid-se don sceol roimpe.

Not here should be this portion below of the Adventure of Tadg son of Cian; and it is not I that am in fault, for I did not find it properly arranged in the old book. And whosoever shall be reading or copying the tale, let him look in the Adventure at the place wherein there shall be the semblance of this cross outside, and let him add this portion to the tale before it.

fol. 125 a, 1. Story of Loegaire Liban, son of Crimthann, and the elf Fiachna mac Retach, who comes to ask for aid in his war with Goll, son of Dolb, king of the fortress of Magh Mell, one of the Irish names for fairy-land. Begins:

Batur Cond*achta* fect ann a ndail oc Enloch f*or* Maigh Ai. Crimhthan Cass ba ri *Connacht* intan sin. Ansat in aidche[1] sin isin dail. At*r*achtat*ar* matun mhoch arnamharach, cun fhac*a*tar an fer chuca t*r*iasin ciaich. Brat corcra coicdiabuil imbe. Dá śl*ig* coicrinn 'na laimh. Sciath co mbuaili[2] óir fair. Claidhium ordhuirn f*or*a cris. Mong orbhuidhi dar a ais.

The Connaughtmen were once in assembly at Enloch in Magh Ai. Crimthan Cass was then king of Connaught. They remained that night in the assembly. Early on the morrow they arose, and they saw the man (coming) towards them through the mist. A purple, five-folded mantle around him. Two five-barbed spears in his hand. A shield with a boss of gold upon him. A gold-hilted sword on his girdle. Golden yellow hair over his shoulder.

fo. 125 b, 1. How Conchobar mac Nessa got the kingship of the Ulaid when he was seven years old.

Ba mor t*r*a in ordan do *Con*cub*ar* i cinn *secht* mbl*iadne* iarna geinem*ain*. As and roghabh righi n-Ul*ad*. Ba si a tucait side .i. Nesa i*ngen* Ech*ach* a mháthair sidhe bui ind oentuime. Boi do*no* Ferghas m*ac* Rosa i righi n-Ul*ad*. Acobrastar sein Nesa do mnai dho [p. 125 b, 2]. 'Nitho,' or si, *con*dum-rab a logh .i. righe blia*dne* dom mac, arcon abuirt*er* m*ac* righ fria amhach [leg. frim mac'.] 'Tabhuir,' or cach; 'bidh lat in righi cia congait*er* ainm righ do Concub*ar*'.

Great, now, was the dignity of Conchobar at the end of seven years after his birth. (For) then he assumed the kingship of the Ulaid. This was the cause thereof. Nessa, daughter of Echaid, his mother, was leading a single life. Now Fergus, son of Ross, was on the throne of the Ulaid. He desired to have Nessa to wife. 'Nay,' saith she, 'not till I have a reward therefor, even a year's kingship for my son, so that my son may be called a king's son.' 'Grant it,' says every one: 'the realm will be thine, though Conchobar be called by the name of king.'

Faidhidh iarsaidhe in b*en* la Ferghas, 7 *con*gairt*er* rí Ul*ad* do *Con*cub*ar*.

After this the woman sleeps with Fergus, and Conchobar is called king of the Ulaid.

Rogab si f*or* tincosc a meic 7 aitiu in mheic 7 a mhuinnt*eri* .i. lomradh andala fir 7 a thidhnacul diaraile, 7 a hor-si 7 a harcat do thidnac*a*d d'anradhuibh Ul*ad* ardaigh a iard*r*aighi dia m*ac*.

She began instructing her son and the son's fosterers and his household to strip every second man, and to give (his wealth) to another; and her gold and her silver were given to the champions of the Ulaid, because of the result thereof to her son.

[1] MS. aigthe.

[2] Cf. Old Norse *bóla* f. the boss on a shield.

Tainic di*diu* cenn na bliadhna. Dorimgart iarsaide Ferg*us* a giallu. 'Imacalduim imbe,' or Ulta. Roim*r*aits*e*t i n-oenndail, [7] ba dimhicin mor leo Fergus dia tabhuirt a tinnsc*r*ai mna. Roptar buidhigh im*morro* do Concub*ar* ara dheighthidnucal doibh. Ba si a n-imacalluimh: an rorir Ferg*us*, scar*a*d do fris, 7 an rocheannuigh *Con*cub*ar* a anadh aigi[1]. As ann sin roscaradh Ferghas f*r*ia righi n-Ul*a*d 7 *con*garur airdri in choicidh do Chonch*obar*. FINIT.

So the year's end came. Then Fergus claimed his pledges. 'A council about it!' say the Ulaid. They took counsel in one assembly, and they deemed it a great reproach that Fergus had given them as a woman's bride-price. They were thankful, however, to Conchobar for his goodly gift to them. This was their counsel: What Fergus gave, let it part from him, and what Conchobar bought let it remain with him. Then Fergus was parted from the realm of the Ulaid, and Conchobar is called overking of the province.

This story (of which there is an older and better copy in the *Book of Leinster*, p. 106) has been imaginatively balladized by the late Sir Samuel Ferguson in his *Lays of the Western Gael*, London, 1866.

fo. 125 b, 2. On the first poem made in Ireland. Begins:

C*eis*t, cia c*ét*duan doron*a*d i n-Éir*inn*, 7 cia dorine, 7 cia dia nd*ernad*, 7 cia baili i nd*ernad*?

Question, what was (the first) poem composed in Ireland, and who made it, and for whom was it made, and in what place was it made?

IS ann, t*r*a, doron*a*d in c*ét*duan, a n-Inis Tighi f*or* Loch Orbsiun a n-iart*ar* Eir*enn*; 7 is e dorine, Ai m*a*c Oll*a*man m*e*ic Delbæith, 7 is dó dorine, d'Fhiacha m*a*c Delb*æith* do righ Eir*enn*, do b*r*athair a athar. *Ocus* is i so in d*úan*:

There, then, the first poem was made, in Inis Tighe on Lough Corrib, in the west of Ireland; and he that made it was Ai son of Ollom, son of Delbaeth, and he made it for Fiacha son of Delbaeth the king of Ireland, his father's brother. And this is the poem:

Mo b*r*ug, mo baili. cuach, carbut, claid*eb*.
t*r*icha bo odhercc. ech croderg claid*eb* (?).
Escr*a* coemh cumhul. seis*r*each toeb t*r*eabar.
coire, cuad, ceil*e*. bro dheigfir dlegar.
Romtoircet uili. o righ na maighi.
daigh dluigh don duini. mo b*r*ug, mo baili.

This is followed by some verses beginning:

Ailim bairc mbræn*aig* fo ramuibh, fo bhuadhaib.

[1] This and the four preceding sentences are quoted in H. 3. 18 (a manuscript in the library of Trinity College, Dublin), p. 605, where *imagallaim* is explained by *comairle*.

fo. 126 a, 1–140 a, 2. A saga of the Ossianic cycle, entitled, in a modern hand, *Forbhuis Droma Damhghaire*, 'the Siege of Druim Damgaire,' now called Knocklong, in the county of Limerick. There is another copy in the *Book of Lecan*, fo. 167 et seq., and the story is analysed by O'Curry, *Lectures*, pp. 271, 272; *Manners, etc.*, ii. 278–282. The Lismore copy begins thus:

Ba shaorclaind shocheneoil bat*ar* ind Eir*inn*. As iat luaitt*er* o sunn amach .i. Fiacha Muilleath*an* m*ac* Eoguin dalta Mogu Ruith 7 Corm*ac* m*ac* Airt mheic Cuinn; *Ocus* i n-oenlo romarbait a dhá n-athair i cath Muc*r*aimhe. Ind oenlo ámh doronuit .i. in Mhairt re ndul a cath Muighi M*u*-*craimhe*. Ind óenlo aili rucait .i. in Mhairt i cind *secht* mis on Mhairt-sin, 7 da*no* dá shechtmhisaigh iat díb línaibh.

There were nobles of good kin who dwelt in Ireland. These are they about to be mentioned, even Fiacha Broad-crown, son of Eogan, Mugh Ruith's pupil, and Cormac son of Art, son of Conn. And on one day their two fathers were killed in the battle of Mucraime. On one day, moreover, they were begotten, that is on the Tuesday before going to the battle of Mucraime. On one other day they were brought forth, that is, on the Tuesday at the end of seven months from that Tuesday; and so they were both of them seven-months children.

fo. 140 a, 2. A topographical tract on the two Fermoys, preceded by the following quatrain:

Crichadh an caoilli gu c*r*uaid
in bhfhuil uaibh nech no imluaidh?
t*u*cad do m*ac* sonaisc sin
ar an forbhais d'foiridhin, et cete*r*a.

The prose begins thus:

Na dá t*r*iuch*ad* roboi an tir sin suil tucadh hi do Mhogh Ruith, 7 ocht tuatha a ng*ach* t*r*iucha, et asi so roinn in da t*r*iucha sin .i. mar ghabus glaisi muilinn Mairteil i Sleib cain 7 Loch Luingi ar an machaire 7 Gleann nanDib*erg*ach ar Monaidh Moir.

fo. 141 b, 1. A poem in eleven quatrains ascribed to Cormac mac Cuilennáin, King-bishop of Munster, beginning: *Bai fáidh an feinnidh bái sunn* ('the warrior who dwelt here was a prophet'), and furnished with the following preface:

Feacht n-aon dorala Corm*ac* mac Cuilindain rí Muman co Cenn Clairi, con*id* he ní ara tarla, a m*en*ma beith ac foraithmet gacha maithi*us*a dorónadh and, *ocus* doroine an laidh occa indisiud.

Once upon a time Cormac, son of Culennán, king of Munster, happened to go to Cenn Clairi; and this was why he went, that his mind might be commemorating every good thing that had been done there; and he composed the lay setting it forth.

fo. 141 b, 2. A poem in thirteen stanzas beginning:

Truag Caiseal gan Cormac	Wretched without Cormac is Cashel,
righphort na slógh salmgrad.	The royal port of the psalm-loving hosts.

fo. 142 a, 1. Poem in ten quatrains on Ailill Ólomm's nineteen sons. Begins:

Ailill Olom, amhra an ghein,	Ailill Bare-ear, wondrous the birth,
mac Mogha Nuadat neimhnig,	Son of Mugh Nuadat the virulent:
noei meic dhec rochinset uadh	Nineteen sons sprang from him
forfodhuilset fon særśluagh.	Who divided themselves among the noble host.

fo. 142 a, 1 A short tract on the destruction of the nobles of Ireland by the vassals, led by Cairpre Cat-head, and the disastrous consequences. See O'Curry, *Lectures*, pp. 230, 262–264, 590.

Bai fodord mor ic aitheachaibh Eirenn i n-aimsir tri righ n-Eirenn .i. Fiacha Findfholach, 7 Feic mac Fidheic Cæich 7 Breas mac Firb. Batar dano tri haithigh ba toisigh comairle do aithechaibh Eirenn in inbaidh sin .i. Monach 7 Buan 7 Corpre Cend cait. Doronsat comairli iarum aithigh Eirenn doreir an trir sin, 7 ba hi comairli [142 a, 2] rochindset, fleadh[1] do thargudh dia tigernaibh 7 a marbadh ocon fhleidh sin. Batar immorro tri bliadhna oc foichill na fledi sin la haithechu Eirenn. Trian toraid gacha bliadhna doratsat forsin turcnom sin. I Maigh Cro la Connachta is ann doronudh in fledh[2]. Dolotur iarumh fir Eirenn dí di cach leith. Batur immorro .ix. nona ic tomhailt na fledi. Doberthea leanna somesca sainemhla dhoibh isin nonai déidhinaig[3] díbh. Romarbtha soerclanna Eirenn ocon fleid[4]-sin triana meisce, cu rodhibhdait uili acht na tri meic batar i mbronduibh a maithrech . . .

The vassals of Ireland murmured much in the time of Ireland's three kings, even Fiacha Findfholach, and Feic son of Fidhec the One-eyed, and Bres son of Ferb. Now there were three vassals who were chiefs of counsel for the vassals of Ireland at that season, even Monach and Buan and Carpre Cat-head. Then according to the desire of those three the vassals of Ireland formed a plan, and this was the plan on which they determined: to prepare a feast for their lords and to kill them at that feast. Now the vassals of Ireland were for three years preparing that feast. A third of the produce of each year they bestowed for that preparation. In Magh Cro in Connaught, there the feast was made. So the men of Ireland went to it from every side. Now they were nine nones partaking of the feast. Intoxicating, exquisite liquors were given them at the final none. Ireland's free clans were killed at that feast through their intoxication, so that they all were destroyed save the three boys who were in their mothers' wombs. . .

[1] MS. fleagh. [2] MS. flegh. [3] MS. deighinaig. [4] MS. fleig.

Ni thabhradh in talumh a thor*ad* dona haitheach*aib* iarsin ndíghail[1] dor*ats*at *for* soerclannuibh Eir*enn*, 7 bai gorta mór *for* feraibh Eir*enn*, it*er* innber*a* 7 ḟedha[2] 7 ith 7 blicht. Rafes t*ra* na t*ri* comarbu sin Eir*enn* do beith ind Alb*ain* .i. F*er*a-d*ach* Find fechtnach 7 Corp Aulom 7 Tip*r*aite Tír*ech*. Tiaghur iar*um* aracenn dia f*r*easdul 7 dia righadh, 7 dober*ur* ratha nimhe 7 talm*an*, g*r*eine 7 escæ 7 na n-uili dhul f*r*iu ona haitheach*aib* i mbith-ḟogn*um* dhoibh dia reir fein cein bes muir im Eirinn.

The earth would not yield its fruit to the vassals after the vengeance which they had taken on the free clans of Ireland, and the men of Ireland suffered a great famine, both as to river-mouths and trees, corn and milk[3]. Then it was known that in Scotland were those three heirs of Ireland, even Feradach Find fechtnach and Corp Bare-ear and Tipraite Tirech. So messengers are sent to them to wait on them and to crown them. And guarantees of heaven and earth, sun and moon, and all the elements are given to them by the vassals to serve them always according to their desire, so long as sea surrounds Ireland[4].

Gabhuis iar*um* cach dibh ina rainn ḟerainn...

Then each of them set up on his share of land...

The story seems abridged from the tale entitled *Bruiden maic Da-reó* preserved in the Book of Fermoy, ff. 32[a]–33[a], and elsewhere. It ends with a poem in twelve quatrains, of which the first is:

Særcl*anna* Eir*enn* uili
marbhtha cusan æn nduine
[of. 142 b, 1.] *acht* na t*ri* me*ic*, monar nglé,
itrullatar o Chairp*re*.

All the free clans of Ireland
Were slain to the last man,
Save the three boys, illustrious deed,
Who escaped from Cairpre.

fo. 142 b, 1. Poem by Feidlimid mac Crimhthainn, in twenty-three quatrains, of which the first is:

Abair dhamh ra Muimnech*u*
mor mac diamba hairisa
ar an righ fil uas a gcind
tecat lind antirassa.

fo. 142 b, 2. Poem in thirteen quatrains, beginning thus:

Maithi M*u*man, ba fir soin
im Fheidhl*imi*d mac C*r*imhth*ainn*
ce*ch* domn*ach* teigdis re hedh
co hAireadh do cheil*ebr*ad.

[1] MS. díḋhail. [2] MS. ḟegha.

[3] i. e. there was no fish in the rivermouths, mast on the oaks, grain in the corn, or milk in the udders of the kine.

[4] Cf. the legal formulae in Grimm's *Deutsche Rechtsalterthümer*, 2[te] ausg. s. 38, *also lang als diu*

fo. 143 a, 1. Poem in eighteen quatrains beginning:

Erigh *f*risin iarm*éir*ghi
na bi it cotl*ud*, a Shelb*aig*h,
conarat codl*ud* meabla
nog*ur*'deagla re demhnaibh.

fo. 143 a, 2. Poem in eight quatrains, entitled Lomaidhi *cecinit*. lo fil*ed* bui for a theng*aid*h. The first stanza is:

Corm*ac* cofecht roba sái
ba c*er*t g*ach* n*er*t ronasái
ba hua B*r*easail *co n*-uaisli
ba hua comesair Móisi.

fo. 143 a, 2. Poem in thirteen quatrains, by Flaithb*er*tach hua h-Inmhoinen, on the battle-stone of Cormac hua Cuirc. The first quatrain is:

IN cloichen bec fuil im laimh,
a Ardruire in betha báin!
rola mor do dhainibh dhe,
ocus lædhfidh araile.

The little pebble which is in my hand,
O Overlord of the fair world!
Many men have fallen by it,
And another will fall.

fo. 143 b, 1. Poem in three quatrains, of which the first is:

T*r*i ceimmenn cindti do chách
is ferr cingfes nech gu b*r*ath:
ceim torroma lobair lis,
ceim dh' ailit*r*i, ceim dh' eaclais.

Another copy is in Laud 610, fo. 112 b, 3, where it is attributed to Adamnán.

fo. 143 b, 1. Story about a bishop Cainchomrac (ob. A. D. 901), who knew when everyone would die, and whether he would be rewarded or punished in the other world. Begins:

Easpac uasal rabhai i Clú*ain* m*ac* Nois, Caoncom*r*ac a ainm, 7 Mochta a ainm artús. M*ac* oighi hé 7 comarba Dé, 7 da oilit*r*i dochoidh co Cl*uain*.

A noble bishop abode in Clonmacnois, Caincomrac was his name, and Mochta was his name at first. A son of virginity was he, and an heir of God, and on his pilgrimage he had gone to Clon(macnois).

sonne schînt: and *so lange der wind weht, der hahn kräht und der mond scheint.* So in India generally *āchandrārkam*, 'while sun (*arka*) and moon (*chandra*) endure;' and in southern India: 'so long as the waters of the Kāveri flow, vegetation lasts, or till the end of time.' See the Madras High Court Reports, vol. i. p. 407; vol. ii. p. 18 note.

It is a copy of the story called *Scél saltrach na muice* ('The tale of the Pig's Psalter') preserved in the Book of Fermoy, fo. 42 b.

fo. 144 a, 1–151 b, 1. A story belonging to the Conchobar-cycle, called *Imthecht na Tromdaime*, 'the going of the great (bardic) company.' Begins:

Bai ri uasul oirdnidhe[1] *for* Airghiall*aib* fect n-aill .i. Aed m*ac* Duach Dhuib. Enaims*er* do sein 7 d'Aed Fhinn m*ac* Fergna m*eic* Fearghu*sa* m*eic* Muired*aig* Mhail, ri Brefne. Et dobhatar in diass sin cohimresn*ech*. G*ach* ni maith doghnidh fear dhibh rob ail don fhir aile a imurc*ra* do dhenumh do fein.

There was once a king, noble, dignified, over Oriel, even Aed son of Dua the Black. He was a contemporary of Aed the Fair, son of Fergna, son of Fergus, son of Muiredach the Bald, king of Brefne. And those two lived in emulation. Every good thing that one of them would do the other desired to surpass it.

This story has been edited with a translation by Owen Connellan in the *Transactions of the Ossianic Society*, vol. v. Dublin, 1860.

fo. 151 b, 1, 2. A much faded copy of the tract on the conditions required from the Fiann. See O'Mahony's Keating, pp. 349–350, and O'Curry's *Lectures*, p. 301. Other copies of this tract are in the British Museum Harl. 5280, fo. 49 a, and Egerton 1782, fo. 25 a, 2. The Lismore copy begins thus:

Fiche ar t*ri* .L. tegluch Find hui Bhaiscne. Naenb*ur* 7 ocht fichit do righfein*edaib* co t*ri* nonb*ur*aib la cech fer dib.

A score and three fifties (were) the household of Find ua Baiscne. Eight score and nine royal champions, and each man of them had nine men.

The conditions above referred to were nine in number:—1. The relatives and tribe of a member of the Fiann were to give pledges (*slana*) not to sue his slayer. 2. He must be a poet (*fili*), and have made the twelve books of poesy. 3. He must be placed in a hole in the ground (*toll talman*), with his shield and a staff of hazel the length of his arm. Nine warriors, with their nine javelins and with nine ridges between them and him, were then to cast at him at the same time, and if they wounded him he was not received into the Fiann (Naonb*ur* læch 7 nai slega 7 nai n-imaire et*arra*, cu ndibraictis a n-oenfecht he, 7 dia ngondais ni gabtha isin Fein he). 4. His hair must be woven, and he must be sent running through one of the chief woods of Ireland, and if his pursuers, with only one tree between them and him, overtook him and wounded him, he was not received. So if during this run, (5) a tree took a hair from the weft, or (6) his weapons trembled in his hands,

[1] MS. oirdnighe.

or (7) a withered stick broke under his foot, or (8) he failed to stoop under a branch as low as his knee, or to leap over one as high as his ear, or (9) he failed to pluck a thorn out of his heel with his nail without interrupting his course.

fo. 151 b, 2. Here follows this curious bit of folklore:

Bliadhuin don chuailli.
.iii. bl*iadna* don g*ur*t.
tri saeguil in guirt don coin.
.iii. s*aeguil* na con don eoch.
.iii. s*aeguil* an eich don duine.
.iii. s*aeguil* an duine don dam all*aid*.
.iii. saeg*uil* in daim don lon.
.iii. s*aeguil* in luin don ilar.
.iii. s*aeguil* in ilair don bradan.
.iii. s*aeguil* in bradain don iubhur.
.iii. s*aeguil* in iubuir don bith (6 a thosach) co a d*er*eadh, ut dixit poeta:
Deach . . . . .

A year for the stake.
Three years for the field.
Three lifetimes of the field for the hound.
Three lifetimes of the hound for the horse.
Three lifetimes of the horse for the human being.
Three lifetimes of the human being for the stag.
Three lifetimes of the stag for the ousel.
Three lifetimes of the ousel for the eagle.
Three lifetimes of the eagle for the salmon.
Three lifetimes of the salmon for the yew.
Three lifetimes of the yew for the world from its beginning to its end, *ut dixit poeta:*
Ten . . . . .

There is a poem, in ten stanzas, on the relative length of life of a stake, and a field, of man and other animals, in the Book of Fermoy, fo. 98 b; and Mr. S. H. O'Grady has pointed out to me two short notes dealing with the same matter, one in Egerton, 118, fo. 51 a, the other in Egerton 133, fo. 229 a. The note in Egerton 118 resembles one in the Book of Ballymote, p. 14 a. Furthermore, from the tale of the transmigrations of Tuan (L. U. pp. 15, 16), it may be inferred that the Irish of the eleventh century held four of the oldest animals to be the stag, the wild boar, the hawk, and the salmon.

The Welsh had similar traditions. See the *Mabinogion*, ed. Guest, ii.

297, Rhŷs, *Hibbert Lectures*, 555, and a paper by Professor Cowell in *Y Cymmrodor* for October, 1882, entitled 'The Legend of the oldest Animals.' But in Wales the order of the animals was as follows: ousel, stag, owl, eagle, salmon. Or thus: eagle, stag, salmon, ousel, toad, owl. Or, lastly, according to Ap Gwilym in his poem *Yr Oed*: eagle, stag, owl—the lifetime of the eagle being, apparently, thrice as long as that of a man. The parallel Greek tradition is given in a fragment of Hesiod (ed. Lehrs, Fragm. ciii.):

> Ἐννέα τοι ζώει γενεὰς λακέρυζα κορώνη
> ἀνδρῶν γηρώντων. ἔλαφος δέ τε τετρακόρωνος·
> τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκεται. Αὐτὰρ ὁ φοίνιξ
> ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοίνικας
> νύμφαι ἐϋπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

Compare also Aristoph. *Aves*, 610, and Auson. *Idyll.* xviii. Professor Cowell (*ubi supra*) quotes two Buddhistic legends, in one of which the animals whose ages are compared are a partridge, a monkey, and an elephant, and in the other, a vulture and an owl. See also Mr. Rhys Davids' *Buddhist Birth-stories*, 1880, vol. i. p. 312; the *Demaundes Joyous*, imprinted . . . by Wynkyn de Worde, 1511, and reprinted by Wright and Halliwell, *Reliquiae Antiquae*, vol. ii. p. 75, ll. 3–15; seven letters in *The Academy* for Oct. 27, Nov. 3, and Dec. 1, 1888, pp. 274, 291, 356: *Pamphilus Gengenbach*, ed. Gödeke, s. 562–564; and W. Wackernagel's *Kleinere Schriften*, iii. 186.

After this comes a note in five lines, of which only a few words are legible. It begins: Ben rola muir *i*n Albain, and seems to refer to the marine monster cast ashore in Scotland, and mentioned in the Chronicon Scotorum, ed. Hennessy, A. D. 900, the Annals of Ulster, A. D. 890, the Annals of the Four Masters, A. D. 887, and thus in the Annals of Inisfallen (Rawl. B. 503, fo. 16 a, 1), at A. D. 892:

Banscal darala hí tracht n-Alban isin bliadain-so; da thraig déc ar .ix. fichtib a fot, a .xui. fot a trilse, .uii. traigid fot mér a láme, a .ui. fot a sróne, gilidir géis *no* huan tuinne a corp.

There came a woman upon the shore of Scotland in this year. Twelve feet and nine score was her length: sixteen the length of her tress: seven feet the length of her fingers: six the length of her nose. Whiter than a swan or the foam of a wave was her body.

A similar monster is mentioned in the Life of Brenainn, son of Finnlug, infra pp. 109, 255.

fo. 152 a, 1. A prose tract about Oisín and Cailte, beginning like the fragment in fo. 92 b, 1, supra, p. xxv. This tract is called by Mr. Hennessy (*Revue Celtique*, i. 54), the *Acallam Bec*, 'Little Dialogue'; and he there cites the greater part of the following passage from fo. 154 a, 2.

uair ba híat fein dorinde both doibh ind oidhchi sin, 7 dorind*e*dh indeonadh léo. *Ocus* téit Cáilte 7 Findch*adh* do indladh a lámh cum in ts*r*otha. 'Inadh ful*acht*a so,' ar Findch*ad*, '7 is cian o dorind*e*dh.' 'Is fír,' ar Cáilte, '*ocus* ful*acht* na Morrighna so, 7 ní déntá gan uisci, 7 cuic mic Eachach Ab*r*adruaidh dorinde .i. Fat 7 Fet, Flann 7 Én 7 Enach.'

For it was they themselves that built a hut for them that night, and an *indeonad*[1] ('gridiron'?) was made by them. And Cailte and Findchad go to the stream to wash their hands. 'This is a place of cooking,' saith Findchad, 'and 'tis long since it was made.' ''Tis true,' saith Cailte; 'and this is the Mórrígain's cooking-place; and it was not made without water (near at hand); and five sons of Eochaid of the Red Eyebrows made (it), even Fat and Fet, Flann and Én and Enach.'

fo. 158 b, 2. The following note, in seven lines:

Coicc bhruighne hEir*enn*. i. bruighen Mheic da Reo i m-B*r*eifne. Bruig*en* da Dhercai. Bruig*en* da Thó. B*r*uig*en* da Choca i n-iarthar Midhi. Bruig*en* Fhorcaill M*anaich*. Atberat araile Bruig*en* Blai Brug*ad*. Seacht ndorais f*or*sin mbruig*in*. Secht slighidha t*r*ena lar. Seacht teall*aige* indte. Seacht gcaire, 7 damh cu dtinne in cech chaire dhibh.

The five Hostels of Ireland, to wit, the Hostel of Mac Da Reo, in Brefny: the Hostel of Da Derga: the Hostel of Da Thó: the Hostel of Da Choca, in the west of Meath; the Hostel of Forgal Manach. Others say the Hostel of Blai Bruga. Seven doors to the Hostel. Seven ways through the midst of it. Seven hearths in it. Seven cauldrons, and an ox with a flitch in each cauldron of them.

The rest of the codex (fo. 159 a, 1–197 b 2) is a copy (ending imperfectly) of the *Acallam na Senórach* ('The Dialogue of the Ancient Men,' Oisín and Cailte). Begins:

Ar tabhuirt chatha Comuir 7 chatha Gab*r*a 7 chatha Ollarbha, 7 ar ndhithug*ud* na

After delivering the battle of Comuir and the battle of Gabra, and the battle of

[1] P. O'Connell's *inneónadh*, 'a striking on an anvil,' (*inneóin*) seems a different word.

Feindi, roscailset iarsin ina nd*r*ongaibh 7 ina mbuidhnibh fó Eir*inn*, co nár' mhair re hamm na huaire sin dibh acht madh da óclach mhaithe do d*er*eadh na Feinde .i. Oisín m*ac* Find 7 Cailti m*ac* Crundchon mhic Ronain.

Ollarbha, and after the destruction of the Fiann, they then separated in their troops and in their bands throughout Ireland: so that there remained of them, at the time of that hour, only two valiant warriors of the rear of the Fiann, even Oisín son of Find and Cailte son of Crundchu son of Ronan.

Ends (fo. 197 b. 2):

'Caidhi th'aicn*edh*[1] uime sút, a Cais Cor*aig*?' ar C*áilte*. 'As é mh'aicned,' ar Cas, 'n*ach* ḟaca do mhnaibh in dom*uin* riam ben bhudh ḟerr leam inas an i*ngen* ut.' 'Cre(t do)beir oraib gan comæntu-g*udh*?' ar C*áilte*. Do .....

'What is thy mind about her yonder, O Cas Corach?' saith Cailte. 'This is my mind,' saith Cas, 'that of the world's women I have never seen a woman who was better in mine eyes than yon girl.' 'What prevents you from agreeing?' saith Cailte.

Other vellum copies of this composition, which well deserves to be edited, are in the Bodleian (Rawl. B. 487, fo. 12 b et seq., and Laud 610, fo. 123 a, 1—fo. 147 b, 2), and in the Franciscan monastery, Merchants' Quay, Dublin. All are more or less imperfect. Its contents are analysed by O'Curry, *Lectures*, pp. 307–312, and extracts from the Lismore version, foll. 166 a, 166 b, are given *ibid.* pp. 594–597.

fo. 198 is a leaf of discoloured vellum added by the bookbinder, with a small fragment of the codex (about 3½ by 2 inches) inlaid on the recto. This fragment, which is much faded, seems to contain the beginnings of six quatrains. The words Na tab . . . Deich . . . gidh mor . . . Suid(iu)g*ud* . . . senchas. Aírmeim . . . Ein*tr*iucha i crich *Connacht* . . . Coic t*r*iucha dec, are legible.

Four pieces mentioned by O'Curry (*Lectures*, p. 200) as contained in the Book of Lismore I did not find. They are: 1. The story of Petronilla, St. Peter's daughter; 2. 'The discovery of the Sibylline oracle in a stone coffin at Rome;' 3. An account 'of some modifications of the minor ceremonies of the Mass;' and 4. An account 'of the correspondence between Archbishop Lanfranc and the clergy of Rome.' Nor does the MS. contain a Life of S. Finnbarr, as stated in the Introduction to O'Curry's *Manners and Customs*, i. cccxxii.

[1] *aigne*, the mind, the intent, the imagination, the will, gen. *aigneadh*, P. O'C.

II. The Language of the Lives.

The scribes of these Lives, in copying from older MSS., followed the usual course—modernising, as a rule, the spelling and grammatical forms which they found before them, but sometimes leaving intact the ancient orthography and the ancient endings of the noun and verb. The result is a mixed language, in which Old-Irish forms appear side by side with those belonging to the late Middle, and even Modern, periods of the language. The following remarks, though far from complete, will justify this statement. For convenience of reference they generally follow the order of the *Grammatica Celtica*.

Vowels.

a for post-tonic *e*: dep*a*ccoit 2609, dep*a*coitibh 4495.

a for atonic *i*: *a* ndorchaibh 26, *a* n-aimsir 70, *a*n topur 64, *a*n tighi 72, *a*niu 391.

a for tonic *o*: *a*noir, m*a*nach; for post-tonic *o*: esp*a*c 370, cét-*a*rc 3270, fodh*a*rd 4338.

a for post-tonic *u*: rogh*a* 3058, togh*a* 3755, salm*a* 371, fir*a* 1978, pecth*a* 164, gull*a* 202 (where the umlaut points to Old-Irish *gullu*), dorchat*a* 23, bull*a*, runn*a*.

a for atonic *ia*: *a*r n-íc 598 = O. Ir. *iar n-íc*.

ai for tonic *oi*: *ai*frenn 517, f*ai*renn 629, g*ai*bhnecht 3784, 3785.

e for post-tonic *i*: soills*e* (acc. sg.) 4, dair*e* (dat. sg.) 168; for post-tonic *iu*: coimdh*e* 4164.

ei for tonic *ai*: m*ei*c 3094.

ea for *e*, whether tonic or post-tonic: l*ea*bur 43, f*ea*rr 82, foir*ea*nn 4, aisnés*ea*n 21.

i for atonic *a*: *i*tconnaic 159, *i*tfet 153, *i*spert 184.

i for atonic *o*: *i*ca 181.

i and *iu* for post-tonic *e*: daer*i* (gen. sg.) 23, Etaill*i* 211, tiprait*i* 2637, airlég*iu*nn 62, eisb*iu*dh 118, toimn*iu*dh 143, iris*iu*ch 150, aing*iu*l 3356, taeidhl*iu*ch 4632.

iub, *ium* for *eb*, *em*, are particularly frequent: ceil*iu*brais 842, creid*iu*m 282, breith*iu*m 614, ris*iu*m 650, tuir*iu*m 1085, taitn*iu*m 1203.

o for post-tonic *u*: bocht*o* 1413.

oi for tonic *ai*: *oi*lithreacha 3847.

u for post-tonic *a*: ro-benn*u*ch 356, cloch*u* 393, fedhbh*u* 4889, fiacl*u* 473, fuar*u*tar 5, itber*ur* 25, m*u*-na 186. So *ui* for the umlaut of post-tonic *a*: rechtu*i*re 400.

u for atonic *i*: *u*m 291, *u*mar'leicis 105 where the *u* may be due to the *m*.

In the case of long vowels we have:

eo, *eu*, for *é*: de*o*ruib 4651, be*o*lu 4652, se*u*t 2930.

io for *í*: fi*o*s scél 1064; for *í*: f*io*n 4505 (but f*í*n 4506), f*io*r 4384, l*io*n 4493 r*io*gh 4473.

Atonic *i* is lost: 'na haicnidh 51, 'na comuidecht 69, 'na ucht 258, 'na triur 835.

Diphthongs.

The diphthongs *ai* (*ae*) and *oi* (*oe*) are confounded. Thus we have *aen* 1995, and *aenar* 2006, for Old-Irish *óin* or *óen* and *óenar*. So *naidhiu* 118 = O. Ir. *nóidiu*; *aidhe* 1250 = O. Ir. *óigi*, *aidigecht* 263 = O. Ir. *óigidecht*; *Gaedelu* 404 = O. Ir. *Góidelu*; *soeth* 870 = O. Ir. *sáeth*; *soethar* 3699 = O. Ir. *sáethar*; *loechdacht* 3058 = O. Ir. *láechdacht*. In *sai-eascop* 212, and *drai* 287, *ai* is for O. Ir. *ui*. The modern *ao* for *ae* appears in *aos* 3723, *aosa* 599, *comaosu* 1226, *saoth* 2278, *naom* 2074. We even find *aoe* (*aoes* 214). So *aoidhigecht* 255 = O. Ir. *óigidecht*, *ataoibhi* 1124, *naoi* 4298, *naoim* 2075. In five lines we have *Coimhgen* 4465, *Caoimhgen* 4467, *Coeimhgen* 4468, and *Caeimhgen* 4469.

aei, *oei*, the umlaut of *ae*, *oe*, is frequent: *noeimhe* 12, *daeiri* 23, *coemthecht* 266, *caeirib* 91, *caeirig* 101, *oeible* 77.

For *ae*, *oe*, we sometimes have long *u*: *cúra* 43, 1473, 2321, 2920 = O. Ir. *cáera*. So *cúnnach* 2402, for *cóennach*. The umlaut of this *ú* is *ui*: *fuidhius* 479, *nuidhin* 59, *buid* 1096 = *búidh* 2743. In *én-bhaile* 2918, *én-shnáithe* 2930, the diphthong *oi* (*oe*) has been reduced to long *e*.

The diphthongs *eu* and *ou* are confounded: *luach* 572.

Consonants.

The nasals *m*, *n*, *r*, *l*:

Infected *m* for infected *b*: *noemh* 33, *nemh-* 3858, 4617.

n assimilated to a preceding *l*: *colla* 1139, *collaidi* 1152.

n doubled between vowels: *innis* 115, 1967; before *s*: ba*nn*scail 1229, se*nn*ser 2940, 2950, ba*nn*scaile 113, bai*nd*si 172; before *t*: sai*nn*t 1690, i*nn*ti 97, te*nn*tidhi 1188; or becomes *nd*: *ind* 36, 66.

nn is sometimes singled: *ini* 139, *inocht* 862; or becomes *nd*: *firinde* 3055. For *nd* we have *n* in *iniu* 918, *ané* 1375.

The liquids *r*, *l*:

r: doubled before *s*: ro-e*rr*slaic 60, *doirrsi* 1562, *toirrsech* 1698; before *dh*: ai*rr*dhi 90, 177; before *th*: ai*rr*ter 1638, ai*rr*t[h]er-deiscirt 211; before *n*: tai*rrn*-gidh 1641, sathai*rrn* 612, e*rrn*aigthi 1187; before *c*: fai*rrc*e 1487, 2226; before *l*: u*rrl*amh 1900.

l is doubled: Etai*ll*i 211; before *t*: a*ll*t 4834.

ll becomes *ld*: bachai*ld* 1043.

The labials *p*, *b*:

p in loanwords for *f*: *petarlaice* (veteris legis) 7, and for *b*: *pisi* 84, *poc*, *puic*, 1634, *péisd* (bestia) 1840; *apstanait* (abstinentia) 4900; and for *bh*: *Iop* 2744. So in the native word *leanp* 'child' 1452 = *leanbh* 1451, *leanamh* 902.

ph for *bh*: *do phisibh* 81.

b (in loanwords) for *p*: *pobul* (populus) 3, *pubull* (papilio) 326, *esbul* (apostolus) 33.

bh for *f*: *buthuaidh* 4722, *bhar* 332; for *mh*: *mebaidh* 59, *coibnesom* 656.

b doubled to denote the absence of infection: *a bbas* 100.

The dentals *t*, *d*:

t inserted after *n*: *aein-t-ibh* 630, *táin-t-i* 2897, *glenn-t-a* 3662, *móin-t-i* 3663; after *l*: *ilmhíl-t-ib* 4477; after *bh*: *sléb-t-i* 3656; after *s*: *tanais-t-i* 683; assimilated to *s*: *apsalaib* (apostolis) 27.

Infected *t* omitted: *coilcib* 4575, for *coilcthib*, *fhoires* 3171, for *fhoirithes*: inserted to prevent hiatus: *foi-th-i* 50, *foi-th-ib* 1610, *tre-th-e* 862; substituted for *ch*: *neith* 480, *aigthi* 166, *Trethimh* 275.

d for *t*: in inlaut: *aidi* 105, *airidin* 216, *cédna* 249, *níbdar* 246, *madain* 260, (*maduin* 1985), *fodaib* 4413; in desinence: *duid* 229, *docreid* 249, *rocansad* 239, *geibid* 1913, *anuid* 1984.

Infected *d* inserted to prevent hiatus: *rosoi-dh-eth* 840, *rosou-d-adh* 4323, *impoi-dh-it* 3806, *rotathbheo-d-aig* 4435, sdaa*d*oirib; added: *drúi-dh* 2279, *facai-dh* 4893; prefixed to *th*: *bu-dh-tuaid* 757; omitted: *no impa*[*dh*] 4099, *conderna*[*dh*] 4218.

dd for eclipsed *t*: *iar ddaidhecht*, 4377.

Assimilation of *d* to preceding *n* is frequent: *clainn* 62; *oiffrinn* 841, *Bóinne* 272, *inn* 1422, 2164, *ann* 1379, *inniu* 1376, etc.

The gutturals *c*(*k*), *g*, *q*:

ch for *gh*: *tich* 4415; *ch* added: *lia-ch* 4485.

chs and *x* interchange: *Sachsain* 2564 = *Saxain* 2561.

cc for *g*: *focraicc* 699, *occ* 1080, *leicc* 1082, *eaccnaide* 1088, *táinicc* 1089, *toccbhais* 3604.

g for *c* in anlaut before pretonic vowels: *gu-mór* 257, *gia-r-bhó* 1429, *gach* 1441, *gan* 1465; in inlaut: *agam* 1995; in desinence: *og*, 1029, *gég* 2585, *táinig* 5.

g for *cc*: *beg* 1904.

Infected *g* written for *dh*: *Al-cluaige* 47, *connaigh* 80, *guigh* 124, *thuistighibh* 147, *aigthi* 166, *figh* 352, *fleigh* 408; inserted before *th*: *no hadui-gh-thea* 270, *áirmhi-gh-ter* 671, *méidi-gh-tir* 3797, *áirmi-gh-thi* 4642, 4643, *gigni-gh-ther* 759, *didbhui-g-ther* 333, *rofinnfai-g-ter* 4254; added to *-ai*: *imrulai-gh* 517.

ng for *nc*: *Frangaib* 48.

gc for eclipsed *c*: *na gcléirech* 4462, *a gcléirig* 4463.

The velar guttural *q* occurs in the noun *Quiaran* (=Corn. *Piran*) 4438, 4440, 4470, 4477, 4485. So in the *Naemogam*, 'saint-ogam,' Book of Ballymote, p. 311b: .i. ainm in naim i tinnscanfa gabar ar in fid. 1. Brenaind, Laisreann, Finden, Sinchell, Nesan, Hadamnan, Donnan, Tigernach, Cronan, Quiaran, Manchan, Giurgu, Ngeman, Zannan, Ruadan, Aed, Oena, Ultan, Ernen, Ite; where the initials of the twenty saints' names correspond with the twenty letters of the Ogam alphabet. Other instances of *q* occur in the tract just quoted: *qulenn, quert, Quorann, querc, quiar, Quell dara, qual, quislenacht.* But here, except in the case of *quiar*, the *q* is written for *c*.

F and *V*. Irish *f* regularly comes from a pretonic *v*, as in *fer*. In loanwords Latin *nf, ff* is sometimes represented by *thf*, as in *ithfern* 295, 430, 438 = infernum, *ithfernach* 2242; so *aithfrenn* = offerendum.

Prothetic *f* occurs in *f-oirb* 43, *f-aca* 63, *f-áinne* 2618, *ro-f-iafraigset* 3669, *don-f-air* 4149, *f-ósaic* 1622.

v when following *d, n, r*, or *l* is regularly represented by *bh* (*Meadhbh, banbh, tarbh, dealbh*). When it arises from nasal infection of *f* it is represented by *bhf*. Thus *bhfaidh* 18, *bhforbthiugud* 14, *bhfoscud* 5, *bhfognaim* 183, *bhfesair* 185. But sometimes also by *fh*, as in *i fhaighthi* 397, *in fhiacuil* (dentem) 475, *trianar fhoircetal-ne* 1512, *in fhís* (visionem) 4293, *an-fhaitech* 1395, *an-fhoirbhthi* 1143.

v before an unaccented vowel is often represented by *b* or *bh*: thus *buthuaidh* 4722, *bhur*, 'your,' 1604, *bar*, 'says.'

S, Z, and *H*. There is nothing noteworthy about *s*, save that the *h* arising from its infection is regularly expressed by *ths* or *ts*. Thus: *o thirfhéghadh* 4868, *a tSenáin* 2081, *dá cloich tsalainn* 2408, *ocus tsacart* 2475, *cinn tslébhe* 2796, *Crimthain tsréib* 3216, *amail tsnechta* 3338, *grian tsolusta* 4631, *clann tsoineamhail* 1544, *ingin tsochraid* 1722, *gein tSenáin* 1790, *oc scríbhiunn tsoscélai* 2050.

z is represented by *st* in the loanword *Stabulon* 19.

h is constantly inserted to prevent hiatus after the verbal prefixes *no* and *ro*: *no-h-adhnachta* 632, *ro-h-adhnacht* 645, *ro-h-ort, ro-h-orta* 136, *ro-h-íctha* 178, *ra-h-oslaiced* 4359. It is regularly inserted in the following seven cases:

(*a*) after the *na* of the article (gen. sg. f. and nom., dat. and acc. pl.) *na h-aisnesean* 21, *na h-Éirenn* 324, *na h-úain* 87, *na h-uili* 673, *dona h-uilib* 671, *dona h-irisechaibh* 675;

(*b*) after the possessive pronouns of the third sg., whether masc. (*umm-a h-eochu* 563), or fem. (*a h-athair* 3412, *a h-óighi* 4176, *a h-ainm* 4695);

(*c*) after the interrogative pron. *cia* (*cia h-airm*, 546);

(*d*) after the gen. of *gach*: (*gacha h-ollaman* 4776);

(*e*) after the numerals *tri* (*tri h-ernaili* 698, *co tri h-énuibh* 4346), and *cethra* (*cetra h-airdib* 29);

(*f*) after prepositions ending in vowels: *a h-Eigipt* 4674, *co h-indbir* 325, *co h-Ele* 521, *fria h-Eochaig* 376, *fria h-anbhforus* 4894, *re h-impódh* 708, *re h-Abraham* 709, *re h-úir* 4492, *re h-Íssa* 4518, *la h-Asardaibh* 23;

(*g*) after the negative particle *ní*: *ní h-ingnad* 402.

h is also inserted after the gen. sg. of an *i*-stem: *cluana h-Iraird* 4014.

Irrational Vowels.

Examples are *domuin* 1365, *uamun* 1529, *leastar* 2467, *iarainn* 2725, 2932, *foruinn* 1336, and the loanwords *ymonn* 613, *ymmonn* 1525 = *immann* 2675, *columan*, *sollaman* 1355, *sacarbaic*, *senister*, *sigen*, *rithimm* 2673, *Herimon* 227, *Petar* 3324, *teampul*.

Metathesis.

of *r*: *bérla* 2536 = Old-Ir. *bélre*, *ro fiafraig* 432 (from *ro-iar-faig*), *fedraissi* (for *fetair-si*), *funnraidhi* 1945 = *f-urnaidhi* 2064, *sathrann* (dies Saturni) 4374, *coisercad* (consecratio) 1819, *martralaic* (martyrologium) 3754.

of *l*: *comalltur* 392 (from *com-lan-tar*), *ecalsaibh* (ecclesiis) 1356, *altugud* 1174, *altughadh* 2415 = *atlugudh* 4316, *ro-altuigh* 4744 = *ro-atluig*.

of *s*: *baisdim* (from *baitsim*, baptizo), *ro-baisd* 398, *robaisdeth* 450, *lascc* 4663 (laxus), *esboc* 837 (episcopus), *espocóidi* 422 (episcopatus).

Infection of Initial Consonants.

This is of two kinds; vocalic, called by Irish grammarians 'aspiration,' and nasal, called by Irish grammarians 'eclipsis.'

Vocalic infection is either organic, i. e. justified by the phonetic laws of the language, or inorganic. Organic vocalic infection is found (*a*) in construction, (*b*) in composition.

(*a*) In construction:

1. After the article in the gen. sg. masc., in the dat. sg., in nom. sg. and dat. sg. fem., in nom. pl. masc.; biadh ind *fh*ir 1462, in *ch*atha 1553, don *ch*oire 196, in *mh*uinnter 197, in *fh*uil 1389, oc fégad in *ch*arbait 1321.

2. Where an adjective follows and agrees with a noun which ends, or once ended, in a vowel: thus, in meic *bh*ic 915, in ailithre *fh*oirbhthi 677, ón mudh *th*anusti 683, cruithnecht *ch*aein 4165, a tigh fhir *mh*aith 255, a ben *mh*aith 796, eclas *mh*ór 866, ó ghuth *mh*ór 979, fo sheol *sh*oinmech 1007, ó galar *th*romm 1028, cot láim *dh*eis 1287, do ghabail *ch*aille 1341, manuigh *dh*ílsi 3196.

3. Where a noun follows and is governed by a noun which ends, or once ended, in

a vowel. Examples are: mheicc *Dhé* 4522, a dhuine *Dhé* 3359, aidchi *fhé*le 268, a n-aimsir *gh*eimrid 70, oc cuingidh *bhí*dh 73, do chuingidh *chí*sa 127, do glanad *th*eallaigh 122, a tigh *fh*ir mhaith 255, ac foghnam *dhá*ine ele 296, do thorruma *dh*uine 825, a glaic *Dh*iabuil 4602, uas teinid *bhr*átha 3329, i míss medhónaigh *fh*oghmhuir 4441, d' foillsiugud *sh*ochair 743, iar fothugud *ch*eall 600, in óentuidh *dhé*achta 648, dá cloich *ts*alainn (i.e. *sh*alainn) 2408, meic *dhá*ine 2464.

So after the nom. sg. of *t*-stems: dorchata *mh*or 27, tene *ch*ascda 327, tene *th*aeidlech 591, tene *Dhé* 1044, betha *sh*uthain 725, betha *dh*ubach 3637.

4. After the numerals (*dá, cóic*), which originally ended in a vowel: d*á dh*all 1373, dá *th*opar 2522, cóic *bh*ochta 1251.

5. After the possessive pronouns *mo, do*, and *a*, 'his' or 'its:' mu *th*innscrai 1159, mu *sh*étig 1169, do *mh*ná-sa 1170, a *ch*enél 46, a *sh*enathair 41, a *sh*iair 140, a *mh*áthar 48.

After *cech* in the gen. sg. masc.: anma cech *dh*uine 2471.

6. After certain forms of the verb substantive: robad *fh*earr 82, co m[b]ad *sh*ásad 4165, bhadh *mh*ó 4488, rop *fh*ollus 4604.

7. After active verbs governing the accusative: tuiceabh *bh*aile 4688, dolbhais *ch*iaigh 2301.

8. After prepositions which end, or once ended, in a vowel: amal *ch*aeirig 101, amal *Ph*ól 589, amail *gh*réin 1188, amal *ch*olum 3877, amail *fh*acbaither 4448, ar *dh*eismirecht 1758, do *th*abairt 82, im *ch*rabud 158, cen *fh*uil 435, gan *fh*is 1598 = cen *fh*is 1600, ó *mh*enmain 714, tria *dh*eilm 945, seoch *th*egduis 1161.

9. Where active or neuter verbs are preceded by the verbal particles *ro, do, no*, or *con* = *co-no*: ro-*th*ecuisc 6, ro-*sh*oillsigh 31, ro-*gh*abh 53, ro-*gh*énair 57, ro-*fh*oghlaim 61, cur' *bh*ó 67, do-*ch*ruthaig 500, do-*th*oet 70, do-*fh*uair 275, no-*ch*aifedh 259, no-*bh*eitis 443. But this does not occur in the passive: e.g. ro-fothaiged 63, *Conasta* 2514 and *curosfhasta* 2515 are certainly scribal errors. Each should be *co ro sásta*.

10. After the negative particles *ní* and *nad*: ni *fh*arcab-sa 184, *muna* [for *ma-ní*] *th*ardad 186, mina *th*ísadh 1086, ni *th*abrai-si 109, ni *th*arraid 193, ni *fh*il 2451, ní *ch*aitheadh 2518.

11. After the conjunctions *cia, ocus, is, nó*, and *ó*: cia *mh*iscniged 4878, ocus *fh*aitsine 7, ocus *mh*írbuilib 36, is *mh*nai 4770, nó *fh*ailinn 3877, ó *dh*oróine 1657.

12. After the interjection *a*: a *ch*aillech 1561, a *Sh*enáin 2486, a *dh*uine 3358, a *th*igerna 3750.

(*b*) In composition (examples are given in the nom. sg.):

Substantive with substantive: eachlasc (= ech-*fh*lesc) 288, lubh-*gh*ort 590, 1885, fér-*gh*ort 2846, rígh-*sh*uidhe 623, 626, 1697, bruinne-*dh*alta 1120, nuall-*gh*uba

3897, nó-*ch*ombathad 4298, bain-*ch*éle 2791, 2794, 2093, 2917, 2990, daescar-*sh*luag 4328, long-*ph*ort 3147, bunad-*ch*inél 3171, 3173, feth-*fh*airrge 3184, tonn-*gh*ar 3605, mur-*ch*at 3793, bleidh-*mh*il 3802, cat-*ph*iast 3802, cath-*bh*uadhaighi 1548, anm-*ch*ara 2803, 2350, arm-*gh*aisced 1612, muir-*mh*il 2223, bith-*fh*ognum 4177.

Substantives with adjectives: toebh-*fh*ota 777, bith-*bh*uadhach 2462, bith-*sh*alach 3641, bith-*gh*arbh 3641, scoith-*sh*emrach 977, moing-*fh*inn 3080, 3114, mong-*bh*uidhe 3407, nuall-*fh*ailtech 3858, cenn-*ch*athach 3085, goib-*gh*ér 3651, boladh-*mh*ar 3857, dronn-*mh*or 3652, aighedh-*bh*án 3791. Perhaps also mac-*th*airrngertaigh 2831.

Adjective with substantive: ógh-*sh*lan 1242, 1371, 2670, 4190, 4197, 4718, dubh-*gh*las 1625, dubh-*ch*omar 3279, crom-*gh*lais 3258, noebh-*Sh*enán 1789, lán-*shí*dh 3869, 3934, lán-*fh*olartnaigthech 4496, degh-*dh*uine ... dech-*gh*ním 3870, droch-*dh*uine 320, 3852, 3934, mór-*ch*umachtach 199, móir-*mh*írbuil 2597, mór-*mh*éile 3392, mór-*gh*lóir 1110, mór-*mh*aith 2782, móir-*sh*éiser 3213, 3437, min-*ch*aisc 1362, finn-*ch*aelach 1572, uasal-*sh*acart 736, fír-*fh*ínemain 2464, derbh-*sh*iur 3400, soeb-*ch*oire 3624, 3618, troim-*th*res 3639, sír-*gh*aire 3384, sír-*th*eine 3638, 3643, sír-*fh*éghadh 4868, nui-*fh*iadnisse 3315, nu-*fh*iadhnuisi 1145, il-*ph*ian 4243, Iar-*mh*umhu 509, siar-*dh*es 937.

Adjective with adjective: glé-*gh*eal 3356, 3877, 4360, sír-*bh*eogolach 3647, sír-*sh*ilti 3666, uili-*ch*umachtach 3164, 3190, sain-*sh*ercach 1842, lán-*sh*aethrach 3847, all-*mh*arach 3164, 3190.

Numerals with substantives and adjectives: oen-*ch*ura 2920, aen-*sh*luasat 3163, aein-*fh*er 3836, aen-*bh*rat 4307, én-*bh*aile 2918, én-*sh*náithe 2930, cét-*mh*arb 2348, ceít-*fh*irt 52, prímh-*fh*áith 3344, 3904, prímh-*fh*áthacdae 3319, prím-*ch*athair 4295, tre-*dh*enus 2353.

Prepositional prefixes: air-*mh*itiu 2499, air-*mh*itnech 1114, comh-*fh*ad 3420, comh-*dh*ub 3376, coimh-*th*inol 1261, ro-com-*sh*oi 689, der-*mh*air 3146, 3680, dí-*mh*ar 1483, er-*mh*or 3318 = ur*mh*or 4720, di-*ch*enntar 3253, di-*ch*uirter 2800, etar-*bh*uasach 3078, etar-*gh*uidhe 4231, fo-*dh*ard 4338, fo-*dh*oimhne 3661, for-*ch*oimet 4184, frith-*sh*et 4459, im-*gh*abhail 1134, im-*sh*lan 1141, 3447, ro-im-*ch*uirset 2582, inn[*fh*]ithem 2534, ind-*fh*ethmech 2455, reimh-*dh*echaid 1197, ro-*mh*ór 2534, tre-*th*oll 2962, ro-t-ath-*bh*eodaig 4436, tairm-*dh*echatar 1111, to-*ch*oisceim 1123.

Inseparable particles: so-*ch*enél 3334, so-*ch*enélach 1332, so-*ch*enélaige 852, soi-*mh*illse 919, so-*mh*easctha 3162, so-*ch*arthanach 3856, so-*gh*nímh 3943, *nemh* (O. Ir. *ncb*) nemh-*ch*umhscaigthe 3769, neimh-*dh*énum 1135, nemh-*th*oirrsech 3858.

Instances of inorganic vocalic infection are—

1. In substantives and adjectives:—in the gen. sg. fem.: daenachta *mh*eicc Dhé 4522; in the gen. sg. of a consonantal stem: mogh rígh *mh*órchumachtaig 199; after

nouns in the accusative sg.: muic n-úir *f*honaithi 206, aimsir *sh*amraidh 4845, drolmuigh *f*hína 316, ar fhailti *f*héghtha 524, i tír *th*airngaire 668; in the gen. dual: inad dá ech *ch*arpuit 4476. After the numeral *trí*: tri *gh*ille 3086.

To these perhaps may be added the instances of vocalic infection after certain consonantal nouns in the nom. sg. which in Old-Celtic seem to have ended in *s*. Thus: lasair *th*eined 160, 2511, dair *mh*ór 940, cúra *mh*ael 2321, 2325, oenchura *f*hinn 2920.

In fact, in the language of these Lives there is a tendency to infect the initials of all nouns in the genitive or accusative, whether singular or plural, without regard to the termination of the preceding word. Thus in the gen. sg. iar caithium immorro *ch*uirp Crist 3689, a chinel bunaidsium *Ph*atraic 42, do chuingidh fair *ch*umaili 4267, 'ni ro dhech gnuis *f*herscail 1693; gen. pl.: sinnser *sh*acart 752, secht n-ollumain *gh*abunn 2931; acc. sg.: cu ruc in cú allaid *ch*aeirig 91, crenaidh didiu *ch*umhail 170, forfacaibh Íssu *bh*acaill 223, co-n-acca óglach ind étach *th*aitnemach 794, dorat in ben *sh*eirc ndímoir 1482, doroine . . . ernaighthi *dh*icra 1103, rorec . . . in *ch*umuil 1190, coCill *Mh*óir 2031. So after the voc. sg.: a athair *th*ogaidhi 2041. Here the infection change is syntactical rather than phonetic.

2. In certain prepositions and their compounds with pronouns. Thus, *dh*'agallaimh 2337, *dh*uin 74, *dh*oibh 200, 205, *orumsa* 723 (=*f*horumsa), *oruinn* (=*f*horuinn) 73, *orainn* 3195, *ch*uici 157, *riut* (=*fh*riut) 728, *risa-* (=*fhrisa*) 928, *th*airis 2688. So *a-cétair* 2421 (= O.-Ir. *focétóir*), *atuaidh* 2888 (=*fothuaid*), *th*air 3015.

3. Where verbs, whether in the present, past, or future, express the relative. Active: *sh*ire, 3731, *th*éigi 4363, *f*hoillsigfes 789, *th*oirises 4622, *f*hásas 4619, 4620, *mh*arus 4422, *f*huil 4245, *th*airismit 4370, *th*áncabar 4815, *th*icfatis 4405, *sh*ílmid-ne 1513, *ch*uingid 1569, *mh*oidid 1628, *dh*ech 2711, *th*iaghuit 2435. Passive: *th*ucad 2370.

4. Other instances, which it is not possible to bring under one head, are: *bh*eith 4650, *dh*ul 4797, *ch*oidchi 3386, *bh*eous 4790, dona trí *mh*ile 2643.

Nasal Infection.

This occurs after nouns in the acc. sg. or gen. pl., and after the numerals, pronouns (including the article), prepositions, and conjunctions, which end, or once ended, in *n*. The tenues (*c, t, p*) sink to the corresponding medials; the medials (*g, d, b*) become respectively *ng, n*, and *m*; and *f* becomes *v*, written in these Lives as *bhf*. For *n*+*n*, *n*+*m*, *n*+*r*, *n*+*l*, we have *nn, mm, rr, ll*. Examples will be found in almost every line. For *n*+*c* sometimes *gc* is written (3960, 4463). For *n*+*t* sometimes *dd* is written (4377). For *n-n*, from *n*+*d*, is written *n-d*; but sometimes, as in *co n-essidh* (= *con*+*dessidh*) 2512, the *d* is omitted. So for *m-m* is written *m-b*.

Here too we find inorganic infection. Thus the initial of genitives plural is nasally

infected, though the prehistoric ending of the preceding word was *s* or a vowel. For instance, athair bathais 7 creitmhe *bhf*er n-Érend 34, ó rígh *bhf*er Tefa 2836, i cluain mór *bhF*er n-Ardai 952: sennser noemh *bhf*er mBreg, 2940. An early example of this is *uptha inban*, 'spells of women,' in the Klosterneuburg incantation. The infection of *b* in i coitchinne *m*bethadh 2683, seems a scribe's error.

THE ARTICLE.

	Sing.	Dual.	Plural.
Nom.	masc. *int, in, ant-, an*	*in, na*	masc. *ind, na.*
	fem. *ind, inn, an, int*		fem. *na.*
	neut. *a-n*		neut. *na.*
Gen.	masc. neut. *ind, inn, ann* 875, *int.*		*na-n.*
	fem. *na*		
Dat.	*-(s)inn -(s)in*		*-(s)na.*
Acc.	masc. and fem. *(s)inn, (s)ind, (s)int*	*in, na*	*na.*
	neut. *(s)a-n*		

Only examples of the rarer forms need be quoted:

Sing. masc. and fem. acc. *int*: *in t-uan* 1140, *in t-saill* 1255, *in t-uisci* 1481, 2676, = *an t-uisqui* 111, *in t-ord-n* 2625, *an t-inad* 1007.

„ neut. acc.: *al-lá* (from *an-lá*) 2076.

Dual nom.: *in dá phopul* 1476, *in dá clamh* 1591.

„ acc.: *eter in dá fhorba* 1897, *eter in dá espoc dhéc* 4111.

Plur. masc. nom.: *ind eolaig* 516, 829, 2642, *ind irisigh* 3948.

The articulated form of the prep. *ind* (36) twice occurs, *annsa chailiuch*, 'in the chalice,' 1631, *ann-san inis* 1080. This is the practice of the spoken language, O'Don. Gr. 281. Compare *ind-sin eclais* LB. 55 a 44. pl. *ann-sna lathib* LB. 243 b 10.

DECLENSION OF SUBSTANTIVES.

(*a*) *Vowel-stems.*

In the vocalic declension of vowel-stems there is little calling for notice. The transported *n* still appears after the nom. sg. neuter. Thus: *aithiusc m-bréithri* 404, *gradh n-esbuic, n-espuic,* 1346, 1347, *Dál m-Buain* 4657, *Ros n-Dairbhrech* 1474. So with stems in *-io*: *lugha n-eithig* 50, *ríghi n-Éirenn* 749, *orba n-aill* 1896. But most of the old neuters have become masc. or fem., e. g. *in mhuir* 3623, though the gen. sg. *in mhara* occurs in 3684.

The transported *n* also occurs regularly after the acc. sing. Thus: *mac n-dall* 57, *mac n-Daibid* 3320, *biadh n-gnáthach* 94, *canoin n-eclusdai* 212, *muic n-úir* 205, *Innber n-Domnann, n-Dé, m-Bóinne* 272, 273, *aidheadh n-gona* 465, *Pól n-apstal* 589, *cenn m-bliadne* 638, *clainn n-Adhaimh* 622, *scriptuir n-diadhai* 684, *rith m-buadhai* 745,

cailech n-oifrinn 841, *breit[h]ir n-escaine* 845, *bréil[h]ir n-Dé* 1033, 2720, *arradh n-glainidhi* 954, *bannscail n-irisigh* 1229, *leastar m-brisde* 1398, *torathar n-gránna* 1420, *espoc m-Bron* 1453, *seirc n-dímhoir* 1482, *clamh n-umhal* 1585, *each m-buadha* 2090, *drolmaig n-englaisi* 2701, *Petar n-ardespul* 3324, *manach n-dílius* 3359. So with stems in *-io* and *-ia*: *athardha n-dilis* 657, *laa n-ann* 471, *lighi m-Boiti* 955, *laa n-oen* 2721, *laa n-aill* 1940, *uingi n-óir* 2621. So after the gen. pl. *iar coscrad . . . ealadhan n-druidechta* 601, *iar ndeismirecht . . . na n-uili manach n-irisech* 682, *i crich Ua bhFailgi* 1238.

But it sometimes oversteps its bounds and appears after the nom. sg. *masc.* and the dat. sing. Thus *espoc m-Bron* 1453, *mac n-uasal* 787, *isin cinn n-aile* 1592, *i coitchinne m-bethad* 2683, *i comartha n-dilgudha* 4347. In *arai n-anoire 7 n-airmiten* 4335, it appears after the conjunction *ocus*.

In the dat. sg. of *o*-stems the *u*-umlaut is still found. Thus, *doll* 62, *curp* 383, *caisiul* 447, *mudh* 683, *Surd* 9791, *tuaisciurt* 1065, *forcetul* 1065, *ceniul* 1375, *purt* 2572, *eon* 2512, *meor* 4422. So in the acc. pl., even when the old final post-tonic *-u* has become *-a*: *bulla* 4852, *gulla* 202, *runna* 3277, *multa* 1674, *eocha* 2315, 2851.

The *u* of the acc. pl. of masc. *o*-stems is still found in *ruscu* 60, *feru* (= Lat. *viros*) 313, *eochu* (=Lat. *equos*) 318, *Gaedelu* 404, *manchu* (=Lat. *monachos*) 893, *cuaranu* 943, *clamhu 7 dullu* 1099, *marbhu* 1100, *damhu* 1494. But this *u* has become *-a* in *mancha* 3338, *fira* 1978, *damha* 1947, *salma* 1956, etc.; and *-o* in *bochto* 1413.

The nom. pl. is used for the acc. pl. in *meic* 161, *slóigh* 1001, *loiscinn* 1071, *ruisc* 1671, *lœigh* 1961, 1964. Conversely the acc. pl. is used for the nom. pl. in *rusca* (for *ruscu*) 62, and *arathru* 1509.

In the plural of the *io*-stems we often find a passage to the *d*-declension. Thus: nom. *aighairedha* 2899, *gilladha* 2979, *mergedha* 3078, *daltada* 3117, *comaltuda* 3159=*comhaltadha* 4676, *saebchoireda* 3618, *uiscedha* 3665, *cairedha* 4101, *cridhedha* 4875; gen. *techtairedh n-uasal* 2952, *na n-uiscedh* 3713; dat. *a tri h-uidedaib* 2572, *ramhaduibh* 3574; acc. *celiuda* 1584.

Feminine stems in *í* are *inis*, 'island,' sg. gen. *indse* 3697, *innsi* 370 (but also *inis* 3700), dat. *innsi* 3704; acc. *innsi-n* 3570, and *séitig*, 'wife,' 381, *sétich* 54; sg. gen. *sétche*, dat. *séitig* 576; acc. *séitich* 1157.

Fem. *u*-stems are *deog*, 'drink,' sg. gen. *dighi* 95, 1239, 1927, acc. *digh* 54, and *muc*, 'pig,' 1248, pl. dat. *mucaib* 1245, nom. acc. *muca* 1246, 1247.

(*b*) *Diphthongal stems.*

bó, 'cow,' sg. gen. *bó* 4358, acc. *boin* 97, 409, pl. nom. *bai* 1660, 4357, gen. *bó* 95, 1660, acc. *bú*; dual nom. dá *bhai* déc 1267.

nóu, 'ship,' 4302, 4303, *noi*, *nœi* 2332, 2391, 2392, acc. *noi* 2174, *naei* 2331, *naoi* 4298.

(*c*) *Consonantal Stems.*

Here we have (1) stems in *c*, *g*, and *nc*: (2) stems in *r*: (3) stems in *t*, *d*, *nt*, and *nd*: (4) stems in *n*: (5) stems in *s*.

c-stems. Examples are: *caera* (spelt *cúra* 93), 'sheep,' sg. acc. *caéirig* 101, pl. gen. *caerach* 86, dat. *caerchuibh* 1554, *caerib* 4643, acc. *caercha* 1232.

cathair, 'city,' 3969, sg. gen. *cathrach* 1570, 4281, dat. *cathraigh* 4214, pl. acc. *cathracha* 2549, 2645, dat. *cathrachuibh* 3962 and *cathairibh* 3639, gen. *cathrach* 4256: *ceo*, 'mist,' 3329, sg. acc. *ciaigh* 2301.

dair, 'oak,' 940: *eochair*, 'key,' 1446: *Eochu*, gen. *Echach* 1153, 2096: *Fiacha*, gen. *Fiachach* 3011: *Fiachra*, gen. *Fiachrach* 3076.

lasair, 'flame,' 31, 1410, 2510, gen. (derg-)*lasrach* 3181, (trom-)*lasrach* 3639, acc. *lasair* 3970.

naithir, 'snake,' 1033, pl. acc. *nathracha* 1071.

ruire (=*ru-aire*), 'lord,' sg. voc. *ruire* 1284, pl. dat. *ruirechaibh* 3346.

scé, 'thorn,' sg. acc. *scéich* 2485; and *Temhair* sg. gen. *Temhrach* 2970, but *Temra* 2779.

To this declension belong the loanwords *altóir*, 'altare,' dat. *altoír* 1103, pl. gen. *altórach-n* 1760: *carcuir*, 'carcer,' sg. gen. *carcrach* 4771, dat. *carcair* 4754; *eipistil*, 'epistola,' pl. gen. *eipistlech* 154; *maighistir*, 'magister,' 2672, sg. gen. *maigistreach* 3927; *mainistir*, 'monasterium,' pl. gen. *mainistreach* 2474, *mainisdrech* 609, 873; *senóir*, 'senior,' 1077, 3850, sg. gen. *senórach* 3846, 4310.

The native word *ailither*, 'pilgrim,' an *o*-stem in Old-Irish, is also declined like a *c*-stem, pl. voc. *a oilithrecha* 3847.

g-stem: *rí*, 'king,' 378, 1290, 2580, sg. gen. *rígh* 2573, dat. *rígh* 3054, pl. n. *rígh* 2576, but also *rígha* 378, which in Old-Irish is the acc. pl.; gen. *rígh* 3050, dat. *ríghaibh* 3345.

nc-stem: *lia*, 'stone,' 1842, gen. *liac*.

r-stems: *athair*, 'father,' sg. gen. *athar* 1940, dat. *athair* 1954, voc. *a athair* 2038, *a athuir* 2041, pl. dat. *-aithribh* 3309.

bráthair, 'brother,' sg. gen. *bráthar* 3170, voc. *a bráthair* 2036, pl. n. *bráithre* 1074, 1338, 2608, dat. *bráithribh* 1334, acc. *bráithriu* 4460, voc. *a bráithre* 2689.

máthair, 'mother,' sg. gen. *máthar* 52, 66, pl. gen. *máithrech* (with passage to the *c*-declension), dat. *máithribh* 108.

siur, 'sister,' 66, sg. gen. *sethar* 2698, 2699, 2939, dat. *siair* 86, dual nom. *dá shiair* 2661, pl. nom. (with passage to the *c*-decl.) derb-*shethracha* 4639. Compound: *derbh-shiur* 3400.

i-stems: *abb*, 'abbot,' 4353, sg. gen. *abadh* 4350: *aenta*, 'unity,' 4281, sg. acc. *aentaidh* 4282: *ara*, *aru*, 'charioteer,' 425, 427, sg. acc. *araid* 437, pl. n. *araid* 2858.

bethu, 'life,' sg. gen. na *bethad* 3749, dat. *bethaid* 947, acc. *bethaid* 4118.

bréntu, 'stench,' dat. *bréntaidh* 3634.

caill, 'wood,' sg. acc. *caillid* 826, 2584, corruptly *cailli* 3355, dat. *coill* 4044, pl. acc. *caillti* 3663, where it is used for the nom.

coimdhiu, 'lord,' *coimmdhe* 722, sg. gen. *coimdheth*, *coimdedh* 3688, 3694, *coimdheadh* 1147, dat. *coimdhidh* 3547, 4245, *coimdhi* 719, acc. *coimdhe* 4861, voc. *a mo choimdhi* 2637, *a choimdhe* 4164.

caur, *cur*, 'champion,' pl. n. *curaidh*, 2998: *comhla*, gen. *comhla*[*dh*], 1975.

dorchata, 'darkness,' sg. dat. *dorchata* 23.

dúrchraidhitu, 'hardheartedness,' sg. acc. *dúrchraidhitaidh* 228.

file, *fili*, 'poet,' 1182, 1183, 1190, gen. *filedh* 1189, pl. dat. *filedhuibh* 3026.

fraigh 'wall,' 4749, sg. dat. *fraighidh* 195, *froighidh* 198.

íta, 'thirst,' 3707, 3714, sg. gen. *ítadh* 4408, dat. *ítaidh* 4402, 4404.

léne, 'shirt,' 1040, sg. gen. *léned*.

míl, 'soldier,' pl. n. *cath-mílidh* 2998.

óentu, *aenta* 'union,' 790, sg. gen. *áentadh* 4468, dat. *óentuidh* 647, 648.

óighi, *áighe* 1250, *aighi* 1257, 'guest,' sg. dat. *áighidh* 1254, pl. dat. *aoighedaib* 3830, acc. *æighedha* 1649, where it is used for the nom.

óitiu, 'youth,' acc. *óitiudh* 286.

rig, 'fore-arm,' pl. acc. *rigthe* 2974.

seche, 'hide,' 4117, sg. dat. *seichidh* 4118, 4261.

slighe, 'road,' pl. acc. *slighthi* 3664, where it is used for the nom.

sui, 'sage,' sg. dat. *sui* 2749, pl. dat. *suidhib* 2750, acc. *suithe* 2529.

tene, 'fire,' 71, 78, 267, 1044, sg. gen. *teineth* 1918, *teinedh* 77, *na teinedh* 2902, dat. *teinidh* 84, acc. *tene* 332.

tenga, 'tongue,' sg. gen. *tengad*, acc. *tenga* 1456.

traigh, 'foot,' sg. acc. *traighidh* 462, pl. acc. *traighthe* 3681 (where it is used for the nom.), *traighthi* 4131, gen. *traiged* 3682.

uaim, 'cave,' sg. dat. *uamaidh* 3416, acc. *uamaidh* 3415.

d-stem: *drui*, 'wizard,' 2656, 4008, but *drai* 287, 1162, sg. gen. *druadh* 1162, 1166, dat. *druidh* 4007, *drai* 1192, acc. *drai* 1223, 2311, pl. gen. *druadh* 2307, acc. *druidhi* 300, where it is used for the nom. Perhaps *dé*, 'smoke,' 1409, 3329, belongs to this declension.

nt-stems: *bráge*, 'gullet,' sg. dat. *brágait* 389, 2312.

cara, 'friend,' 1194, anm-*chara*, 4792, sg. dat. anm-*caruit* 4793, pl. n. *carait* 3547, *caraid* 1492, dat. *cairdib* 3201, acc. *cairde* 4878.

fiadha, 'God,' sg. gen. *fiadhat* 1289.

námha, 'enemy,' 3447, sg. gen. *námhat* 3444, pl. nom. *námhait* 3436, gen. *námhut* 3045, acc. *náimdiu* 4877.

luch, 'mouse,' 4217, pl. nom. *lochait* 3744, 3746. W. *llygoden*.

tipra, 'well,' 397, sg. gen. *tiprat* 2385, 2634, 2635 (but *tipraiti* 2637 !), dat. *tiprait* 2162, 2383, acc. *tiprait* 967, 2386, 2711.

nd-stems: *brú*, 'belly,' sg. dat. *broinn* 52, 382, 1882, 2812, 2821, 2830, acc. *broind* 2579: *ithla*, 'granary,' sg. dat. *ithlainn* 1429. W. *ydlan*.

n-stems: *airem*, 'ploughman,' pl. gen. *airemhon* 1064, dat. *airemhnaibh* 1505, 1508.

aisnéis, 'declaration,' 13, 155, sg. gen. *aisnésean* 21, dat. *aisnéis* 1086, acc. *aisnéis*, 18, 1124, 4597.

almsa, 'alms,' 3272, sg. gen. *almsan* 2034, but also *almsaine*, (with passage to the vocalic decl.), 1428, 1579, dat. *almsain* 2401, 4102, pl. acc. *almsana* 1811, 3395, dat. *almsanuibh* 1857.

bendacht, 'blessing,' 4701, *beannacht* 359, 3351, sg. acc. *bennachtain* 836, 2985, *bennachtuin* 250, 368, 2366, *beannachtain* 358, 368, *bennacht* 4699: *breithium*, 'judge,' 614.

bró, 'quern,' 4098, sg. gen. *brón* 1313, 4099, 4126, acc. *bróin* 850, 4127, 4269.

Cruachu, sg. acc. *Cruachain* 3140.

cú, 'hound,' 90, 278, 1253, 4036, sg. gen. *con* 93, acc. *coin* 276, 4034, 4035, pl. nom. *coin* 3655, 4428, dat. (*mil-*)*chonuibh* 4054, acc. *cona* 1658, *conu* 4081.

Díchu 279, sg. dat. *Díchoin* 607, 611, acc. *Díchoin* 285.

ealadha, 'science,' pl. gen. *ealadhan-n* 601.

Élbu, 'Scotland,' 1176, sg. dat. *Alp*ain 1004, acc. *Albain* 1025.

garma, 'weaver's beam,' 1667, sg. acc. *garmain* 1666. W. *carfan* gwëydd.

idu, 'pang,' pl. n. *idhain* 2830, 3004.

mallacht, 'curse,' sg. acc. *mallachtain* 368.

menma, 'mind,' 708, 2649, sg. gen. *menman* 4896, dat. *menmain* 714.

Mumhu, 'Munster,' gen. *Mumhan* 3066, dat. *Mumhain* 1206, acc. *Mumhain* 3069.

onchu, 'leopard,' sg. gen. *onchon* 3799.

orda, 'thumb,' 4419, gen. sg. *ordan* 4420.

ollam, 'doctor,' gen. *ollaman* 4776: *talamh*, 'earth,' sg. gen. *talmhan* 799, 2115, dat. *talmhain* 1012, acc. *talamh* 657.

náidiu, 'babe,' 3349, *naeidhi* 1458, sg. gen. *náidhen* 1220, *náidhiun* 1457, *nuidhin* 59, dat. *náidin* 68 = *naoidhin* 3392, voc. *a náidhiu* 118, pl. dat. *nóidinuibh* 73.

The following are stems in *-tión*:

airitiu, 'reception,' sg. dat. *airidin* 216: *airmitiu*, 'reverence,' sg. dat. *airmitin* 619: *cluinsiu*, 'hearing,' dat. *cluinsin* 4225: *dechsu*, 'seeing,' sg. dat. *dechsoin* 4849: *faicsiu*, 'seeing,' sg. dat. *faicsin* 2963, 4894, acc. *faicsin* 3179, 3873, 3875: *taidhbhsi* 'vision,'

853, sg. dat. *taidhbhsin* 792, *taircsiu*, 'offering,' dat. *tairesin* 4281 : *teipersiu*, 'dropping, sg. dat. *teipersin* 3709.

The double *n* in the following forms has not yet been explained: *Clothru*, gen. *Clothrann* 2144 : **abh*, 'river,' gen. *abhunn* 3028 :

derna, 'palm,' sg. acc. *dernainn* 1339, 4189 : *díliu*, 'flood,' sg. gen. *dílenn* 3327.

gabha, 'smith,' 3782, pl. n. *gobuinn* 4101, but *gaibhne* 2936, gen. *gabhunn* 2931, acc. *gaibhne* 2934 : *guala*, 'shoulder,' sg. dat. *gualainn* 3118, acc. *gualuinn* 2860 :

Rechru, sg. dat. *Rechrainn* 959 : *rétla*, 'star,' 4631, gen. *rétlann*.

According to this declension also are declined *Áru*, sg. gen. *Áirne* 3741, dat. *Araind* 3743, *Aruinn* 4305, acc. *Aruinn* 4289 : *Ériu*, 'Ireland,' gen. *Erenn*, 3366, dat. *Éirinn* 1197, and in the plural *anam*, 'soul,' 4645, *anum* 3597, *ainim* 438, 1086, 1143, sg. gen. *anma* 618, dat. *anmain* 709, 3371, *anmuin* 703, acc. *anmain* 4228, pl. n. *anmanna* 2530, *anmunna* 4371, dat. *anmannaib* 653, *anmannuibh* 4877.

Neuter stems in *-men*:

ainm, 'name,' 78, sg. dat. *ainm* 3267, 4853, pl. n. *anmannua* 147, 1867, 2530.

béimm, 'blow,' sg. dat. *béim* 3195, acc. *béim* 3195, pl. n. (braith-)*béimenna* 3120.

boim, 'bit,' 'mouthful,' 2734.

céimm, 'step,' pl. gen. *céimenn* 1612 = *céimend* 3424, *céimeann* 3419. Compounds: sg. acc. *coisceim* 4894, *toichim* 3181.

cuirm, 'ale,' sg. gen. *corma* 1242, dat. *cormaim* 2736, *coirmm* 1239, *cuirm* 1359, acc. *coirm* 1381, *in chuirm* (!) 1360.

deilm, 'noise,' sg. acc. *deilm* 942. *dírim*, 'multitude,' 'crowd,' sg. dat. *dírim* 2881.

druim, 'back,' 'ridge,' sg. gen. *droma* 3004, dat. *druim* 3609, 3613, acc. *druim* 995, 3616.

gairm, 'call,' 4392, sg. acc. *gairm* 4349.

imm, 'butter,' 1291, 1302, sg. gen. *imme* 128, *ime* 1268, 1296, dat. *im* 1278, 1281, acc. *imm* 129, *leim* 3408.

loimm, 'milk,' 1661, *loim* 4110, sg. gen. *lomma* 87, *loma* 1473, acc. *loim* 4490.

maidm, 'a breaking,' 3253, sg. acc. *maidm* 3112, 4395.

sruaim, 'stream,' pl. dat. *sruamuibh* 3637.

teidhm, 'disease,' 799, sg. gen. *tedhma* 1100, *teadhma* 1856, dat. *teidhm* 1441, acc. *teidhm* 112, 1490, pl. acc. *tedhmanna* 1704.

toghairm, 'invocation,' sg. acc. *toghairm* 119, dat. *toghairm* 3765.

Neuter stem in *-én*: *arba*, sg. gen. *arba* 1091, *arbha* 1357.

S-stems: *agh*, 'a bovine animal,' sg. acc. *agh n-allaid* 4715, pl. dat. *aigib* 3219.

all, 'cliff,' sg. gen. *aille* 2164, 2324, acc. *all* 4831.

dún, 'fortress,' 928, 3039, sg. gen. *dúine* 929, 2543, dat. *dún* 405, acc. *dún* 396, 397, 883, 891, 3034.

glenn, 'valley,' sg. dat. *glinn*, 560, 2583, pl. nom. *gleanna* 3656, *glenn-t-a* 3662.

glún, 'knee,' pl. dat. *glúinibh* 2860, 2876, 3111.

gné, 'form,' 'countenance,' 3895.

gruadh, 'cheek,' sg. dat. *gruaidh* 1337, 4186.

leth, 'side,' 'half,' 17, 1124, sg. gen. *lethi* 2177, acc. sg. *leth* 1324, 1326, 3566, dat. *leith* 829, 1282.

lógh, 'reward,' sg. dat. *logh* 1122, pl. acc. *logu* 3847 (with passage to the masc. *o*-decl.).

magh, 'plain,' sg. gen. *muighi* 978, 3551, acc. *magh* 2598, *magh m*-Breg 396, *immach*, dat. *maigh* 3552, pl. acc. *muighi* 3856. Compounds: *Der-mach* 918, acc. *Dermach* 925, dat. *Dermhuigh* 918.

nemh, 'heaven,' sg. gen. *nimhe* 613, 2487, 2578, dat. *nimh* 2659, acc. *nemh* 1209, 3768, pl. dat. *nimhibh* 4602, 4896, but *nemhaibh* 2486, with passage to the *o*-declension.

ruithen, 'ray,' 4632, sg. acc. *ruthen* 3402, pl. gen. *ruithne* 3248.

sál, 'sea,' sg. gen. *sáile* 3771.

sliabh, 'mountain,' sg. gen. *sléibhi* 2562, *slébi* 2583, dat. *sléibh* 383, 1528, 3573, acc. *sliabh* 1527, 2565, 2582, pl. nom. *sléb-t-i* 3656, gen. *sliabh* 3643, dat. *sléibhibh* 543.

tech (= τέγος) 'house,' sg. gen. *tighi* 72, 122, dat. *tigh* 70, 81, 255, 409, 2838, 2840, *taigh* 2670, *toig* 1092, acc. *tech* 1187, 1252, *tegh* 1308, pl. n. *tighi* 2927.

tír, 'land,' sg. gen. *in tíre* 441, 710, *in tíri* 3848 (but *thire dilsi* f. 705), dat. *tír*, acc. *tír-n* 442, pl. dat. *tíribh* 716.

A solitary stem in *ns* is *mí*, 'month,' sg. gen. *mís* 2996, *míss* 4441, *in mís* 3784, dat. *mís* 1064, 1066, pl. nom. *mís* 4367.

Nouns ending in *-ach* often decline in the sg. like *o*-stems; in the plural like *s*-stems. Thus:

domhnach, 'Sunday,' sg. gen. *domhnuigh* 1077, *domhnaigh* 1102, pl. dat. *domhnaighibh* 2735, *domhnuighibh* 4534.

étach, 'garment,' 2673, sg. gen. *éduigh* 1602, acc. *étach* 2723, pl. nom. *éduighi* 1504, dat. *étuighibh* 1215, *étaighibh* 1496, acc. *éduighi* 1495, 1508.

fásach, 'desert,' pl. dat. *fásaighibh* 3218.

marclach, 'horseload,' pl. gen. *marclach*, 1572, dat. *marclaighibh* 1574.

otrach, 'excrement,' pl. nom. *otraighi* 4869.

Adjectives.

There is nothing remarkable about the declension of adjectives, save that, in the plural, the nom. masc. ends in *-a* (*meic beca* 108, *slóigh móra* 1431), and that the labial ending of the dat. pl. is frequently omitted. This ending, however, is still found in the

following instances: *tumnaibh diadhaibh* 631, *proiceptóiribh noemaibh* 683, *maithibh aimserdaibh* 688, *cenélaib echtrannaib* 690, *étuighibh taitnemachaib* 1215, *dáinibh fannaibh inlobraibh* 1437, *maithib imdhaib* 4513, *sruithibh Breatnachaibh* 2551, *cosaibh tírmaibh* 1818, 2424, *aimseraib fodaib* 4413.

Comparison.

As to comparison, the superlative ending has disappeared except in *comnesomh*, *coibnesom*, 'neighbour,' 104, 3924, which is used as a substantive. Of the comparative in *-tir*=-τερο- there are two or three instances: *gilithir* 3679, 4075, and *méidithih* (MS. *meidighthir*) 3697, *sithiter* 2217. Other comparatives end in *-i* (for *-iu*), as in *uaisli* 6, 1329, *uilli* 1661, *náraighi* 1691; but also in *-e* and *-a*: *eaccnaide*, *soiceinéilce*, *inísle*, *beccda*, *humla*, 1088–1090. Irregular comparatives are:

Positive.	Comparative.
fern (=supernus?) *maith*, 'good,' 1339	*ferr*, 'better,' 82, *fearr* 2861, 3040.
il, 'many'=Goth. *filu*.	*lia* 1084, 2450, 2730, *liu* 4260.
lugh, ἐ-λαχύς	*lugha* 2432, 2435.
mór, 'great,' 2543	*mó* 1271, 1477, 2320, 2419.
olc, 'bad'	*messa* 2432.
trén, 'mighty'	*treisi* 2289.
f-ocus, 'near' *comfhocus* 2901	*nesa* 2572, 2583, 3344 *coimhnesa* 2898, 2922.
sír, 'long'	*sia* 2272.

The comparative of equality is exemplified by *meidightir, airdigtir fria seol prímhluinge* 3183.

For the superlative, except in the case of *dech* 98, 416, 418 (the irregular superl. of *maith*), the comparative is used: *congbhail budh airdi* 936, *nesa* 97, *coimhnesa* 2898, 2922.

With *di*, 'eo,' we have *fer*[*r*]*-di* 1142, 2319, *mói-di* 2727.

Numerals.

a. Cardinals.

Of the cardinals from 1 to 3000 the following instances are here found:

1. *a oen* 3315, *aen* 699. In composition: *en-bhaili* 2918, *en-snaithi*, 2390.
2. Absolute: *a dhó* 699, 4594, 4642.

Nom. and acc. *dá* with all genders: *da ócdam* 633, *da ésca* 853, *da chois* 2220, *da shiair* 2661, *da oidhchi* 3607. With fem. nouns also *dí*: *di bannscail* 1389, *di óigh* 3996, acc. *a dhi laimh* 262.

Gen. *oc pianadh da naemh-ogh* 373, *ré da oidhchi dhéc.*

Dat. *dibh* 625, 4255. A corrupt *don dhá n-iascaib* occurs in 3599.

3. Nom. and acc. *trí* with all genders, *trí h-ecalsa*, 2525, *trí cathracha* 2549, *trí mile* 2641, *trí tonna* 4134, *trí h-ingena* 4000. With fem. nouns also *teora*: *teóra catracha* 1044, *teora mili* 1045, *teora ingena* 3996, *teora bliadni* 299. Also *teóra itghi* 834, gen. *trí-n* 3168, dat. here the labial ending is lost: *ó thrí modaib* 679, *co trí henuib* 4346, *cona trí macaib* 3115.

4. Nom., dat. and acc. *cethra, ceathra* for all genders: *for ceatra hairdib* 29, *na cethra meic* 3995, *ceatra bliadni* 947, *na cethra meic* 3995, *cethra harathra* 1502, *cetra bradana* 4829, gen. *cethra m-bliadan* 949.

A solitary example of the Old-Irish fem. occurs in *cetheora muinteruib* 144.

In composition: *cethur-raen* 634, *cethar-dhúil* 4622, *ceithir-liubur* 4621.

5. *cóic, cuic, cuicc* 4607, 4616: aspirates: *coic bhochta* 1251, and after the gen. has the transported *n*: docum na *.v. mbo* 99, *na coic n-aimser* 4624.

6. *se* (leg. *sé*) 2606.

7. *secht-n*: *secht m*bliadna 2959, dat. *sechtuibh, sectaibh* 3192, 3196.

8. *ocht-n, ocht n* duirnn 1278.

9. *nái-n*: *a nai* 1551, *nái m*-bailib 2921, 2927, *naoi n*gradh 1111.

10. *deich-n, a deich* 4619, *deich m-bliadni* 3404.

11. *aen . . . déc*: aeinfher dec 3836.

12. *dá . . . déc*: in da espol déc 624, da fear dec 3833.

17. *secht . . . dec*: *secht n*-ecalsaibh dec 1360.

20. *fiche*, sg. gen. *fichet*, dat. *fichit*, pl. n. *fichit* 1023.

21. *bliadan ar fichit* 4745.

30. *tricha* 638.

40. *cethracha* 2106, 4695.

50. *coeca* (from **coecacha*) 859, *caeca* 4113, pl. acc. *coécta* 1097.

60. *trí fichit* 1023.

100. *cét* 4398, pl. gen. *tricha cét* 638.

150. *caeca for cét* 4113.

1000. *míle* 3599.

3000. *trí mile* 2641.

b. Ordinals.

1. *cétna* 4596, *cét*: *ceutfhirt*, 52, *prím*: *primh-fáith* 1790, *primh-gein* 3994.

2. *tanaisti* 3994, *indara* 617.

3. *tres, treas* 3994, 3997, 4769.

4. *cethramad* 3994, *cethrumad* 3926.

5. *cóiced* 1253.
6. *sésed.*
7. *sechtmad* 169, 384.
8. *ochtmadh uathaid* 1351, 4452.
9. *naemhadh.*
10. *dechmadh.*
13. *treas . . . dec* 1271.
18. *ochtmadh dec* 1351, 4452.
88. *ochtmad* .lxxx. (*ochtmogat*) 1352.
132. *indara bliadan* xxx. *ar cét* 617.

c. Numerical substantives.

1. *oenar* 144. 2. *dias* 1379, gen. *déisi* 3990, loc. (?) *dis* 4842. 3. *triur* 150, 1376, *triar* 387. 4. *cethrar* 142, 475, 1439. 5. *cóicer.* 6. *séser.* 7. *móirseser, móirsheser* 612, 3213, 3437. 8. *ochtur* 2148, 4375, *ochtar* 4378. 9. *nonbur* 219, *nonbhar* 3000, *noenbur* 3014. 10. *dechnebar* 2071.

d. Multiplicative expressions.

2. *fa dhó* 4619. 3. *fo tri* 3104. 5. *fa chúic* 4815.

e. Fractions.

½. *leth* 816. ⅓. *trian* 3060, 4217, 4491. ⅕. *cuiced* 4721, gen. *coicidh* 4799.

Pronouns.

a. Absolute personal pronouns.

Sg. 1. *mé* 178, *mi-si* 178, acc. *misi* 3492, *mhi-si* 3438.
2. *tú* 3453, *thu* 3495, *tu-sa* 3386, acc. *tú* 3439, *thu* 2893.
3. masc. *sé* 3406, 4315, *é* 3498, 4316, ba *h-é* 3457, acc. *hé* 3551, 4315, 4658.
fem. *sí* 2445, 3456, ba *hí* 3065, *sisi* 2445, acc. *hí* 3384.
neut. *ed* 2080.

Pl. 1. *inne* 3196, acc. *sinne* 3171.
2. acc. *sibh-si* 3937.
3. *é* 582, 1741, *siat* 2697, 2842, 3387, 3691, 4402, 4423, 4681, 4792, *iat* 1374, 2943, 2945, 3670, 4789, *eat* 2348, acc. *iat* 1301, 1361, 2557, 3180, 3329, 4196.

b. Infixed personal pronouns.

Sg. 1. *no-m-muirbfitis* 310, *no-m-lenaidh-si* 3048, *no-m-leic-sea* 426, *no-m-bia-sa* 2187, *do-m-berur* 3751, *ro-m-leicid* 262, *dian-om-sáruighet* 453, *nacha-*

m-gebhudh 2865, *no-m-lenaidh-si* 3048, *no-t-carfa* 1534, *ro-m-comhairmeadh-sa* 1583.

2. *do-t-berur* 1312, *ra-t-fia* 350, 464, *ro-t-íc* 178, 1390, *do-t-gní* 2726, *nacha-t-geibhedh* 2864, *no-t-caruim* 4205, *do-t-ria* 4206.

3. Masc. *d*: *ro-d-rir* 195. For this *t* seems written in *no-t-gessiut*, *no-t-aiteat* 692.

n: *ro-n-fia* 775, *ro-n-alt* 67, 2842, *ro-n-baisd* 2843, *ro-n-bennach* 513, *ro-n-gabh* 66, *ron-gaibh* 1464, *ro-n-edbair* 834, *do-n-athuiged* 156, *ro-n-greis* 4345; changed into *m* before *b*: *ro-m-beir* 513, *ro-m-baist* 2521.

s: *no-s-beir* 448, *do-s-fánic* 564, *no-s-inntsamhlaighet* 673, *conu-s-facaib* 905, *ro-s-íc* 1366, *ro-s-bennach* 1370, *ro-s-anacht* 1923, *no-s-melfa* 2268, *ro-s-toifnetar* 4054, *no-s-gormfadh*, 4080, *ro-s-marbh* 4230, *ro-s-tairbhir* 4873.

ta: *ro-ta-cursaigh* 2559.

Fem. *n*: *con n fhacamar* 1320, *ro-m-bera* (leg. ro-m-bena) 4185.

s: *no-s-marbhann* 97, *do-s-bert* 171, *conu-s-ibh* 54, conu-s-*tarraid* 2791, *cona-s-tall* 1337, *ro-s-gab* 1421, *ro-s-lai* 1468, *ro-s-bennach* 4078, *cu-ro-s-fégainn* 1827, *co-ro-s-bennachainn* 1827, *ru-s-fuirim* 2596, *nís-chuingim* 1546.

Perhaps also *isn*: *niisn-etfaitis* 2227, *níis-faicim* 1546.

Pl. 1. *ro-n-bennach* 221, *no-n-sasfaiter* 1474, *ro-n-ethad* 3802, *do-n-fair* 4083. In *curo-s-foire sinne* 3171, the *s* seems a scribal error for *n*.

2. *nach-for-tair* 348, *ni-bar-ricfa-si* 4821.

3. *n*: *do-n-icfadh* 875, *ro-n-gaibh* 4333.

s: *ro-s-íc* 1434, *do-s-fuisigh* 100, *no-s-forchanadh* 157, *ro-s-fastat* 716, *du-s-fobair* 202, *do-s-fuc* 1025, *conu-s-tuc* 490, *ro-s-biath*, *ro-s-íc* 1577, *ro-s-bennach* 1678, *ro-s-idbrait* 2152, *ro-s-fég* 2213, *ro-s-fiafraig* 1713, *ro-s-marbh* 1721, *no-s-folartnaiged* 4111.

sn: *do-sn-áinic* 315, 317.

tas: *no-tas-sloicc* 491, *ro-tas-gabh* 3800.

c. Suffixed personal pronouns.

Sg. 1. *cucam-sa* 3453, *dam-sa* 109, 3673, *dím* 1318, *eram-sa*, *erum-sa* 657, 666=*orumsa* 1521, *oramsa* 1400, *form-sa* 4661 =*orumsa* 723, *frium* 1562 =*frim* 3386, *leam-sa* 754, *ocum* 869, 4669, *agum* 4366, *occum* 3491, *ocam* 2674, *romam-sa* 3288 *uaim* 307, *uaim-si* 725, 1167, 3453, *umam-sa* 4077.

2. *at* 3415, *cucatt* 117, *cucat* 336=*cugut* 3416, *dhit* 1159, 1525, *duit*, *dhuit* 611,

657, 3385, 3457, 3570, *duid*, 229, *duit-si* 222=*doit-si* 225, *eadrat* 3345, *erulsa* 1523, *orat* 2133, *fort* 609, 4661, *fort-sa* 1016, *frit*, *friut* 118, 545, 2198, 2894, 3496, 3570 =*riut* 728, *innat* 3489, *let* 2404=*leat*, *lat* 114, 2406, 3453, 3494, 3571, *ocut*, *ocut-sa* 1281, 3459, 4642, *ogut-sa* 3492, *romat-sa* 2201, *uait* 351, 1159, 2130, 4086=*uaid* 3622, *uait-sa* 2241.

3. Masc. *aire* 744, *as* 4682, *cuici* 3407, *chuici*-sium 157=*chuice* 3408, *cuigi* 4344, *cuca* 159, *de* 1476, *dé* 1687, *de*-sin 55, *dhe* 3385, *ind* 128, *dou* 564=*dhó* 3400, *fai* 1666, *fair* 195=*air* 40, *friss* 11, *fris* 3454=*ris* 3409, *leis* 93=*lais* 81, 3401, 3565, *oca* 565, 922, *ocai* 170=*aici* 574, *aigi* 257, *reme* 579, 4465, *roime* 2546, 4342, *secha* 879, *trit* 4491, *uadh* 573, 3566, *uaidh* 3556, *uadha* 575, 3552, *huasa* 3383, *uime* 943, 948, *uimme* 2171.

Fem. *di*, *eisdi* 53, 902, *aisdi* 1071, 1517, *foi-th-i* 50, *foithe* 2220, *fuirre* 2221, 3401=*uirre* 1418, *fria* 1263=*ria* 796, *fria-si* 1324=*riasi* 1334, 1337, *impe* 1356, *innti* 3417, 4676, *le* 3398, *le-si* 1254, *oicce* 1731=*aici* 128, *roimpe* 4685=*roimpi* 2421, 4079, *secе* 1555, *secce* 1514, 1614, *fairrsi* 1817, 4190 (but *tairis* 880), *tre-th-e* 862, *uaithe* 1486, 1674.

Pl. 1. *cucainn* 4681=*cugaind* 1415, *cucaindne* 2341, *din-ne* 864, *dhun* 4234, 4673= *dhún* 82, 4221, *dhuin* 74, *dhuin-ne* 4030, *eadrainn* 1549 = *edrann* 4281, *forainn* 2166, 3489, *foruinn* 1336=*oruinn* 73 *orainn* 3195, *fornne* 2345, *frind* 2555, 2356= *rind* 2339, *linne* 4406=*lindi* 223, *ocuinn* 4481=*aguinn* 4370, *remhainn* 4673, *sechainne* 1737, 420, *uann* 4333.

2. *cucaibh* 2482, *daib* 2311, *dhaibh* 2165, *daib-si* 4453, *duib* 1013=*duibh* 2337, *dhuibh* 3917, *eatraibh* 4683, *foruib*, *foruibh* 2345, 2483, 4464, *fribh* 2338, *libh* 1815, 3917, 3574, 4314, *occuibh* 3447=*ocuibh* 1472, 3853, *acuibh* 1068, *umaibh* 3853, *uaibh* 1013.

3. *chucu* 4061, *dib* 3597, *doibh* 3670, *dhoibh* 445, 2347, 3595, 4829, *dhaibh* 5321, *etarru* 1722=*eatarra* 550, 4847, *forru* 444, 3596=*orra* 4806, but *foraibh* 4699, *friu* 2609, 3573, 4463, *impuibh* 1063, *impaibh* 2645, *inntibh* 952, 3619, *leo* 43, 3549, *ocaib* 2079, *ocu* 2102, *acu* 268, 3627, *reompa* 319, *rompa* 1553, 1877, 1878, 2965, *rempaibh* 1899, *sechu* 4833, *tarrsa* 2222, *trompa* 4609, *uadaib* 2078, *uathaibh* 3499= *uatha* 1926

d. Possessive pronouns absolute.

Sg. 1. *mo adnacul* 608, *mo eiseirghe* 3493, *mu* 3629, 4310, *ma* 4447, *m'athair* 263.
2. *dho* 814; before a vowel: *th'ordan 7 th'airechus* 605, *th'aine 7 th'urnaigti* 4295; before infected *f*: *t'forcetul* 606. For *th* we have *h*: *h'esseirghi* 3496=*h'eiseirghi* 605, *h'inaidh* 3196, *h'égnach* 3456, *h'athardha* 3686, 4661, *h'faicsin* 3701, *h'imarchoirthidh* 105.

3. Masc. *a chenél* 46, *a shenathair* 47, *a mháthar* 48.
Fem. *a h-adharc* 97, *a h-athair* 3412, *a h-óighi* 4176, *a h-ainm* 4695.

Pl. 1. *ar-n*: *ar n-aentaidh* 4282.
2. *bur* 3447, *bur n-abadh* 4350.
3. *a-n*: *a n-aentad* 4468, *al-lámha* 200, *al-lóin* 204.

e. Possessive pronouns suffixed.

Sg. 1. *am* (for *im*) 871, 1058, *com* 1625, *coam* 1624, *gum* 4467; *fom*[*f*]*or*[*m*]*no* 4458, *lem* 3282, *ocum* 3765=*acom* 1083, *acum* 3387, *icum* 4449, but *tarmo* 177, *triam* 1628, *umam* 2865.
2. *cot* 1287, 3972, *god* 2037, *gut* 2041, *gud* 2043, *dot* 1544=*dod* 1817, 3410, *fort* 391, 1615, 1617, *fot* 2024, 2180, *friat* 3360, *itt* 1987, *it* 3492=*at* 1335, *ad*-diaidh 2266, *ocut* 3701, 4446=*icot* 1392, 3749; but *ar-do* 190, 1408, *ós do* 379, *for do* 1345=*for dha* 1525, *tar th'agaid 7 tar do tsuilib* 1420, *umat* 2865.
3. Masc. *ara* 11, *asa* 77, 160, 1410, *cena* 184, *coa* 746, 1307, 3573, *foa* 1094, 2025, 4651, *fora* 72, 3396, *fria* 4493 = *ria* 787, 820, *rea* 1011, *iarna* 492, 635, 4650, *ica* 181, *imma* 3969 = *ima* 106, *umma* 563, *ina* 55, *laa* 102, *óa* 1629, 3362; but *óna* 914, 4230, *occá* 1478, *ríana* 751, *tara* 3087, *triana* 4892=*trena* 916.
Fem. *asa cinn* 1337, *asa carput* 1388, *asa h-inad* 4329, *cona h-arbhur* 4301, 4304, *cona h-óghuibh* 1404, *da h-indsaigid* 2830, *dara cosaibh* 1403, *dia h-athair* 4173, *dia cinn* 1343, *fora* 3411, *ina beolu* 4692, *rea* 1462, *trena formna* 3680.

Pl. 1. *conar* 221, *diar n-gorad* 82, *diar n-ailithri* 3833, *iarnar n-esreideadh* 179, *ocar n-imcoimet* 2482, *trianar* 1512.
2. *dabar* 3928, *iar-bhur* 1067, *inbhàr* 3852, *anbhar tir* 1835, *anbhar n-dainibh* 3928.
3. *asa n-duthaigh* 2072, *cona n-oidchibh* 3779, *fora n-eochu* 319, *fora n-daltuibh* 4699, *fora n-ítaidh* 4404, *iarna* 492, 982, *trena n-aithighi* 200.

'Own' or 'self' is expressed by *féin* 43, 51, 153, 716, 896, 980, 3125, 3130, *hi fein* 66, *fésin* 383, 389, 502, 2519, 2795, 2914, 2920, 3106, 3134, 3139, 3275, or *bodhein* 294, 4697, *budhein* 377, 378, 3193, *bhadein* 2577, *fadhesin* 956, 966, *budhesin* 1038.

f. Demonstrative pronouns.

There is nothing noticeable in the demonstrative pronouns, which fall into three classes, according to the place occupied by the object indicated.

'This.'	'That.'	'Yon.'
-so 1087, 1391, *dhe so* 722.	*sin* 1265, 1430, 1495,	*út* 1028, 1158, 1300,
-se, -si 598, *-sa, -sea* 506,	1543, *-sein* 401, 2816,	1586, 1844, 2051,
-seo 1146, *sidhe* 197,	*-san* in *riu-san* 4437.	2161, 2202, 2267,
232, 481, 1989, *saidhe*	*ón* 186, 849, 1139, 1254,	2278, 2857, 3705,
207, 2149, 2341.	1550, 4193.	4294, 4300.
-somh, -samh, -siumh 927,	*sodhain* 1963, 2065, 2207,	*súd* 767, 3096, 3097,
945, *-seomh* 227, 912.	*sodhuin* 2230, 3837.	3142, 4672, *sud* 331,
		3438, *ac-sud* 1305.
		ucut 100, 336.

ade, són and *sucut* do not occur in these Lives. Demonstrative adverbs are:

ann, 'therein,' 'then,' 43, 64, 220, 273, 471, 561, 700, *ann-so* 132, 582, 2901, *ann-sen* 172, *and-sin* 3087, *ann-sidhe* 2606, *ann-sin* 243, 247, 267, 272, 522, 807, 862, 2905, *feacht ann* 1039, *feactus ann* 839=*fechtus ann* 866. Cf. Sloven. *ondi*, 'dort,' Lith. *ándai*, 'jenesmal' (Bezzenberger).

sunn, 'here,' 25, 545, 788, 2297, *ria sunn* 577, *o sunn im-mach* 709, *sund* 1417. *i-sunna* 3587.

tall, thall, 'then,' 'there,' 682, 725, 1831, 1833, 1839, 1882, *ibhus 7 tall* 2372.

inann, 'the same,' 710, 980, 1139, 1710, 2311, 2342. *inunn* 1816.

To these may be added the enclitic *-í*, which Zimmer has lately compared with the Gothic relative *-ei*:

Sg. nom. *int-í* 32.
gen. *int-í* 35, 1786, *ant-í* 17: fem. *na hí* 1148, 1151, *na hí* 1311.
dat. (*do*)*nt-í* 63, 2012 (*for*)*sint-í* 2372.
acc. *inn-í* 107, 896, 1219, 2685, *inhí* 216, 240, *inhíi* 1201.
Pl. nom. *na hii* 1511.
dat. (iar)*sna hiibh* 4103.

The noun *ní*, 'thing,' 'somewhat' (36, 128, *in ní-sin* 93, *cach ní* 1689, *cen ní* 2674, *neph-ní, nef-ní*, 'nothing'), which Zimmer (K. Z. 30, 456) supposes to have been deduced from the neuter *an-í*, is rather, perhaps, a phonetic spelling of *gníthe*, 'factum.' Compare sg. dat. *cia-er-niu* (gl. quamobrem) Ml. 47 b, 1,=*cia e*[*r*]*neo*, Ml. 101 a, 4, pl. gen. *a gni* (gl. rerum suarum) Ml. 27 d, 11.

g. Relative Pronoun.

The old form *san* (identical with the nom. acc. sg. of the neut. article) is best preserved in *for-sam-bí* 3306, where *n* has become *m* before *b*. Traces of it only appear in *an*-as 1326=*an*-is 3967, *an*-doróine 155, *a* bhfil 125, *a* raibhi 1300, for-*s*-ro-génair 49, for-*am*-bíadh 2932, as-*an*-aicter 495, as-*an*-dingned 58, as-*an*-errachtais 2660, as-*a*-

comlaifed 163, di-*a* táinig 5, di-*a* bhfoghnadh 144, ri-*sa*-raitter 928, fris-rofreasgabh 954, ri-*si*-comruicedh 1231, fo-*a*-raibhi 941, oc*an*-dernadh 1240, ic-*a* tu 1539, ic*á*-r'heimdhed 1243, tria-*sa* táinic 1781, tria-*sa* bhfégann 4614, tria-*sa* tuiceabh 4668, tar-*a* ragha 2638, um-*am*-bia 2868, um-*a*-r-leicis 105. The form *in*, 'in whom, in which' (perhaps for **isn*, **en-san*): *in*-dingne 622, *im*-bit 688, *im*-be 2067. The forms *dianad*, 'cui est,' 878 = *danad* 917, 967, 1007, *dian* 253, *dan* 577, Old-Irish *dian-id*, come from a primaeval **to-san-iti*. So *dar* 721 = O.-Ir. *dia-ro*, comes from a primaeval *to-san-ro*.

The form *inan* occurs: *inan-dernuis* 4242. This is = *innan* in the Rolls *Tripartite Life*, p. 258, l. 28: *innan-dernai*, where also it is followed by the enclitic form of the verb.

The genitive is expressed by *isa* 38, 2010, 4422. In 727 *isa* seems to mean 'in whose.'

In participial phrases the relative is placed between the prep. *oc* (*ic*) and the verbal noun. Thus: *in liaigh ic*-a *rabhatar iarraidh*, 'the leech whom they were a-seeking,' 1390, *in talam ic*-a *tai iarraidh*, 'the land which thou art a-seeking,' 3728, *in talmain icc*a *rabutar iar*[*r*]*aid* 3838, 3843, 'the land which they were a-seeking,' *na fleidhi oc*-a *rabhadhuis denumh*, 'of the feast which thou wast a-making,' 2357.

In *cach-a bhfaghbhaitis*, 'whatsoever they would find,' 1308, the relative appears to be suffixed to the indefinite pronoun *cach*. So in *cacha n-dénat*, 'whatsoever they do,' Saltair na Rann, 4167.

h. Interrogative Pronouns.

cá (what?) 2919.
caid-e (what is?) 1989[1], *caidhi* 3224.
can (whence?) 1923, *can as'* 1715.
c'áit (what place? *áit*) 433, 1446, 2664, 3493, 3631, 4152.
c'rét (what thing? *rét*) 3711.
cuich (who?) 2841, 3669 (whose?), 1165, 2077.
cuin (when?) 755, 813, 1194.
c'idh (what is it?) 2638, 4362, 4363, *ced* 1716: *cidh ara-n* 758, 1318, 1325, 1326, 1421, 1543, 1631, 1716, 1719, = *cidh ar'* 767, 1499, 2263, 2340, *cidh dia-n* 2152, *cidh uma-n* 104, 3628.
c'innus (= *ce indas*, what manner? how?) 1731, 2003.
ci-p-e (whatever is) 1119, *ci-p-innus* (howbeit, anyhow) 23, 37, 1276.
cia (who?) 1457, 2903, 4253: *cia ó* 1454, *cia . . . asa* 2903, *cia . . . i* 4086.

i. Indefinite Pronouns.

ala-n, *ara*, 'one of two,' *ind-ala n-ai*, 'one of the two of them,' 1433, *ind-ala n-ae* 1976, 4264, *ind-ara*, 'one of the two,' 388, 1199, 1359, 1581, 1596–7, 1621, 2413.

[1] This is the corrupt *caighe* of O'Donovan's Grammar, p. 134.

aile, 'other,' 121, 150, = *ele* 145, 296, 1254, neut. *aill* 108, *orba n-aill* 1896, *il-leth n-aill* 1962, *fecht n-aill* 2788. In 1994 it is used with a fem. noun.

alaile, 'a certain,' 113.

araile 166, 483, 557, 828, 894, 922, 1260, 1435, 1442, where it precedes a noun: 'another,' 146, 911, pl. *arailí* (some) 1920, 1921, 2190, 4247, 4253. Neuter sg. nom. *araill* 1580.

cách (= W. *pawp*), 'each, every one,' 690, 1808, gen. *cáich* 1971, 2856, dat. *cách* 641, 2752, acc. *cách-n* 852, 861, 1102, 1348.

cach, *gach* = *cech* infra 521, 850, gen. *cacha* 517, 742, *gacha* 611, 1690, 1856, 2177, 2473, 2946, 2947, but *gach* 1856, dat. *gach* 2032, acc. *gach-n* 1999. With a numeral: *gach oen* 1901 = *gach aen* 613.

cech, 'each, every one,' 6, gen. *cecha* 169, 519, 3920, but *cech* 3798, dat. *cech* 69, 2733, acc. *cech-n* 533, 1661, 1973, 2845. With *ae*, 'eorum': *cech ae* 143.

cechtar, 'each,' 4109, *cechtar dhe*, 'each of the two,' 2259, 3041. The expression *cechtar cech ruisc dhou* 3798, 'each of his eyes,' lit. 'each of each eye of him,' is a curious idiom.

ceachtardhai, 'both,' 7.

cétna, 'same,' 19, 2004, when it follows the subst.

nach, 'any,' 1248, neut. *nach n*-étuch 4066.

nech, 'some one, something,' 12, 700, 921, 1933, *neach* 720, sg. gen. *neich* 480, 1573, 1972, dat. *neoch* 704, 711, 1167, 2235, *do neoch* 517, 4066, 4151, *o neoch* 2354, 4144, acc. *nech* 2219. Like many nouns ending in *-ach*, *-ech*, in the plural this pronoun passes, in Middle-Irish, over to the *s*-declension, and we find, accordingly, in the nom. *nechi* (for *neche*), LU. 32 a, 46, LB. 224 a, 9, acc. *nechi* LB. 162 b, 65, dat. *nechib* LU. 97 b, 40.

nechtar, 'either,' *nechtar dhe* 1965, *nechtar dibh* 3804.

uile, 'all, every, whole,' in *uile*-shlógh 1264, sg. gen. ind *uili* dhomhain 2342, 3921, dat. fem. fo Eirinn *uili* 3963, pl. nom. na *huili* 103, 673, 1938, gen. na n-*uili* 682, dat. *uilib* 671, 1134, 3945, 3959, 3962, acc. inna *huili*-sea 1285.

Verbal Prefixes.

The verbal prefixes used in these Lives are *ro*, *do*, *for* and *no*.

Ro (= *pro*) is often infixed after the first element of a compound verb. Thus: *do-ro-chair* 1387, 1515, 2607, *do-rui-rmeadh* 4484, *do-ro-thluigh* 1260; and with its vowel elided: *do*-r-*infid* 6, *do*-r-*ecmaing* 135, *timma*-r-*nai* (by metathesis for *timm*-r-*anai*) 222, 225, *do*-r-*aitne* 473, *do*-r-*airngert* 763 = *do*-r-*arngert* 95, *do*-r-*arrngair* 992, *co*

fa-r-cabsat 1493, *do*-r-*airngair* 1798, *do*-r-*inolat* 2066, *do*-r-*imartus* 3619, *ni tho*-r-*chair* 1517. In *ro-tecmaing* 175, however, it is prefixed to the first element.

Do for *ro* occurs in *do-gabhadh* 43, *do-ḟuair* 275, *do-ghab* 277, *do-cruthaig* 500, *do-fregair* 1457, *do-innis* 3670, *do-shlanaigh* 3723, *do-bhui* 4754, *do-bhí* 3075, 3211. Conversely, *ro* for *do* in *ro-ghnith* 1900, 1965.

For occurs with verbs beginning with *fo-*. Thus *for-ḟacaibh* 223, 514, *for-fácaibh* 345, *for-facoibh* 445, pl. *for-fhacoibset* 1010, *for-fhacaibset* 1908, *for-fothaig* 442.

No (= Gr. *νυ*) occurs with the secondary present: *no-chaithinn* 1050, *no-berthea* 115, *no-creitiea* 354, *no-oircedh* 1528, *no-ceilebraitis* 327. *Do* for *no* occurs in *Docheileabraitis* 3609.

The Verb.

In Irish, as in Greek and Latin, verbs are non-thematic or thematic. The former add the endings directly to the root. The latter add the endings to the stem.

Only two thematic verbs can be quoted, *i* and *es*, both used as verbs substantive. Perhaps also *fil*.

Non-thematic verbs fall into three classes:

o-verbs, such as *-biur*, *berim*.

ā-verbs, such as *caraim*.

ī-verbs, such as *at-cíu*, and also perhaps *ē*-verbs, of which the only example is *do-gníu*, conj. *do-gnéo*.

They correspond respectively with the Latin third, first and fourth conjugations. If *do-gníu* be an *ē*-verb, it may be classed with Latin verbs of the second conjugation.

Traces of the four original stem-systems—the present, aorist, perfect, and future—are visible in Old-Irish, and even in these Lives. In the present-system the person-endings fall into two classes, primary and secondary. The primary endings, commonly called absolute forms, occur in simple verbs standing by themselves. The secondary endings, commonly called the conjunct forms, occur in compound verbs and also in simple verbs when preceded by certain particles. In Latin the secondary endings supersede the primary; but in Irish the primary endings supersede the secondary. This supersession had begun in Old-Irish, where we find in the first sg. (e. g.) *for-con-grimm* (praecipio) and *for-chanim* (doceo) side by side with *for-con-gur* and *for-chun*.

Most compound verbs have two forms—the non-enclitic, or 'orthotonic,' in which the accent falls on the second element, and the enclitic, in which the accent shifts back to the first element. This shifting takes place after the compound relative pro-

noun and the negative and interrogative particles. Imperatives, conjunctives used as imperatives, verbal nouns and verbal adjectives are accented like the enclitic forms. Examples[1] in these Lives are:

Non-enclitic.	Enclitic.
do-rát 1764, *dorátsat* 1811, *dorádadh* 1836	*co tárt* 2632, *ni tárd* 1763.
do-r-áir-n-gair 1798	*táirngire.*
dobéra 1859	*in tíbhirter, ni tíbirter* 2273.
adrácht 1877, *adrésset* 1882	*éirigh* 2167, *éirg* 2040.
atbért 1881, *an-atbere* 2018	*ábair* 2336.
dogníu-sa 1881, *doghní* 2046, 2484, *doghníat* 1991, *a ndoróine* 2450, *dorónad, dorónuis* 2312, *dorónsat* 2518	*a ndénaim* 1604, *déna* 1905, *ni dérnad* 2199, *ina ndérnuis* 4242, *co ndérnsat* 2325.
atcím 1671, 2051	*con-áccatar* 1907.
forácaib	*co fárcuibh* 1954.
atbélim	*co n-éipilt* 2327.

The enclitic form has supplanted the non-enclitic in the Modern Irish, and has nearly done so in the language of these Lives.

The Irish tenses are in number thirteen, and fall into three groups, expressing respectively the present, the past, and the future.

I. The present (indicative and conjunctive); imperative; secondary present; consuetudinal present.

II. The perfect. The simple aorist. The *t*-preterite. The sigmatic aorist. The preterite in *ai* and *i*.

III. The reduplicated future. The sigmatic future and conjunctive. The future in *b*.

In addition to these, we have the verbal noun (i.e. the infinitive) and the verbal adjectives (i.e. the participles passive).

The Present Indicative.

It is not easy here to distinguish the three Old-Irish classes: *o*-verbs, *ā*-verbs and *ī*-verbs. *Berim* 728, *at-berim* 2232, *eadpruim* 1303, *cumngaim* 1412, *teigem* 1538, belong to the first: *caraim* 908, *leghaim* 4149, to the second; and to the third *áilim* 1772, *at-cíu* 1406=*atcím* 1671, 2051, *atcím ... ni fhaicim* 2659, *niis-faicim* 1546, and *do-ghníu* 1881, unless indeed this last verb belongs to the *ē*-class.

In the 3rd sg. pres. indic. act. the following agree with the Old-Irish paradigm of

[1] In these examples the apex (′) marks stress, not, as usual, length.

o-verbs: *no-s-beir* 448, *at-beir* 10, 125, 727, *do-s-beir* 1034, *con-apair* 672, *t-ic* 436, 1126, 1998, 2176, *r-ic* 884, *t-éit* 434, 698, *at-fét* 43, 320, 436=*it-fet* 153, *ni lean* 880, *do-fussim* 50, *facaibh* 700=*facuibh* 698, *cumhaing* 1756, *tecmhaing* 1640, *do-eiprinn* 2182.

dia cara 3935 and *doforne* 798, 4613 are examples of the same person and tense of an *á*-verb.

Examples of the same person and tense of *í*-verbs are *ataoibhi* 1124=*atoibe* 18, *doaitne* 4016, and *adcí* 3145.

But we often find the absolute ending added to compound verbs. Thus:

o-verbs: *im-comaircid* 1178, *to-chmaircidh* 2797, *tair-beridh* 1316, *tu-itid* 1593, *tairisidh* 51, 1884, *aitchidh* 1316, *facbhaidh* 2883, *timaircidh* 2908.

ā-verbs: *air-léguidh* 550, *toirnidh* 935.

ī-verbs: *tuislidh* 826, *aitchidh* 1316, *cotlaidh* 1914, *erailidh* 2951=*urailidh* 2797.

So in many others whose class is not certain: *aisnéidhidh* 390, *tairrngidh* 1640, *osluicid* 1985, *timnuid* 2047.

So in the plural: we have in the first person *at-damam* 2166, but also *r-ecmait* 1806, and ni *cumhgamait* 1805; in the second person *do-ghníaid* 1972, *dia n-adhraidh* 2017, but also *r-icthe* 1835; in the third person *do-berat* 1349, 4028, *at-berat* 637, *at-fiadat* 39, *t-ecat* 2829, but also *do-bearait* 110, *t-ecait* 681.

Deponential forms are sg. 1, *adágur* 1562; pl. 3, *cu n-aitchetar* 2608.

Present Conjunctive.

Here there is nothing noteworthy. As usual in Middle-Irish, the 1st sg. has a deponential ending.

Sg. 1. co ro *faillsigiur* 2195, *cunnfacar* 3674, *itairisiur* 4363, *forruca* (leg. *corruca*) 1564.

2. *mana bera* 4669, *do bere* 4250, *co tuca* 4382, co n-*ebre* 308, *nirochuingea-sa* 1391, co *ndighi*-sa 182, *cu bhfaghbhu*-sa 2578, *renu-sa* 1158, *mina thabra* 2133.

3. *dia* n-*edbra* 4174, *dia bhfoghna* 4175, *dia tarta* 4618, *ro-m-bera* 4185, *gu ro ghabha* 2712, *ro-bhennacha* 1070, cu ro*ghabha* 3453, *done, doghne* 1137, da n-*derna* 946, 3715, gu-n *derna* 1083, ro-*chuingea* 1391, cu ro *thodhuisce* 2020, cu ro *freagra* 2893, na *tibhre* 3021.

Pl. 1. co n-*accamar* 2378=*con-nfhacamar* 1320, *ro-airiltnigem* 2785.

2. ra *ghnéthe* 3918.

3. cu ro-*lasat* 84, *céin doghnéat* 2102, co *tecait* 681.

The Imperative.

Here, as in Old-Irish, the stress is always on the first element of compound verbs:
Sg. 1. *nacha-t-áicim-sea*, 'let me not see thee,' 2297.
2. *ábuir* 3493, *áirim* 1248, *átaigh* 1535, *déna* 1560, 1622, 3455, 3459, *éirg-si* 4234, *fóghuin* 1303, *índis* 1415, *ímthigh* 3410, 3456, *tábair* 1408, 1410, 1419.
3. *éirgedh* 2922, 3020, *nachat-geibhedh* 2864, *torced* 2078, *labradh* 2536, *etercertad* 2537.
Pl. 1. *técam-ne* 3178, *tíagham* 1384, 4681, *scaram* 2517, *érnuighium* 4672.
2. *tárduidh* 314, *línaidh* 1297, *ábraidh*-si 4223, *dénaidh* 3446=*dénuidh* 3101, *fácbhuidh* 3852, 4447, *éirgid* 4313 = *eircidh* 4447, *fómnid* 347, *técaidh* 3853, *túcaidh* 4314, *ro-m-léicid* 262, *fúirghidh* 2344.
3. *cuiret* 2543, *dénat* 2543, *éirghit* (leg. *éirghet*) 2975, *tíaghat* 2314.

A 2nd sg. in *-ta* is *finnta* 332 = *findtae*, Corm. s. v. *Orc tréith*. The form *pritchai* 1530 is obscure. The 3rd sg. *gníat* 1547, which is probably a mistake for *gníath*, seems an instance of the *a*-conjunctive used for the imperative.

Secondary Present.

Here, as elsewhere in Irish, we have middle forms with active meanings. Thus:
Sg. 1. *do-bherainn* 1328, *ní thibhrinn* 1522, *nochaithinn* 1058, *co-ro-s-fégainn* 1827, *co-ro-s-bennachainn* 1827.
2. *dia[no]m-gabtha-sa* 1015, *dianom-soertha* 1539, *condernta-sa* 2675, *noberthea* 115, *nocreittea* 354.
3. *atceth* 2737=*itceth* 3382, *atcídh* 3384, *do-n-athuiged* 156, *no-fhorchanad* 156, *no-oircedh* 1528, *teched* 4833, *toimniudh* 143, *foghnad* 144 = *foighneth* 144, *na hapladh* 921, *na habradh* 1455, *co tartad* 1731, *do-r-uirmeadh* 4484.
Pl. 2. *raghnéthe* 3918.
3. *dobertis* 108, 4833, *no-clechtatais* 168, *no-ceileabraitis* 327, *dognítis* 4833 (but *doghnétis* 3901), *cu comraicdis* 549, *cona ro aitreabdaiss* 2200, *conderndais* 3923.

This termination is also used to express the passive: *ro-phiandais* 375, *co n-áirmitís* 2722.

Here the ending of the 2nd sg. is explained by the Skr. middle secondary ending *-thās*; the ending of the 3rd sg. by the Skr. middle secondary ending *-ta* (Gr. *-το*); and the ending of the 3rd pl. by the Skr. middle primary ending *-ante* (Gr. *-ονται*) with a suffixed *s* which is still obscure. The Skr. middle primary ending *-te* (Gr. *-ται*) explains the absolute forms of the 3rd sg. secondary present active, such as *foaid*

(dormiebat), *canaid* and *cachnaith* (canebat), *ícaid* (sanabat)[1]—and passive—of which only one instance is quotable, viz. *melaid* (molebatur) Fél. Jul. 12. In the 1st sg. the *-ainn* seems=the Zend middle conj. ending *-ánê-*.

Consuetudinal Present.

Of this tense not a single instance has been found in an Old-Irish codex; and in these Lives it occurs only in the 3rd sg. act. after infixed pronouns and negative particles. Thus:

nos-benann 1033, *cu na gabann* 3192.

nos-marbhann 97 (=*nos-marbhunn* 1033), *ní etarscarann* 700, *ni fhásann* 702, *mina faemhann* 2923, *ní tectann* 3934, *nos-aitreabhann* 4343, *triasa-bhféghann* 4614.

It seems to have been originally a middle participle comparable with Latin forms like *secunnus* (usually *secundus*), from **secomnos*=*ἑπόμενος*, *ferundus*=*φερόμενος*, and Oscan *upsannam*=Lat. *operandum*[2].

The Perfect.

The forms of the perfect which occur in these Lives will here be arranged in the alphabetical order of the roots:

ank, 'go': sg. 3. *t-áinic* 20, *táinig* 5, *t-air-'nic* 1475; pl. 1. *t-áncamur* 1280, *t-áncumar* 2345, *r-áncamar* 2340; pl. 2. *t-áncabar* 4815; pl. 3. *t-áncatar* 618, *r-áncatar* 134.

ba, *bu*, 'be,' sg. 1. *ro-bhá-sa* 175; sg. 3. *bái* 257, *bá* 39, *bui* 27, pl. 3. *bátar* 71, *ro-bátar* 41, and (without the deponential ending) *bat* 4676.

ed, 'eat,' sg. 3. *duaid* 4087; pl. 3. *co n duatar* 3752.

kar, 'decay,' *do-ro-chair* 1387, gu *to-r-chair* 826.

kes, 'see,' sg. 3. con-ac-*ca* 794, *con-f-acai* 1636; pl. 1. *con-f-acamar* 1623; pl. 3. *con-ac-catar* 1907, *con-ac-catur* 893, co *bhf-acatar* 33, *at-connaic* pl. *at-conncatar* 964, is due to a confusion with the forms from √*derk*, infra.

kens, 'suffer,' *ro-césair* 153.

1. *kud*, 'go': sg. 3. *do-chúaidh* 97; pl. 1. *do-de-chamar* 3833; pl. 3. *do-chúatar* 403, *na tairm-dhechadar* 4521.

2. *kud*, 'utter,' sg. 3. *con écidh* 276, *at-cúaidh* 582, 2516.

klu, 'hear': sg. 3. *ro-cúala* 166, *at-cúala* 181; pl. 3. *cúalatur* 828, *gu cúalatar* 2027, *ro-chúalatar* 1068, *at-cúalatar* 3206.

derk, 'see,' sg. 3. *at-con-nairc* 4, 34, 962.

gad, 'ask,' pl. 3. *ro-gádatar* 2692, *ro n-gáidetar* 2682.

gan, 'to be born,' sg. 3. *ro-génair* 49, 57, 1892.

gus, 'choose,' sg. 3. *do-roc-ga* 1354.

[1] Windisch, Kuhn's Zeitschrift xxvii. 157.
[2] Bréal, *Mémoires de la Société de Linguistique* vi. 412.

lang, 'endure,' sg. 3. *for-er-langair* 4215.

lam, 'dare,' sg. 3. *ro-lamhair* 1276, *ni lamhair* 2024.

li, 'adhere,' sg. 3. *ro-lil* 141, 3188.

lud, 'go,' sg. 3. *luidh* 471, *do-lluidh* 207 479; pl. 1. *lodamur-ne* 3817; pl. 3. *lotar* 138.

man, 'think,' sg. 1. *do-ru-ménar-sa* 3225.

mat, 'break,' sg. 3. *ro-mhebhaidh* 3001, 3288, *cur'mhebhaid* 4134; pl. 3. *ro-mhebhatar*[1] 2972. For *-memhaidh*, *-memhaadatar*.

med, 'think,' sg. 1. *do-mídar-sa* 2039; sg. 3. *ro-mídir* 322; pl. 3. *ro-mídhatar* 394.

nank, sg. 3. *caem-nacair*, 'potuit,' 1456, 2732, *for-caemh-nacair*, 'factum est,' 4041.

rat, sg. 3. *ro-im-raith* 1227. Goth. *froth*.

ri (from *pri*), 'grant': sg. 3. *ro-d-rir* 195. Cf. περνάς, ἐπριάμην.

skvag, sg. 3. *ro-scáich* 2006, 4191. AS. *scóc*.

sed, 'sit,' *dessidh* 4, 17, *deissidh* 22, *conessidh* 2512.

svand, pl. 3. *ro-s-toi-fnetar* 4054.

tek, 'beg,' (*tak* according to Windisch, Kuhn's Zeitschrift xxiii. 216), pl. 3, *cun-ai-tchetar* 2608. Cf. AS. *thicgan*, O. Sax. *thiggjan*?

tark, 'desire,' sg. 3. *du-thracair* 1355.

Fuair, 'found,' pl. 1. *fuaramur* 3821; pl. 3. *fuaratar* 244, *fuarutar* 5, is also, probably, a perfect, but its root has not been ascertained. The same may be said of *dorala* 4692, 4741, *tarla*, pl. 3 *doralatar* 4662, *conus-tarlatar* 4096.

The Simple Aorist.

To this tense the following forms appear to belong:

Sg. 3. *tall* 317, 1673, *ni char* 1710, *bha* 3368.

Old-Irish examples of this tense seem *combach* (gl. fregit), *congab*, *conggab* (consedit), *facab*, *fáccab* (reliquit), *cu-t-secar* (consecravit eum)—all from the Book of Armagh. Perhaps also *ches* (passus est), Ml. 44[b] 2.

The following examples of the 1st and 3rd pl. are doubtful, as they may possibly be praeterito-presents, i. e. presents made preterites by prefixing or infixing *ro-* or *do-*.

Pl. 1. *adubhramar* 3671.

3. *do-thiagat* 2610, *ro-tairrngit* 2259, *ro-tocbait* 2488, *ro-adhnaicit* 2498, *ro fuirmit* 2207.

With deponential endings: *ro-edbradair* 373, *ro-thocail(h)etar* 173, *ro-shínetar* 1213, *ro-imretar* 1216, *ro-fhuacratar* 1223, *r'indisetar* 4791.

[1] From such forms the mediaeval Irish inferred a root *mebh*, whence *mebhais* 4051, = *mebhuis* 4401, *ro-mebsat* 3497, *curo-mhebhatar* 2972, *curo mhebadh*, 1553, *nomhebdais*, Corm. s. v. prúll.

The *T*-preterite.

The origin of this tense has been discussed by Siegfried[1], Windisch[2], Strachan[3], and Zimmer[4]. Some of the forms, *at-bath* (periit), *do-breth* (dedit), *dîth* (suxit), *im-ru-laid*, *ro-cet* (cecinit), LU. 40 b, 8, from **ro-canto*, *ar-ro-ét* (accepit) from **are-ro-emto*. *do-r-ét* (velavit) from **to-ro-yemto*, *ro-dét* (passus est) from **ro-damto*, may be compared with Greek non-sigmatic aorists middle like ἔ-πτα-το, ἀπ-όνη-το, γέντο, κέντο, and perhaps ἆλτο, ὦρτο. Others may be sigmatic aorists middle, like δέκτο, λέκτο, ἔμικτο, πῆκτο (from δεκ-σ-το, λεκ-σ-το, ἐμικ-σ-το, πηκ-σ-το), πάλτο (from παλ-σ-το),—the sound-groups *kst*, *gst*, *rst*, *lst* regularly becoming, in Irish, *cht*, *rt*, *lt*[5]. It is supposed that from the 3rd sg. the *t* passed to the other persons.

The following examples of the 3rd sg. of this tense occur in these Lives:

√*ak*, 'attain': *rocht* 793, *do-rocht* 48, 822, *ni tho-r-act* 2553.

√*anak*, 'protect': *ros-anacht* 1923.

√*al*, 'nurture': *ro-n-alt* 2842.

√*ba*, 'die': *at-bath* 113, 2761, 2762.

√*bal*, 'perish': *er-bailt* 103, 233, 826, *con-eipilt* 2327.

√*ber*, 'bear': *at-bert*, 106, 114, 188, *adubairt* 104, 443, *as-bert* 185, 571 = *is-bert* 117, 184. But also *do breath* 116, 315, 2906, *do-breth* 316, 2614, 2841, 2856.

√*em*, 'take': *ro-et* 230, *aro-et* 253, *ar-ro-ét* 643.

√*gar*, 'call': *do-r-air-n-gert* 763.

√*rag*: *adracht* 1204, *at-racht* 1343, 1485, *con-er-racht* 1035.

√*seq*, *ro-siacht* (*se-sakt?) 214, 3161, *ra-siact*, *do-riacht* 187, 603, *cu riacht* 3089.

√*veq*, 'say': *ro-fiar-facht* 570, *ro-fiar-focht* 1043, *ro-fhiar-facht* 2657.

Examples of the 3rd pl. are:

dorochtatar 2968, *cu rochtatar* 3001, 3022.

asbertadar, 'they said,' 3159.

atrachtatar 2338, *adrachtatar* 2386, 3046, *adrachtatur* 2379, *ni erractatur* 1575.

riachtatar 3226, *riachtadar* 3073, *doriachtatar* 2954, *doriachtadar* 2352.

Examples of the other persons are rare in these Lives.

Sg. 2. *errachtair* 2660, perhaps an error for *errachtais*.

Pl. 1. *dorochtamar* 2429.

2. *dorochtabair* 3102.

The Sigmatic Aorist.

Three varieties of this aorist appear to have existed in Irish. In one (long since obsolete) the tense-sign *s* is added directly to the root. In the second, a vowel (*e*?)

[1] Kuhn's Beitraege vi. 15, 16.
[2] Ibid. viii. 442–470.
[3] Bezzenberger's Beitraege xiii. 128.
[4] Kuhn's Zeitschrift xxx. 198–217, 456–459.
[5] Siegfried, ubi supra.

appears to have been placed between the *s* and the root. In the third (still living) the tense-sign seems to be *ss*, and is, perhaps, the reflex of the Lat. *ss* in forms like *amasso*, and even of the Skr. *sish-*.

The following (most of which were collected by Zimmer[1]) are instances of the first variety:

ar-é-cm-aingim: *ar-r-ecaim*, 'it came to pass,' LL. 53 b, 3.

com-bongim: *do combai* (.i. dobris) *iarom Aifi a arm ar Coinculainn* (then Aifi broke his weapons for Cúchulainn), Tochm. Emere, Stowe MS.

con-icim, 'I can': *Lingis in demun i féic in rigthige suas 7 ni r' choem in tene ní dó* (the Devil leapt up on the rooftree of the palace and the fire could do nothing to him) LB. 219 c. 5.

dligim, 'I owe': amal *dlé*, LU. 36 a, 43.

do-é-cm-aingim: *do-r-écaim*, 'it happened,' LL. 54 b, 36.

for-é-cm-aingim: *bar-r-écaim*, LL. 174 b, 26, 176 a, 24.

fo-rithim, 'I succour': *ra-fóir*, LL. 80 b, 43.

for-maidim, 'I break': *farruma*, LL. 125 b; *forrumai*, LU. 59 a, 44; *farrumai*, LU. 97 b, 18; *forrubai*, LL. 245 b, 18; *ni forroim* LU. 69 a.

imm-é-cm-aingim: **imm-r-écaim* = *imreaccuibh* .i. teagmhail, O'Cl.

suidim, 'I sit': *seiss*, 'he sat,' LL. 108 a, 22, etc.

Possibly also *maidim*, 'I break': *mebais* (for **memais*) LU. 48 b, 26; but this may be a formation from an imaginary root *meb*.

Deponential forms are *-arlasair*, 'he called' (**ad-ro-glad-s-air*), *siasair* ('he sat'), and the compound *tarrasair*, *tarasair* 1075, 1891, from **to-air-ro-siassair*.

The forms *cóem* (ex **cúm-i-ang-s-i*), *siasair* from **si-sed-s-ar-i*, and possibly *mebais* (ex **mi-mad-s-i*) should perhaps be regarded as the simple aorists of old desideratives[2].

The above forms all belong to the *ŏ*-class.

Of the second variety the only quotable instance is *fetar*, 'I know,' which Thurneysen[3] explains as from **vidśar*, **vid-e-sa-r*. The following occur in these Lives:

Sg. 1. *rofhetar-sa* 1447, 2299, *ni fhetar* 2906, *ni fetur-sa* 4455.
2. *ni fhetraissi* (for *ni fhetair-sí*) 2299.
3. *rofhitir* 3451, 4039, *ni fhitir* 827 (*fhidir*) 329, *dofhitir* 1735, *rofhidir* 2425, *ro-dus-fidir* 2733.

Pl. 1. *ra fhetamar* 333, 4244, *dofhetamur* 2320.
2. *rofhetidh*.)
3. *rofhetatar* 1871, *rofhedatar* 1600.

[1] Kuhn's *Zeitschrift* xxx. 129–134, 149.

[2] See as to *siasair* Zimmer in Kuhn's *Zeitschrift* xxx. 127, 128. Whitney, § 1033, quotes two aorists, *īrtsīs* and *acikitsīs*, as being desiderative forms.

[3] See Kuhn's *Zeitschrift* xxvii. 174, xxviii. 151.

The third, or *ss*-preterite, is found only with the *ā*-, *ē*-, and *ī*- verbs.

The double *s* is here found written in *dorónaiss* (fecisti) 2271 and *feraiss* 3725. The tense-sign is absent from the conjoined form of the third person singular (which may perhaps be a relic of the simple aorist active), but is found in the absolute form of the same person. Thus *anais* 1342, *benais* 1246, *bendachais* 285 (*bennachais* 100, 503, 935, 1886, *bennuighis* 568), *ceileabhrais* 445, 520, *creitis* 253, 449, *cuiris* 261, *dermatais* 1039, *faeidhis* 1865, *feraiss* 3275 (*feruis* 448), *fergaighis* 1903, *fothaighis* 429, 560, 891, *fuidhis* 479, *gabhais* 891, 1395, (*gabhuis* 258, 822), *glanais* 124, *scarais* 207, *seacais* 279, *sléchtais* 3736, *sénais* 111. The tense-sign is also present in conjoined deponential forms, such as *ro-fhothaigestar* 518, *ro-oirdnesdar* 518, *ro-faitbeastar* 1296 (*rofaitbeasdar* 938), *ro-shénastar* 947, *ro-shílastar* 1000, *ro-raidestar* 1141, *acobhrastar* 1311, *ro-opastar* 1333, *ro-fherastar* 1361, *ra-coimprestar* 1454.

In the 2nd pl. we have *-bhuir* added to the tense-sign: *ro-treicseabhuir* 723.

In the 3rd pl. we sometimes have a deponential ending: *tallsatar* 387.

The *ss*-preterite replaces the *t*-preterite in *ro-edbairset* 576, *ro-freacairset* 238, *ro-anaicset* 1926, *ro-aircset* 1952.

The *ss*-ending is added to the *t*-ending in *at-bertsat* 1879, *ro-ortsat* 1952, *do-rochtus* 2426, 2429.

The *ss*-ending is sometimes added to forms of the perfect: Thus: sg. 1, *aduadhus* 1635, sg. 2, *dechadais* 2554, *tudhcadais* 604, *tánacais* 2904 (*tangais* 1415), *ránacais* 4145; pl. 3, *do-n-ucsat* 521, *rucsat* 2499.

The Preterite in *-ai*, *-i*.

Of this ending, which has been equated with the Welsh *-aud*, now *-odd*, ex *-áyat* = Lith. *-ójó*, only five instances are found in these Lives:

ro-pritchai 172, 685 = *raproitche* 2720, *timarnai* 222, 225.

5. The Reduplicated Future.

Sg. 1. Conjoined forms: *no-rag* 2041, 2064, *i ngébh* 2042, *dogén-sa* 1439, *foighén* 4364, *dobhér* 4222, *atbér* 4383.

Absolute forms: *ragat* 312, *ragat-sa* 2420, *bérat-sa* 801, and *toicébhut-sa* 1159, where an absolute is wrongly used for a conjoined form.

2. Conjoined: *tarsa raghai* 2034, *co mbéra-sa* 796, *at-béra* 1305, *at-béra-sa* 1387, *atbéla* 605, *a ngébha* 2043.

Absolute: *gebha-sa* 2067.

3. Conjoined: *dara ragha* 2242, *dorega* 756, *ni tharga* 297, *ni thargha* 4794, *dobhéra* 1855, *do-s-béra* 974, *na hebéra* 771, *do aircebha* 1905, 1906, *no-s-faicébha*, 1054, *dingne* 622.

Absolute: *raghaidh* 1979, *béraid* 1171, *gignidh* 1847, *foigénaidh* 1180, where an absolute is used for a conjoined form.

Relative: *gignes* 533, *ghébhus* 613, *foighénus* 1837, where an absolute is used for a conjoined form.

Pl. 1. Conjoined: *no-ragam* 2556, *dobéram* 4233, *foibéram* 1978, *doghénam* 1387, 1471, *doghénum-ne* 4232, 4445.

Absolute: *raghmait* 1972, 1980, 4447, *bérmait* 1980, 1981, *gébmaitne* 4254.

2. Conjoined: *doghénaidh* 486, *foghébaidh* 4313.

Absolute (used for conjoined): *foghébhthai* 1604, 3700, *foighéntai* 1837, 4697.

3. Conjoined: *doragat* 336, *foghébut* 691, *doghénat* 1858, *foighénat* 1883.

Absolute: *raghait* 621, *lilit* 3477.

Secondary forms of this tense are:

Sg. 1. *no raguinn* 226, *nofreicéruind* 226, *nofhoighénaind* 1540.

2. *na gébhtha-sa* 2346, *dogénta* 2263.

3. *no ragad* 1487, *no ghétad* 2097, *noghébhudh* 2621, *no-m-gebhudh-sa* 2574, *doghénadh* 3725, *cu bhfoighénadh* 4269.

Pl. 1. *no raghmais* 2555.

3. *doghéndais* 2935, 3924.

In *aidheorus* 3346 and *rocennechtha* this tense has overstepped its limits.

The Sigmatic Future and Conjunctive.

These futures and conjunctives are found only in verbs belonging to the *ŏ*-conjugation.

In the following instances they are futures, comparable, apparently, with Greek forms like δείξω, στείξω.

Sg. 1. intan *t-ios* 2297.

2. ocus *ro-seis* 2067, *ad-reis* 2660.

3. ocus *ro-sia* 801, *do-rua* 2591, *ad-rae* 1768, *dech* 2711.

Pl. 3. *ad-reset* 620, *ad-resset* 1882.

The following are conjunctive forms:

Sg. 1. *dia ndeochus-sa* 308, co *ris-sa* 321, co *torus*-sa 3416. Deponential: cu *tisar* 2315, co n*dighser* 3738.

2. *cu na ris* 2136, *tair* 1344, 3415, *tar* 3453, *tair-si* 226 (where the conjunctive is used for an imperative). Deponential: co *bfesair* 185, ni *fheisir* 2299.

3. *cu roa* 1374, *gu tora* 3773, *nogu tí* 2449, *thí* 2711, *co ro-s-foire* 3171.

Pl. 1. *co-risium* 650, *co rosium* 1115, *co roisem* 2501, *ro-issem* 1116, *ra-issam*

1773, and (with the preservation of the final consonant of the root, never found in Old-Irish) *co ndighsium* 106. Deponential: *dia fesamur* 2290.

Pl. 3. *co tisat* 355, *no-t-gessiut* 692, *co ndichset* 621.

Secondary forms of this tense are:

Sg. 1. *cloisinn* 226, *darmo-thiasainn* 4455.

2. *tista* 2263.

3. *co fesadh* 2909 = *co bhfesadh* 1729, *ro-fesadh* 329, mina *thised* 1487, *atfessed* 2228, *roissed* 2367, *roised* 2075, *torsedh* 4461 = *tairseadh* 4050, *comhairsedh* 2738.

Pl. 3. *tistais* 2072, *toirsitis* 2073, *ro dechsatais* 1873, *co ndighsitis* 122.

The *t*-future, of which a few examples occur (but not in these Lives), originated, perhaps, in the sg. 3 of a middle form of this tense.

The B-future.

This tense, the Celtic reflex of the Latin futures in *-b*, occurs only in the *ā* and *ī* verbs. The following examples will suffice:

Sg. 1. Absolute form: *reacfat* 1184, *faillsighfet-sa* 657.

3. Conjoined form: *ticfa* 4696, *dotheperfea* 2181, *doaitnebha* 4017, *toduiscfe* 4023, *no-chnaife* 2184, *na brisfe* 2187.

Absolute: *suidhfidh* 626, *midhfidh* 627, *geinfidh* 768, *tarmnaighfidh* 1181, *airchisfidh* 4309.

Relative: *suidhfes* 623, *fhoillsighfes* 789, *gheinfes* 939, *thaitnighfes* 1171, *gnífes* 3778, *doirtfes* 3778.

Pl. 1. Absolute form: *anfamit*, 4372, 4446.

2. *t-icfaidhi* 3699, where the absolute is used for the conjoined form.

3. *rofhinnfat* 3935.

Secondary forms of this tense are:

Sg. 3. *no-fhastfadh* 170, *no loiscfedh* 164, *comarleicfeadh* 185, *no chaifedh* 259, *asa comlaifedh* 163, *escomluifedh* 1077, *conicfedh* 1085, *noforuaislighfeadh* 1196.

Pl. 3. *do-t-icfatis* 1354, *do tinnscainfitis* 2936, *no creitfitis* 164.

The Passive.

In the present indicative we find the following:

Sg. 1. *do-m-berur* 3751.

2. *do-t-berur* 1312.

3. *berar* 2831, 3009, *beruir* 782, *berur* 2391, *doberar* 2408, 2832, 2837, 4251, *doberur* 2447, *asberar* 3007, *atberar* 4600, 4607 = *atberur* 2556, 2827,

4507 = *aderar* 4508, *itberur* 25, *frisin-apar* 3075 = *frisin-abar* 3142, *atfiadar* 2504, 2915, *atfiadar* 2505, *itfiadhar* 15, *fogabhur* 2556, 4617, *facabar* 3404, *tecar* 862 = *teacar* 2836, *tíaghar* 2855, *tiaghur* 1243, *dleghar* 2874, *dogarar* 2093.

With the *tar-* suffix: *comuillter* 126 = *comalltur* 392, *adaiter* 267, asa n-*aicter* 495, *fergaigther* 563, 2917, *erdraicighter* 667, *airmighter* (i. e. *áirmither*) 671, *innister* 691, *raitter* 928, *marbhtar* 950, *loiscter* 2873, *ni tibirter* 1016, *slánaigter* 1340, *foillsigter* 1632, 2878, 2880, *baitter* 2092, 2306, *cuirter* 2409, *triasa nighter* 2458, *dogníter* 2799, *dogníthir* 4067, *dogníther* 4076, *dichuirter* 2800, 2887, *idlaicter* 2813, 2814, *ailter* 2837, *lonnaighter* 2854, *imdergthar* 2862, *triasa bhfursanntar* 2459, *ó cumhduighter* 2467, *triasa ndailter* 2468, *cosmailighter* 2745, *ferthar* 3034.

Pl. 3. *tochuirter* 679, 683, 686, *buailter* 2899. In *ainicer* 3121, *berar* 3963, *facbaither* 4448, the sg. is used for the pl.

Conjunctive, sg. 3: *cu tiaghar* 4825: with the *tar-* suffix: *co ro sentar* 1345, *co faghthar* 1585, *co tumthar* 1996, *curo-biattar* 2121, co n*derntar* 2428, *cu nach derntar* 3456, *curo fuirmidter* 2592.

Examples of the imperative are:

Sg. 1. *no-m-berur* 4452.

3. *doberur* 263, *tabhur* 572, 2952, *leagar* 2848, 3177, *tiaghar* 3082: with the *tar-* suffix: *baistter* 263, *tucthar* 633, 1320, *suidigter* 634, *biattar* 2090, *adnaicter* 2274, *robentar* 4660, *déntar* 2587, 3494, *fuillter* 2953.

Examples of the secondary present are:

Sg. 3. *dorónta* 1490, *co n dernta* 111, *ni berthe* 499, *no berthea* 115, 1522 = *nobertha* 3706, *doberthe* 1689, *do bertha* 2341, *asa tabartha* 2159, *fora tabartha* 4219, *atberthea* 1762, 2555, 3257, *dia marbhtha* 3095, *noloiscthea* 125, *rohíctha* 178, *ro gníthea* 269, ni *lamhtha* 270, ro-*haduighthea* (i. e. *aduithea*) 270, cu nach *gabhtha* 369, *báitte* 958, *cusa mbertha* 1490, *nach ebertha* 1338, *dobertha* 1365, 2919, *no gu tuctha* 1609, *arna haiceasda* 2302, co *tardta* 2480, *co mblighthe* 3398, *cluinti* 830, *do cluinti* 3419, but *atcluintea* 3425, *raitti* 2112, *coro soeirtea* 3441, *nohairléghtha* 3706, *curo gairdighthe* 4473.

Perfect.

Sg. 1. *ro-m-comháirmeadh* 1583, *rocaithed* 1677, *cor baithedh* 1594, *rocuiredh* 1643, *tucad* 41, 261, *dobreth*, *dobreath* 206, 235, 900, *doronad* 635, 866, *a ndernad* 333, *a r-hithed* 390, *adubhradh* 401, *frith* 403, *ro sóud* 2688, 1381,

1652 = *dosoud* 2686, *rocrechtnaigedh* 1388, *roslánaigedh* 1393, *dogabadh* 1396, *rofuasloiced* 1400, *curo saerad* 1459, *roforbhudh* 1377, *rosoerud* 1330, *ro hesreideth* 42, *dogabhadh* 43, *rofothaiged* 63, *rosuidhighed* 84, *rosinedh* 2591, *robaistedh* 64.

Sg. 3. *romórad* 119, *ro hadnacht* 645, 2348, *rohort* 136, *doratad* 1348, 1403, *rofodhlad* 1360.

Where the root ends in a dental or *s*: *do-cuas* 565, 1936, *at-cós* 1931, *at-cuas* 2969, 3215, *o'tcuas* 2650, *at-ces* 1918, 2307, *conn-áces* 2092, *na aices* 3355, *ni facus* 3804, *tarfas* 640, 792, 853, 1630, 2417, ro *clos* 1220, 2249, *clos* 954, *at-clos* 3418, *fes* 2559.

By analogy to these forms we have *tancas* (ventum est) 4148 = *tancus* 1677, 2087, *robas* 237, *étas* 375, 1397, *tarcas* 750.

Pl. 3. *ro-horta* 136, *ro tinoiltea* 171, *robaithtea* 394, *tuctha* 561, 2333, *rohícta* 1389, *roberthea* 2626, *ro-hedpartha* 2547, *dorónta* 1616, *ro sásta* 1476.

doratait 835, *tucait* 1660, *rucaid* (for *rucait*) 3993, *robennaid* 1574 = *robenuit* 4092, *robáidhit* 2333, *rosoudhait* 2853, *rofrithailit* 2954, *romóraid* 3192, *na-r-leicit* 3697.

Here it will be observed that neither in the singular nor the plural does the particle *ro-* cause aspiration of the following consonant.

Reduplicated Future.

Sg. 3. *gignither* 759, 1838, 1843, *bérthur* 1860, 3907, *dobérthar* 2482, 2569 = *dobérthur* 1523, 1544, 2440, *dobértar* 4251, *dogéntar* 1474, *ni condingéntar* 1953, *ni gébthar* 2129, 2130.

Secondary forms: *na gébhtha* 2096, *dobértha* 2568 = *dobérthi* 4080.

S-Future and Conjunctive.

Sg. 3. *ni festar* 2593, *dia tistar* 4223, *ni tadhbhaister* 3504.

Secondary forms: *no-hadnasta* 632, *no-d-adhnasta* 632, 635.

B-Future.

Sg. 1. *no-m-muirbfiter* 310.

3. *ni baithfiter* 334 = *ni baithfidir* 2241, *ni baithfider* 2448, *baidhfider* 4299, *loiscfider* 4299, 4300, *comuillfider* 1221, *tuaslaicfiter* 1524, *docuirfither* 2201, *leicfiter* 2311, *nocha pianfaider* 4262, *sásfuider* 4295.

Pl. 1. *non-sásfaiter* 1474.

Secondary forms: *gonfaithi* 948, *no-baistfithe* 4019, *leicfithe* 3332.

These linguistic notes may fitly conclude with the following list of the words in the Lives borrowed from Latin and other languages.

Loan-Words in the Lives.

A.

abb 4353; ab 4355; gen. abadh 4350. From Lat. *abbas, abbatis*. Hence abdhaine, 'abbacy' 4250; =apdhaine 2049, 2531, 2884; aipdine 2048.

Abraham, W. *Awraham* (i.e. *Afraham*), *Efraem, Yfraham*. From *Abraam*.

acarbh, n. pl. acgarba 3618. From Lat. *acerbus*, as pronounced by a Briton, the *b* being, according to Güterbock (*Lateinische Lehnwörter im Irischen*), infected by the *r*. Cf. Lat. *curuis =corbis*, Sg. 67 a. Hence agairbhe 4538.

achtáil 1018. From Lat. *actuâlis*.

Adam, gen. Adaim 4495, Adhuim 4578; W. *Adam, Adda*. From *Adam*.

adrad 375, verbal noun of *adraim* =Lat. *adoro*.

aeine, gen. dat. sg. 2372, 2374. See *óine*. Fr. *jeune*.

áer, sg. acc. 795, gen. aeir 799. From Lat. *āer*.

Aibel 4494. W. *Abel, Afel*. From *Abel*.

aibghiter 814, 823, acc. *-ir* 814. W. *egwyddor*. From Lat. *abecedarium*.

aicen 3566, 3594. From Lat. *oceanus*.

aiciupt, gen. -a 828, 843, gen. aicipta 4152 = aicciupta 4319. Cf. accepturium .i. lectionem.

aifrenn 517. See *oifrenn*.

ailen 505. From O. Norse *eyland*.

aingeal 123, 156, aingiul 3356, gen. aingil 158, 181. W. *angel*, pl. *engyl*, Corn. *ail*, Br. *el*. From Lat. *angelus*. Hence ainglecdha 1104, 4615.

allt 4834. From Lat. *altus*.

almsa 3272, gen. almsan 2034, but almsaine 1428, 1579; pl. dat. almsanuibh 630; acc. almsana 1811, 3395. Cf. céd-almsa 3351. From Lat. *elimosyna*, with the change of *e* to *a* found also in *sabaltair* (sepultura), *Sapaist* (Sebastianus), *saraphin* (seraphim).

altóir 64, acc. altóir 2110, pl. n. altóire 305. W. *allor*, Corn. *altor*. From Lat. *altāre*. Cf. imaltoir 1633.

angcaire 3782, 3785. From Lat. *anchora* (W. *angor*), but with the addition of the *-ia* suffix, which we find also in the loan-words *cainnelbra, camra, cista, coca* (boat, W. *cwch*, Lat. *concha*), *fersa, lunga, taiberne, síta*.

anóir, F. 645, 647, 851, gen. anoire 1134 4335. See *onoir*. Hence *anóraighim*: *ro-anoraigh* 4694, *ro-anoraighset* 4658, *anorugud* 1137.

Antón, gen. Antóin 682.

April 37, gen. Aipril 1066. From *Aprilis*. The *ll* in W. *Ebrell*, Br. *Ebrell* is curious.

apstal, abstul 4605, apsal 27, espul 33, esbal 627, sg. gen. apstail 2144, pl. gen. abstul 4605, dat. apsalaib 27. W. *abostol*. From *apostolus*. Compounds: ard-espul 33, prím-apstal 1798.

apstanait 2455, 4900. From Lat. *abstinentia*. A later form *apstainent* occurs in the *Martyrology of Donegal*, p. 164.

arc, sg. acc. airc 3327. W. *arch*. From Lat. *arca*.

archaingel, gen. pl. 1767. From Lat. *archangelus*.

Asardhai 23. From Lat. *Assyrii*.

B.

Babtaist 206, bauptaist 3967. From Lat. *baptista*.

bachall 580, sg. gen. bachla 462, 2177, 4849, dat. bachaill 1034, acc. bachaill 223, 224, 996, 1039. W. *bagl* F. From Lat. *bacilla*. Compounded: naemh-bachall 4811. Hence bachlach, 2278, 2284 = in form Br. *baelek*, 'presbyter.'

baistim, ro baistedh 64, baister 256, baistter. For *baitsim*. From Lat. **batizare*, whence, also apparently, W. *bedyddio, z*, i.e. *sd*, becoming *dd*.

balbh 1444, 1446. From **balvus*, the British pronunciation of Lat. *balbus*. See *acarbh*.

barc 2462. From Lat. *barca*.

bathais, baithis, gen. sg. 34, dat. baithius 57,

seems, like W. *bedydd*, abstracted from the verb *batizare*.

béist 1729, péisd 1840, pl. n. béssti Wb. 31d 21. W. *bwyst-fil*. From Lat. *bēstia*. Hence also

bíast, gen. píasda 2211, píasta 2225, pl. dat. bíastuibh 1737. Compound: bíast-cat 3797.

Benén 265, Benian 4478. From Low-Lat. *Benegnus*, the classical *Benignus*.

bennachaim, ron-bennach 221, robennuch 356. O. Ir. bendachaim, like W. *bendigo*, from Lat. *benedico*.

bennacht, acc. sg. bennachtain 312. O. Ir. *bendacht* = W. *bendith*, pl. *bendithion*. From Lat. *benedictio*.

biaid 1353, sg. gen. biaide 4846, gen. pl. biaidi 1353. From Lat. *Beati*.

bledhe, sg. gen. bledhi 4419. From A.S. *bledu*.

braich, gen. bracha 1337, 1361, acc. braich 1339. W. and Corn. *brag*. Lat. *brace* grani species ex quo cerevisia conficitur, Ducange.

Bretain 2562, gen. Breatan 2541. From *Britones*. Hence Bretnach 2561, bretnas 2538.

buaball, gen. buabaill 3128. W. *bual*. From Lat. *būbalus*.

C.

caibdel, pl. gen. caibdel 1095. O. Ir. caiptel. From Lat. *capitulum*.

cailech, coileach 288, dat. cailiuch 1631, acc. cailech 840, pl. dat. coilcibh 4575. From Lat. *calicem*.

caille 400, 1343, gen. s. 1341. W. *pall*. From Lat. *pallium*. Hence caillech, nom. pl. -a 828, 830.

caindeal 505, gen. pl. 1994, 1999, pl. n. acc.? coinnle 1995, cainnli 1996. From Lat. *candēla*. W. *canwyll* points to a **candēlla*.

cainnelbra 2001, 2004. From Lat. *candelabrum*, 'weitergebildet by an ia- suffix' (Güterbock). Cf. *ancoire*.

cairt sg. dat. cairt, Ml. 119 n 6, compound droch-chairt 4527. From Lat. *charta*, as *Cam, carachtar, Crist, coir*, from *Cham, character, Christus, chorus*. So *scol* from *schola*, and *Enocc* from *Enoch*.

caisel, dat. caisiul 447, pl. dat. caislibh 3789. W. *castell*. From Lat. *castellum*.

kallainn 1787. From Lat. *kalendae*, the *l* being doubled as in *talland*. W. *calan* M.

Calpurn, gen. Calpuirn 3968. From Lat. *Calpurnius*.

canoin, acc. 212, sg. gen. canone 3449. W. *canon*. From Lat. *canon*. The gen. sg. *cane* in Ml. 35b 17 is a mere scribe's error for *canone*, Ml. 60 c 5.

caplait 1362. From Lat. *capillatio*. W. (dydd Iou) *cablyd* = Corn. (deyow) *hablys*, (duyou) *hamlos*, Bret. (Iou) *gamblid*.

carcair 4754, gen. na carcrach 4771, dat. carcair 2343, acc. carcair 3633, pl. dat. carcraibh 3637. O. Ir. carcar, sg. gen. carcre, dat. carcair, Wb. 32 c 13, 28 d 30, 23 b 21. W. *carchar*. From Lat. *carcer*.

carghais, gen. sg. 4696. O. Ir. corgais. From Lat. *quadrāgesima*.

casal 317. From Lat. *casula*. O.W. *asulhetic* (gl. penulata).

casc 322. W. and Corn. *pasc*. From Lat. *pascha*. Compounds: mór-casc 3863, min-chaisc 1362. Hence cascda 327.

cat, pl. cait 3654. Compounds: mur-chata 3752, cat-phiast 3802. From Lat. *cattus*, as W. *cath* F. from *catta*.

cathair, like W. *caer* is perhaps borrowed from Lat. *castra*.

céir, F. dat. ceir 4050. W. *cwyr*, M.Corn. *coir*, Bret. *coar*. From Lat. *cêra*. Hence ciartha 3698, 3705.

ceist 546, 1453, 3766, cex 2487. From Lat. *quaestio*. Hence **cestaigthe**, gen. 4540.

celebraim 35, ro celeabair 267, ceiliubrais 842. From Lat. *celebro*. The verbal noun is ceileabhrad 1374, gen. -aidh 1607.

cell, sg. gen. cille 473, dat. cill 421, pl. dat. ceallaib 346, acc. cella 443, cealla 419. W. *cell*. From Lat. *cella*. Hence cillecán 778.

cenn-lá 1437 lit. 'supper-day,' a hybrid, in which the *cenn* is from Lat. **cenna* = *coena*.

cercall, pl. cercalla (ciorcla B) 2824. W. *cyrchell* F. from *circella*, pl. of Med. Lat. *circellum*.

cilicc 1753 in chilic, Ml. 49 c. 12. From Lat. *cilicium*.

cincdighis, better cinciges 4604, gen. cingcdise, 1008, cincdhighisi 1102, acc. quingcidis (leg. quingcigis) 1068. From Lat. *quinquagesima*.

cingt-idh 740. See quingt-idh.

cippe, pl. acc. 3101, seems a deriv. of *cepp*, which comes from Lat. *cippus*, as *ennac*, *felsub*, *secc*, *senod* from *innocuus*, *philosophus*, *siccus*, *synodus*. W. *cyff*. The pl. *cyffion* means 'stocks.'

Círine 3321 = *Hieronymus*.

cís 131, 2919, gen. císa 127, 3195, dat. 2088, círss 4002, acc. pl. *cissu (rhyming with Íssu) 1748. From Lat. *census*.

clann, pl. dat. clannaib 590. W. *plant*. From Lat. *planta*. Cf. W. *planu*, 'to plant.'

class 239, sq. gen. claisse, Ml. 107 b 3, pl. nom. classai 238, pl. acc. classe (gl. choros) Ml. 116 d c. Compound: class-cetul 209. From Lat. *classis*.

cléirech 317, sg. gen. cléirigh 4463, pl. gen. cléirech 4462. Compounds: fir-clérech 4552, mac-clérech 1670. From Lat. *clēricus*. Hence cléirchecht 3059.

cliar 479, dat. cléir 783. From *clērus*.

cloce, 'bell,' sg. dat. cloc 4844, acc. clog 4470. W. *cloch*, is perhaps not borrowed from Low-Lat. *clocca*, *cloccum*.

clúmh for clúimh 2738, pl. dat. clúmuibh 3877. O.W. * plum in *plumauc*, Mod. W. *pluf*, Corn. *plufoc*. From Lat. *plūma*.

clusal, pl. dat. clusaluibh 3629, 3789. From Med. Lat. *clausula*, *clausola*, 'cella in qua inclusi, seu eremitae, morabantur.' For *u* from Lat. *au* cf. *clusenair*, *Muric*, *ugdar*.

cochull, sg. acc. 827, pl. n. cocaill 303. W. *cwcwll*. From Lat. *cucullus*.

coibse, pl. acc. coibhsina 1731, coibhsena 1732. W. *cyffes*, Br. *coffes*. From Lat. *confessio*, the *f* becoming *b* (i. e. *v*) owing to the preceding nasal.

coic, coicc 756, sg. gen. coca 1997, dat. coic 1682. O.W. *coc* now *cog* or *cogydd*. From the gen. sg. of Lat. *coquus*. Cf. Uis.

coisecraim, ro coisecrad 1353. W. *cysegru*. From Lat. *consecro*. Hence coisecartha 327, 663, cossecartha 4192 and coisecrad 2475.

colcaidh 2738, pl. dat. coilc[th]ib 4575. O.W. *cilchet*, now *cylched*. From Lat. *culcita*.

coloma 1188, colbha 1751. W. *colofen*. From Lat. *columna*. Hence *columnat* (gl. columella).

colum, M. 593. W. *cwlwm* M. *colomen* F. From Lat. *columbus*, *columba*.

comman 1567, 4469, 4697, comunn 643. W. *cymun*. From Lat. *commūnio*, whence also comna, comnai 1868, 2489, 4529, 4532, gen. comnae 4471.

Consantin 3884. W. *Cystenyn*. From Lat. *Constantinus*.

copán, gen. copain 2736, dimin. of **cop*. W. *cwpan*. From Lat. *cupa*.

corn, pl. gen. 3128 W. *corn*. From Lat. *cornu*.

corónaigim 2631. From coróin = Lat. *corona*.

corp, sg. gen. cuirp 712, dat. curp 383. W. *corph*, pl. *cyrph*, and in Mid. Welsh also *corphoroed*. From Lat. *corpus*. Hence corpdai 1386.

cosait, cassait 1276, cossóit, Wb. 5 a, 23. From Lat. *causatio*.

credhal 552. From Lat. *credulus*.

Crist 12. W. *Crist*. From *Christus*. Hence cristaide 158.

croch, sg. gen. crochi 59. W. *crog*. From Lat. *crucem*.

cros, sg. acc. crois 1034, 1408, but cros 1419, pl. n. crosa 968, gen. cros 969. From Lat. nom. sg. *crux* as Ir. *tús* from Lat. *thus*. Hence also

crosan 3736 = W. *croesan*.

cuach 4346; W. *cawg*, 'a jug.' From Lat. *caucus*.

cuicenn, sg. dat. cuicind 2361; W. *cegin*. From Lat. *coquīna*.

D.

Daibhíth 4456. W. *Dewi*, *Dafydd*. From *Dâvîd*, Δαβίδ, Δαβείδ.

damnad 373, verbal noun of *damnaim*, borrowed from Lat. *damno*.

Decimber 806. From Lat. *december*.

deismirecht 2452, desemmrecht Wb. 12 c 35. *de-sembrecht: perhaps an imitation of a Low-Latin **ad-sembratio* = *assimilatio*: cf. Ital. *sembrare*, *assembrare*, *rassembrare*. Güterbock, 31, however, regards *desmrecht*, Vorbild, eigtl. wohl, 'the rightest law,' as from **dessim*, a superlative formation from the stem of *dess*, and *recht*. But the duplication of the *m* is fatal to this etymology.

demon 96, acc. pl. demhna 2304. From Lat. *daemon*. Hence demhnach 4855, demnacda 3650.

deochain 47. From gen. sq. of Lat. *diaconus*.

depraccóit 2699, pl. dat. depracoitibh 4495: better deprecóit, Corn. s. v. Edil. From Lat. *deprecātio*. Hence diprocoitech 2740.

descipul 647, pl. nom. descipuil Ml. 122 c 2, gen. deiscibul, 1112, acc. deisciplu 4627, W. *discybl*. From Lat. *discipulus*, the first *i* becoming *e* owing to the following double consonance.

diabol 3625, diabhul 2274: gen. diabuil 4588. W. *diafol*, the chief of the devils. From Lat. *diabolus*.

dílliu, gen. dílenn 3327. W. *diluw*. From Lat. *diluvium*.

disert 2417. W. *diserth*. From Lat. *desertum*. The *di-* is due to the analogy of native words compounded with *di-*.

domnach, 'Sunday,' gen. domhnaigh 1102, domnuigh 1077, pl. dat. domhnaighibh 2735, domnuighib 4534, with passage to the *s*-declension. From Lat. *dominica*.

drac, pl. dracuin 3650. W. *draig* F. From Lat. *draco*.

E.

Ebrae, pl. dat. Ebhraib 3926. M.W. *Ebryw*, Mod. W. pl. *Efrei*. From Lat. *Hebraeus*. Hence also

Ebraide 151, Ebhraidhi 4596.

echtrann, pl. nom. echtráinn (gl. externi) Ml. 119 a, 141 dat. -aib 690. W. *estron*, 'a stranger.' From Lat. *extrāneus*.

eclais 63, gen. ecailsi 12, 35, pl. dat. ecalsaib 36, ecludai 212. W. *eglwys*. From Lat. *eclēsia* (not *ecclēsia*). Hence eclusdai 968.

Eigipt 4674; O. Ir. *Egipt*; W. *Aipht*. From Lat. *Aegyptus*, the *ae* being treated as in *eres*, *eretic*, *ethiar*, *ecenocht*, *prelait* respectively from *haeresis*, *haeretici*, *aether*, *aequinoctium*, *praelatus*. The Welsh *Aipht* points to an **Aigiphtus*. Compare O. Ir. sephtiein Ml. 103 d 26.

eipistil, sg. gen. eipistle Wb. 14 d, 2, acc. 550, pl. gen. eipistlech 154. W. *epistol*. From Lat. *peistula*, with passage to the *c*-declension.

ennac 1142, annac 1694. From Lat. **innoquus*, *innocuus*.

Eoin 1120, 1124, 1130, interchanges with *Iohain*, *Iohen*, *Ioin*. All from Lat. *Iohannes*.

Eoraip, gen. Eorpa 212. From Lat. *Eurōpa*.

esbal 624, 626. See *apstal*.

espoc, espuc 231, esboc 820, espac 370, gen. espoic 217 = esbuic 230, espuic 235, 237, pl. dat. espocaib 850: compound: aird-espoc 2642. W. *escob*, pl. *escyb*. From Lat. *episcopus*.

estadh 4501, estudh 588, pl. n. istoda, Mesca Ulad.

Etail, sg. gen. Etailli 211, dat. 1044, acc. Eatail 182. W. *Eidal*, *Eidial*. From *Ītalia*, with the same fraction of long *i* that we have in Ir. *trĕdan*, from Lat. *trīduana*.

etrain, dat. sg. 3094. W. *ethrywyn* 'to conciliate.' From Lat. *intervenire*.

F.

Febra, gen. 4374. W. *Chwefrawr*. From Lat. *Febr⟨u⟩ārius*.

féil 1148. W. *gwŷl*. From Lat. *vigil*.

fersa, 'verse,' 2656. W. *gwers* = Lat. *versus*. The Irish word has the *-ia* suffix. See *angcaire*.

fín, fion 4505, 4506, sg. gen. fína 316, acc. fín 840. W. *gwin*. From Lat. *vinum*.

firmamint 4615. W. *ffurfafen* F. From Lat. *firmamentum*.

firt 611, 880, gen. ferta 501, acc. pl. ferta 582, fearta 1235, dat. fertuibh 68. W. *gwyrth*, 'miracle.' Br. *berzut*, Corn. *barthus*, *marthus*. From Lat. *virtus* ('ideo *uirtutes* operantur in eo,' Matth. xiv. 2). Compounds: céit-fhirt 52, mac-fertuibh 132.

fís, sg. dat. 167, pl. dat. físibh 792, 803. From Lat. *vîsio*.

fiugraim, rofiugradh 791. From Lat. *figuro*.

fósaic 1622, for ósaic. From Lat. *obsequium*.

Franc, gen. pl. 4408, dat. Frangaib 48. M. W. pl. *Ffreinc*. From *Francus*.

fromhudh 2658 = O. Ir. *promad*, the verbal noun of *fromaim, O. Ir. *promaim*, from Lat. *probo*. So Mod. Ir. *faircha*, O. Ir. *pairche*, from Lat. *parochia*.

G.

genelach 152, 749, dat. 1152. From Lat. *genealogia*.

gennte 169, gen. pl. 28. From Lat. *gentes*.

glóir, mór-glóir 1110, dat. 3909. From Lat. *gloria*: whence also

gloire 20, 4392.

gradh (O. Ir. grád), gen. graidh 216, acc. pl. gradha 1466. W. *gradd*. From Lat. *gradus*.

gras, pl. acc. grasa 1346. From Fr. *grace* (?).

gribh, pl. gripha 3651. From Lat. *gryphus*.

Grigoir 3325. From Lat. *Gregorius*.

H.

Henocc 4495. From *Henoch*.

Herimon 227. From *Hermon*.

hyruphin 1769, O. Ir. *hiruphin*, *hirubin*, pl. dat. *hirubinaib*. From the Hebr. *cherubim*—the *ĕ* becoming *i* (*y*) owing to the following *u*. So in native words, *mid* from **medu*, etc. For the change of *m* to *n*, cf. *Abisolon*, *Partholon*, *saraphin*, *Trophin*, from *Abishalom*, *Bartholomaeus*, *seraphim*, *Trophimus*.

I.

Iacop, gen. Iacoip 4039. From Lat. *Iacobus*.

Iarusalem 4512. From the *Hierusalem* or *Ierusalem* of the Vulgate.

ídhal 26, 375, gen. ídhail 423. From Lat. *idōlum*. Hence ídlacht 324.

ymonn 613, 1738, ymmonn 1525, immann 2675, pl. n. imainn 984, dat. imnaibh 3841, acc. immna 3417. From Lat. *hymnus*.

Iohain 206. From Lat. *Iohannes*.

Ióp 2744. From *Iob*, Ἰώβ.

Íssu 28. W. *yr Iesu* = ὁ Ἰησοῦς.

ithfern 295, ifern 297. O. Ir. *iffern*. Corn. *yffarn*. W. *uffern*. From Lat. *infernum*, pl. *inferna*. Hence ithfernaidi 3631, ithfernach 2242, ithfirnach 2758.

Iudaide 39. W. *Iuddew*. From Lat. *Iudaeus*.

Iuin, gen. sing. 740, 4006. From Lat. (mensis) *Iunii*.

L.

laech 2970, 2978, pl. n. laich 394. W. *llëyg*. From Lat. *laicus*. Compounds: ath-laech 1056, fír-laech 4552. Hence laechdacht 3058.

Laidin 988. From Lat. (lingua) *Latina*.

Laimhiach 4378, 4497. From *Lamech* Λαμέχ; but why the *ia* = *ĕ*?

lascc 4663. O. Ir. *lax*. W. *llaes*. From Lat. *laxus*.

latrainn (n. dual) 1971, ladrainn (n. pl.) 1984, 1987. W. *lleidr*, pl. *lladron*. From Lat. *latro*.

lebhar 2, gen. liubhair 4051, sing. dat. liubar 154, pl. dat. leabhruibh 869. From Lat. *liber*.

léghaim 4149, légfas 1, ro-er-légh 61, légad, 'to read,' 1958. légenn, gen. léiginn 812, leighind 1006, airléghiunn 62, eirléghiunn 1346, urléghiunn 828. W. *llëu*, 'to read,' *lëen*. From Lat. *lĕgo*, *lĕgendum*. The lengthening of the *e* may be due to the length of the *i* in *scribo*.

léighnidh, 'reader,' 3322. A deriv. of *légenn*.

leo 348, 592, pl. gen. inna leon Ml. 75 b 2. W. *llew*. From Lat. *leo*.

leoman (gen. sing.) 3799, leomain 3649. pl. n. inna leomain, Ml. 80 a 10. From Lat. *leonem*.

liter 4140, acc. litir 61. W. *llyther-en*. From Lat. *littera*.

loc 75, 3715, locc 3631, sq. gen. luic. Ml. 136 d 9. From Lat. *locus*.

M.

madan, dat. maduin 172, 974, re maduin 333. —O. Ir. *maten*, infra s.v. *teirt*. From Lat. *matutina*.

maighister 2672, pl. n. magistir Wb. 14 b 17. W. *meistr*. From Lat. *magister*.

mainister (nom.?), sing. dat. 953, 3295, acc. 4435, gen. mainistreach 3300; pl. gen. mainisdrech 600, 2474. From Lat. *monasterium*, with passage to the *c*-declension.

mainn 4194, as in mainn (gl. mannae, dat. sq.) Ml. 124 d 1. From Lat. *manna*.

mairtire, acc. pl. 1002; but martra 445. From Lat. *martyria* martyrum ossa, reliquiae, Ducange.

mairtir 3754. W. *merthyr*. From Lat. *martyr*.

mallacht, acc. -ain 368. O. Ir. *maldacht*. W. *melldith*. From Lat. *maledictio*.

manach, gen. manaigh 2213, 2481, gen. pl. 682, dat. manchuibh 1080. From *monachus* with an unexplained change of *o* to *a*. Perhaps it comes immediately from W. *manach*. Hence mainchine 4233, 4246, maincine 4801, 4842.

margreit 38. W. *mererid*, *myrerid*. From Lat. *margarita*.

Marta, gen. 1787. W. *Mawrth*. From Lat. *Mars*, *Martis*.

Martan 49, 2049. From Lat. *Martinus*.

martralaic 3754 = *martarlaic* Fél. Ep. 140. From Lat. *martyrologium*.

Matha 3324. From *Matthaeus*, as *Tatha* from *Thaddaeus*.

mebhraghadh 828, the verbal noun of *mebraigim*, a denominative from *mebuir* = Lat. *memoria*. So W. *myfyr* is from *memor*.

mías, sg. gen. méise 4659, méisi 1409, pl. n. míasa 305. From Lat. *mensa*.

minister, pl. gen. mainisdrech 873, a mistake for minisdrech. Old-Ir. *menstir*. From Low-Lat. *ministerium*, 'credence-table.'

mírbhuil, sg. acc. 824, mirbhoill 4199, pl. n. mirbuili 1236, dat. mírbhuilib 68. From Lat. *mirābile*. Hence mírbhulla 3733.

mod 680, sg. dat. mudh 4516, pl. dat. moduibh 679, modhaibh 2746, il-moduibh 4505. W. *modd*. From Lat. *modus*.

molt 484, sg. gen. muilt 491, pl. n. muilt 3374, acc. multa 1674. Hence moltán 488. W. *mollt*. From M. Lat. *multo*, 'vervex.'

mortlaid 4060 = *mortlaith*, Corm. From Lat. *mortalitas*.

Moysi 3321, Moyse 4499. W. *Moysen*. From Μουσῆς, Μουσῆν.

muilend, dat. 1092. W. *melin*, Corn. *belin*. From Lat. *molina*.

muilleóir 1999, gen. muilleora 1981. From Lat. *molinarius*.

muinnter 197, acc. -tir 192. An early loan from Lat. *monasterium*.

Muire 1264, 1265. W. *Mair*. From Lat. *Maria*.

N.

Naei, Noei 3327, 3326. From *Noë*, Νῶε.

nón. From Lat. *nōna* (hora). The acc. sg. nonai, 1611, comes from an ia-stem.

Notál, from *notbhál = *notābilis*, as *focul* from **focbhul* = *vocabulum*.

notlaic. W. *nodolyc*. From Lat. *natālicia*.

O.

obar 124, oc opair Ml. 121 d, 16. W. *g-ober*. Either from Lat. *opera*, or from Lat. *opus*, *operis*.

ocht-kalainn 4374 (ante diem) *octavum calendas*.

oician 1830. From Lat. *oceanus*.

oifrend, aifrenn 517, gen. oifrind 303, oifrinn 841, dat. oifriunn 839. From Lat. *offerenda*.

oilén 1848; see *ailén*.

óine, sg. dat. 204, pl. aeintibh 630, from **iûnium*, a Low-Lat. form of *jejūnium*, from which comes the Sp. *a-yunar*. Dardáin, 'Thursday,' 1437, is = *etar-dá-óin*, 'between two fasts,' i. e. *dia cétáine*, 'Wednesday,' Ml. 113 d 3, and *dia oine dídine*, 'Friday,' Ml. 113 c 1.

ola, sg. acc. 1216. W. *olew*. From Lat. *oleum*.

ongad 2475, verbal noun of *ongaim* = Lat. *unguo*.

onóir, F. sg. gen. onóiri móire 3953. From Lat. *honor*. See anoir.

ór 193, sg. gen. óir 189. W. *awr*. From Lat. *aurum*. Hence órdhuidhe, 'golden,' 854.

ord, sg. gen. uird 62, acc. ord 156. W. *urdd*. From Lat. *ordo*.

ordan 357. From Lat. *ordinem*. Hence the verb ordnim, ro oirdnestar 421, oirdnidi 443.

P.

pairt 501. From Lat. *pars*, *partis*.

parthus, gen. parrthais 3855, 3861, 3872, parrduis 247. W. *paradwys*. From Lat. *paradisus*.

pater 1566, 2712. W. *pader*. From the Lat. voc. sg. *pater*(noster).

Pátraic 1. From Lat. *patricius*. The first *a* of *Pátraic* is long by position.

páx 1053, 'instrumentum, quod inter Missarum solemnia populo osculandum praebetur,' Ducange, and see Cleasby-Vigfusson, s. v. *pax-spjald*.

peccad, pecad, sg. acc. 3864, pl. acc. pectha 164, dat. pecthaibh 701. W. *pechod*. From Lat. *peccātum*. Hence pecthach 3852, pl. n. pecthaigh 3905, dat. pecthtachuibh 3905.

péisd. See béist.

pendaim, rophend 1635, napendedh 2738. From Lat. *poeniteo*.

pennait 2166. From **pentit*, Lat. *poenitentia*.

persa, sg. dat. persainn 727, persoin 1273. From Lat. *persōna*, changing to the *n*-declension.

peta 1654, 4186 (where it is misprinted postea). This must be a loan-word cognate with Eng. *pet* and Fr. *peton*, *petit*. But its source is not clear.

Petar 3324, gen. Petuir 4478. W. *Pedr*. From Lat. *Petrus*.

petarlaic 7, 730, gen. petarlaice 71, petarlaici 4618. O. Ir. fetarlaic from Lat. *veter(is) leg(is)*.

pían, dat. péin 612, pl. piana 3667, dat. pianaibh 2762, pianuibh 3671, il-phianuib 4243. W. *poen*. From Lat. *poena*. Hence the verbal noun pianad 373, 3657, gen. sg. pianta 3629, and the verb pianaim, rophiandais 375, pianfaider 4262.

Pilip 3885. From *Philippus*, but *ph* usually becomes *f* in Irish.

pinginn, pl. n. pinginne 2832 = *penning*, LL. 54b, 2. From O.N. *penningr*.

poc, gen. puic 1630, 1632, 1634. From Teut. *boc*.

póc, 'kiss.' W. *poc*. G. C. 1068. From Lat. acc. *pācem*. Hence pócaim, pócais 3854.

poind 3720. W. *pwn* = *pondus*.

Pól, gen. Póil 681, 4478. From *Paulus*, as *ór* from *aurum*.

pólaire, pl. n. 968, gen. 969. O. W. *poulloraur*, from Lat. *pugillares*.

popa 426. From Lat. *popa*, 'an inferior priest.'

popul, pobul 3, 17, sg. gen. popuil, Ml. 123 a, 11, dat. pl. popluibh 2468. Compound: mor-popul 2063. W. *pobl*. From Lat. *populus*.

port, gen. puirt 685, dat. purt 2359, acc. port 2362. W. and Corn. *porth*. From Lat. *portus*.

prespiter 217. From Lat. *presbyter*. An earlier loan from a Low-Lat. form of the same word —*prebiter*— is *cruimthir* 2705, 2710.

prím, 8, 427, 4198. W. *prif*. From Lat. *prīmus*.

prímit(ib) 1857. From Lat. *primitiae*.

pritchaim, O. Ir. pridchim, predchim, ro pritchai 172, 685. From Lat. *praedico*, the diphthong being shortened as in *ceist*, *demon*, *Egipt*, *pendaim*, *pennait*.

proicept 215, 222, gen. procepta 994, proicepta 1024, dat. procept 1003. W. *pregeth*. Corn. *pregoth*. From Lat. *praeceptum*.

proiceptóir 2745. O. Ir. preceptóir, Ml. 38 c, pl. dat. -ibh 683.

proind, proinn 1894, 2734, 2953, gen. proinne 296, 1405, acc. proinn 4437, oen-proind 146. W. *prain*, 'feast.' Mid. W. *cyd-breiniawg*, 'feeding together.' From Lat. *prandium*. Hence the verbal noun proindechad 2081. Compound: proinn-tech, 'refectory,' gen. proinntighi 2091.

pudhur 1336, 1716. W. *pwdr* (?). From Lat. *pudor*? or from Lat. *putris*?

pupall, pubull 326, gen. pupla 397, pl. n. publa 3078. W. *pabell*, pl. *pebyll*, 'tents.' From Lat. *papilio*, 'pavilion.'

putrall 4568.

Q.

quingt-idh 3948, quinc-id 4451; cíngt-idh 740 (ante diem) *quinctum idus*.

R.

relec 790, reileac, 'graveyard,' 3502, sg. gen. reilgi 3499, pl. n. relce, 'relics,' 2775, 4514, reilce 2482, relge 3998, dat. relcib 2476, reilcibh 2484. From Lat. *reliquiae*. W. *relyw* is from Lat. *reliquium*.

riaghail 4528, riagul 3336, pl. n. ríagla 3962, 3963, gen. pl. riagla 3451, acc. pl. riagla 3487. W. *rheol*. From Lat. *rēgula*. Hence riaghaldai 3395.

Róm, gen. Romha 2759, dat. Roim 2049, acc. Roim 234. From *Rōma*.

Romhan, gen. pl. 3887. From Lat. *Romanus*. W. *Rhufain*, 'Rome,' *Rhufelniaid*, 'Romans.' Hence romanach, pl. dat. Romanchaib 3888.

ruam, 'cemetery,' dat. ruaim 2111. Also from *Rōma*, as the burial-place of S. Peter: cf. the Divina Commedia, Par. ix. 140, xxvii. 25.

S.

saboit, gen. saboidi 1073, pl. n. sapati. From Lat. *sabbatum*, or rather from its gen. *sabbati*. Cf. *coic*, *Uis* from Lat. *coqui*, *Iusti*.

sabull 275, 1914, 1916. W. *ystafell*. From Lat. *stabulum*.

sacarbhaic 643, 1567, sacarbhuic 2347, gen. sacarbaice 2403. From Lat. *sacrificium*.

sacart, gen. sacairt 821, pl. gen. sacart 752. From Lat. *sacerdos*. Cf. uasal-sacart 736.

saegul, soegul 725, gen. saeguil 4438, soeghuil 1548. From Lat. *saeculum*. Hence saeghlach 946, saeghulla (O. Ir. saegulda) 676, 724.

salm 822, pl. dat. salmaibh 3841, acc. salma 371. Compound: sailm-cetlaid 587. W. and Br. *salm*. From Lat. *psalmus*.

saruphyn 1769. From Hebr. *seraphim*.

satharn, gen. sathairrn 612, dat. sathrann 4374. W. *Sadwrn*. From Lat. (dies) *Saturni*.

Saxain 2561 = Sachsain 2564. W. *Seison* or *Saeson*, pl. of *Sais* = *Saxo*, pl. *Saxones*. Hence **Saxanach**, pl. dat. Saxanchaib 2563.

scairbighi 3258. See infra in the Index of Irish words.

scoirp, pl. n. scoirpi 3651. From Lat. *scorpio*.

scol, gen. scoile 2647, dat. scoil 1959, 1960, 4136, 4142, 4161. W. *ysgol*. From Lat. *schola*. Hence: scolaidhecht 4103, scolaighi [leg. scolaidhe] 1555.

screpul 4470, 4779, screaball 2832. O.W. *scribl*. From Lat. *scripulum*.

scríbadh 3450. From A.S. *screpan*, *screopan*, Eng. *scrape*.

scríbaim, scríbh 3543, ro-scríbad 2. From Lat. *scrībo*. W. *ysgrif*, 'manuscript.'

scríbenn 2052, pl. n. scribenna 2643. scribhinn, 3740. O. Ir. *scríbend*. W. *ysgrifen*. From Lat. *scribendum*.

scriptur 671, gen. screptra 182, scriptuire 3701, pl. gen. screptra 4606, nom. scripturi, Ml. 3a, 6. W. *yscrythur*. From Lat. *scriptūra*.

scrutain, sg. acc. 3313. From Lat. *scrutinium*. The sg. dat. o scrutunt (gl. scrutinio), Palat. 68, fo. 7b, comes from a different stem.

sdair 22. From Low-Lat. *storia*.

secaim, seacuis 279. W. *sychu*. From Lat. *sicco*.

sechtmain, gen. sechtmuine 805, from *septimana*, the christian week of seven days as distinguished from the heathen week of ten days, dechmad.

secnap 2553, 2557, acc. secnapaid 4539, pl. dat. secn̄dapthib (gl. actoribus) Wb. 19 d, 2. From Lat. *secundus abbas*.

sén 2280, 2284, 2289, acc. pl. sena 2285. From **segn* = Lat. *signum*, the *i* becoming *e* owing to the following double consonance. Cf. W. *swyn*, incantatio, incantamentum, *swynogl* (= Lat. *signaculum*), 'an amulet, a charm.'

senadh 3510, gen. senaid 1261, senuidh 3612. W. *senedd*. From Lat. *synodus*.

sénaim, sénais 111, 400, ro shénastar 947. A denominative from *sén*.

senister 288, pl. n. senistri (gl. catarectas), Ml. 62b, 18. W. *ffenester*. From Lat. *fenestra*.

senóir 217, gen. senórach 3846, 4310, pl. dat. senóiribh 1437. From Lat. acc. *seniōrem* as *preceptóir* from *praeceptōrem*, etc.

seol 3626. W. *hwyl*. From Teut. **segla*.

septimper 3948. From Lat. *september*.

sept-it 805 (ante diem) *septimum idus*.

sex-kalainn 4006 (ante diem) *sextum kalendas*.

sians 25, siens 4607. From Lat. *sēnsus*, whence also O.Ir. *sés*.

sída 4574, O. Ir. *síta*, W. *sidan*. An *ia*-stem formed from Lat. *sêta*, whence also Fr. *soie*.

sigen, acc. sg. sigin 59, 901. From Lat. *signum*.

síric 4574. W. *sirig*, 'silk.' From Lat. *sērica*, as *síta* from *sēta*.

sitheal 3129. From Lat. *situla*, whence also Germ. *seidel*.

slechtaim, slechtait 2914, slechtais 381, ro-shlecht 3361, 4720, do shlecht 4348, roslechtsat 4693. See Ml. 115a, 3 and 10. From Lat. *flecto*.

slechtain, sg. dat. 2929 = slechtun, Ml. 115c, 3, acc. 1103, pl. gen. 145. From Lat. *flectionem*.

socc 914, soc 915. W. *swch*, 'ploughshare, snout.' From Lat. *soccus*.

sollumun 323, pl. dat. sollumnaibh 2735. From Lat. *sollemne*.

sorn 2629, sg. gen. in tsuirnn (gl. foci) Ml. 121c, 14. W. *ffwrn*. From Lat. *furnus*.

spírtálda 3697. From Lat. *spīrituālis*.

spírut 5, gen. spírta 99. W. *yspryd*. From Lat. *spīritus*.

sponge, 'tinder,' 2973. This word is probably identical with *spongc*, 'sponge,' W. *yspwng*, from Lat. *spongia*. For the connexion of ideas, cf. the German *Feuerschwamm*.

sraeighledh 3411. O.Ir. *sroigled*, verbal noun of *sroiglim* a denominative of *srogell* (gl. flagrum) Sg. 48b, 3 = W. *ffrewyll*. From Low-Lat. *fragillum* (cf. φραγέλλιον, N. T.). The diphthong in the modern form seems due to the quiescence of the *gh*.

srían, pl. dat. srianuibh 318. From Lat. *frēnum*. The W. *ffrwyn* F. is from the pl. *frēna*.

srol 4574, sroll 3079. From **frol*, Corn. *flour* = Fr. *velours*.

Stabulon 19. From *Zabulon*, Ζαβουλών.

suist, W. *ffust* F. From Lat. *fustis*.

T.

tabhuill, acc. sing. 3704. W. *tafell*. From Lat. *tabella*.

tallann 186, dat. pl. taillnibh 737, acc. pl. tallne 4594, taillne 4629. W. *talent*. From Lat. *talentum*.

teampul 1696. W. *teml*. From Lat. *templum*.

teirt 3878. From Lat. *tertia* (hora). This is *tert* in an Old-Irish gloss in a Vatican MS. (Palat. 68, fo. 37 b): 'Septies in die laudem dixi tibi .i. *antert, tert, sest, noon, fescer, midnoct, maten*, quod conuenit, quia septies in die cadit iustus.'

teirt-kallaind 4633 (ante diem) *tertium Kalendas*.

teistemain 4150, acc. 4147. W. *testun*. From Lat. *testimonium*.

teóir 1018. From Lat. *theoria*.

termann 4688. From Lat. *termo, termonis* (?), as W. *terfyn*, from Lat. *terminus*.

test 4284. W. *tyst*. From Lat. *testis*. Hence testugud 217.

tiach, tiagh, sg. dat. teigh 2771, pl. n. tiagha 968, gen. tiagh 970. From Lat. *thēca* (θήκη), whence also W. *twyg* amictus.

tigri 3650, pl. of **tigir*. W. *tiger*. From Lat. *tigris*.

Tit 41. From Lat. *Titus*.

Toirinis 2488. From *Turonensis*.

tracht 1896, 1946, 2334, 3745, pl. acc. trachtu, Ml. 121a, 17. W. *traeth*. From Lat. *tractus*.

trachtaire 3325, a deriv. of *trachtaim*, borrowed from Lat. *tracto*, whence also W. *traethu*.

treblait, pl. dat. treabhlaitibh 687, 690, acc. treablaide 692. From Lat. *tribulatio*.

trínoit, gen. 3910 (naem)-trínaidi 649. O. Ir. *tríndóit*. O.W. *trintaut*, now *trindod*. From Lat. *trīnitātem*.

trosdan 2446, dimin. of trost = W. *trawst(r)*, from Lat. *transtrum*.

U.

uinge, acc. uingi 2621. W. *wns*. From Lat. *uncia*.

Uis 4032 4042, 4046, like the adj. *uis* .i. coir, Leb. Lec. Voc. is from the Latin gen. sg. of *Iustus* 4019. So in the Togail Troi the names *Alaxandir, Cáic, Neptúin, Oirc, Patrocail* and *Satuirn* are respectively from the genitives sg. of *Alexander, Cacus, Neptunus, Orcus, Patroclus*, and *Saturnus*.

umhal 1695, gen. sg. umhail 2481, go-humul 4049; compar. umla 1089. W. *ufyll* or *ufell*. From Lat. *humilis*. Hence umhla 'humility,' 2453, 4487.

umhalóit 1342, umhulóit 1177, umaldóit, in anumaldoit 404, sg. gen. umaloite 4244, dat. umhaloit 1436, acc. 1531, 2564, 4045; an-u. 1386, 4401, gen. anumaloidi 4244. W. *ufelltod, ufylltod*. Corn. *huueldot*. From Lat. acc. *humilitātem*.

V.

Vespesan 41. From Lat. *Vespasianus*. In *Uespiain* infra, p. 293, from the gen. sg. *Vespasiani* (v. supra, s. v. Uis), the vowel-flanked *s* disappears.

III. The Contents of the Lives.

We have, lastly, to consider the contents of these Lives, so far as they throw light on the history and social condition of ancient Ireland. As to the value of Lives of Saints for political and social history, all that has ever been said—one may almost say, all that *can* be said—has been summed up by the late M. Fustel de Coulanges[1], in words of rare precision and beauty. He refers, of course, primarily to the biographies of the Saints of France and Britanny; but many of his remarks are equally applicable to the Lives now published.

Les Vies des Saints sont aussi de l'histoire. Il s'est produit un grand nombre de saints en Gaule pendant les deux siècles qui nous occupent. A cette époque, les règles de la canonisation n'étaient pas bien déterminées; le diocèse canonisait volontiers son évêque, le couvent son abbé. On avait grand soin d'écrire la biographie de chaque saint. Il est bien certain que ces biographies n'étaient pas rédigées en vue de faire œuvre historique. Dire qu'elles l'étaient pour l'édification des fidèles n'est pas tout à fait exact. Elles l'étaient plutôt en vue de démontrer la sainteté du personnage et de faire ressortir sa valeur comme saint, dans l'intérêt de l'église ou du couvent qui le prenait pour patron. La biographie était comme la légende explicative des reliques que le couvent possédait et qui faisaient sa fortune[2]. Aussi cette biographie s'allongeait-elle de tous les miracles que le saint avait faits pendant sa vie, et de tous ceux qu'il produisait après sa mort. Ces Vies de Saints que chaque église conservait comme des titres de propriété, nous sont parvenues en grand nombre. Il est regrettable qu'elles n'aient pas encore été, sauf de rares exceptions, étudiées au point de vue de la critique du texte et de l'authenticité. On peut dire d'une manière générale que la Vie de chaque saint a été écrite par un de ses disciples ou un homme qui l'a connu, ou tout au moins sur les témoignages d'hommes qui avaient été ses familiers, mais que ce n'est presque jamais cette rédaction primitive qui nous est parvenue. Comme la biographie du personnage était lue de siècle en siècle, chaque siècle aussi la recopiait en y faisant des remaniements et des additions. Les rédactions faites avant les invasions des Normans et l'incendie des monastères ont toujours quelque valeur, parce que le rédacteur a eu sous les yeux le texte primitif. Mais encore est-il fort difficile de discerner dans une Vie de saint ce qui appartient à ce premier texte de ce qui y a été ajouté cent ou deux cents ans plus tard.

[1] *Histoire des Institutions Politiques de l'ancienne France, La Monarquie Franque.* Paris, 1888, pp. 9–12.

[2] See infra, in the Life of Ciarán, ll. 4477–4481.

C'est ce qui fait que l'emploi de cette catégorie de documents demande une certaine prudence. Mais, à cela près, ils ont une très grande valeur. Quoique l'hagiographe n'ait songé qu'à faire un panégyrique, il n'en est pas moins vrai qu'il a décrit toute la vie d'un homme, et par la réunion de ces biographies nous voyons avec une grande sûreté ce qu'était la vie des hommes. Soyons certains que l'auteur n'a pas pu tout inventer ; s'il a ajouté quelques vertus à son personnage, il n'a pas imaginé les petits details de sa vie ; il a dépeint des habitudes et des mœurs qui étaint vraies. Dans chaque miracle qu'il raconte, ce qui nous intéresse n'est pas le miracle, ce sont les détails qui l'entourent, c'est l'homme pour qui le miracle a été fait, c'est la physionomie de cet homme, son état civil, sa condition sociale, sa conduite.

Ce qu'il y a surtout de remarquable chez les saints du sixième et du septième siècle, c'est qu'ils n'étaient pas des solitaires. Ils n'ont pas vécu en reclus et loin du monde. Ils furent, au contraire, sauf quelques exceptions, fort mêlés à la vie du monde[1]. On peut compter que plus de la moitié de ces saints sortaient des plus grandes familles[2], ont été élevés à la cour des rois, et ont exercés des fonctions civiles. Beaucoup ont été comtes avant d'être évêques. Il en est même plusieurs qui, en devenant évêques, n'ont pas cessé d'être assidus au palais des rois. Plusieurs se signalèrent comme administrateurs et hommes d'État. Ainsi une vie de saint n'est pas du tout la vie d'un moine ; c'est presque toujours la vie d'un homme qui s'est occupé des affaires publiques et a été en relations incessantes avec les rois et les grands de la terre.

On voit par là combien la biographie de tels personnages fournit des lumières sur les institutions du pays. Qu'il s'y trouve souvent des erreurs de date, des transpositions des noms propres, que nombre de faits y soient altérés par les idées préconçues de l'hagiographe, cela importe assez peu. Ce qu'il y faut chercher, ce sont les habitudes, les faits généraux et permanents, et l'hagiographe n'avait aucun intérêt à les altérer. Il peut inventer un miracle, il n'en invente pas les circonstances. Je puis douter, par exemple, que Saint Amand eut opéré un miracle pour sauver du supplice un condamné à mort ; mais je suis assuré par ce récit qu'une condamnation à mort a été prononcée, et je crois à la procédure qui y est décrite. L'auteur était tenu d'être exact sur ces points là ; autrement ses contemporains n'auraient pas cru à son miracle. C'est ainsi que les Vies des saints nous instruisent sur les mœurs des hommes, sur le courant de le vie du temps, sur les pratiques judiciaires, sur l'administration même et le gouvernement.

As to the political history of Ireland, nothing, I think, can be found in these Lives which is not already known from older and better sources. A

[1] See especially the Lives of Colombcille and Finnchua.
[2] See the Life of Colombcille, ll. 748–750.

similar remark may be made as to the personal history of the nine Saints commemorated in this book. Their pedigrees and the credible incidents of their careers are given elsewhere, and in more trustworthy manuscripts, such as the Book of Leinster and the Lebar Brecc. But the Book of Lismore relates many miracles which, so far as I know, are not to be found elsewhere; and *les détails qui entourent ces miracles* (to use, with slight change, an expression of M. Fustel de Coulanges) are doubtless authentic, and therefore of value for the student of the social condition of the ancient Irish, and of their religious tenets and practices.

In mentioning the instances in which the Lismore Lives, and the Irish quotations in the Preface and Notes, throw light on these matters, I shall follow the arrangement adopted in Part V of the Introduction to the Rolls edition of the Tripartite Life of S. Patrick, namely:—

- A. External Nature.
  - i. Animals.
  - ii. Plants and trees.
  - iii. Minerals.
  - iv. Other things in external nature.
- B. Man.
  - i. The Individual.
    - 1. His bodily needs and the means of supplying them.
      - *a*. Food and drink.
      - *b*. Fuel, clothing, shelter and furniture.
      - *c*. Carriage by land and by water.
      - *d*. Healing.
      - *e*. Burial.
    - 2. His spiritual needs.
      - *a*. Amusement.
      - *b*. Literature.
      - *c*. Science.
      - *d*. Art.
      - *e*. Religion and superstition.
  - ii. The Family.
    - 1. Sexual relations.
    - 2. Parent and child.
    - 3. Fosterer and fosterling.
    - 4. Master and servant.
    - 5. Host and guest.
  - iii. The State.
    - 1. Civil.
    - 2. Legal.
    - 3. Military.
    - 4. Ecclesiastical.

A. External Nature.

i. Animals.

Mammals.—First in importance and frequency of mention is the cow (*bó*, acc. *boin* l. 2701), of which a precious kind was 'white, red-eared' (*find, au-derg*, p. 314).

Its male, the bull, is *tarbh* = Gaulish *tarvos*, and probably also Lat. *taurus*, and Gr. ταῦρος. When a cow has calved it is called *loilgech* 3350, and its calf is *lóig*, *laegh* 1276, 2700, 3270, or *bóbán*. A milch-cow is *bó-blicht* 3394. An ox is *dam* 1495, 1941; a beef, *mart* 1055, 1058; 'cattle' is *cethre* (properly, 'quadrupeds') 633; a 'herd' is *búar* 2897 or *indile* A 'drove' is *táin*, pl. *táinte*.

The sheep is *caera* 1554, corruptly, *cúra* 1473, 2321, *cauru* p. 328, or *ói*, corruptly *ae* (in *ae-ghaire* 2899) = *ovis*, ŏïs; the wether, *molt* 484, 1674, 2916, and its diminutive *moltán*: the lamb, *uan* 871, 1123, 3270. A flock is *trét* 1674.

The pig, *mucc* 153, 205, 3219, is = W. *moch*; *orc* (corruptly, *arc* 3270) is = the Lat. *porcus*; *orcán*, 'pigling,' 412; *torc*, 'boar,' 189, 412, 3204. A herd of swine is *trét* 1246.

The he-goat is *boc*, pl. n. *buic* 388, 391, spelt *poc* 1634.

'Horse' is *ech* 560, cognate with *equus* and ἵππος. The *ech allmarda*, 'foreign horse,' 3128, seems to have been better than the native breed. *Gearrán* (properly, 'gelding?') is used for a work-horse or hack, 1080.

The general name for dog is *cú*, gen. *con*, acc. *coin* 276. Special breeds are *gadhur*, 'mastiff,' 3655, and *mílchú*, 'greyhound,' 2822, 4054.

The cat is *cat* 3654, 4081, whence the diminutive *caitín* viii. The 'sea-cat,' *murchat*, 3745, 3793, seems=the French *chat de mer*, un des noms vulgaires de la chimère monstrueuse, poisson chondroptérygien, qui est la chimère arctique de certains auteurs, Littré, s. v.

Wild animals are the stag (*ag allaid* 4138, 4715, *dam allaid* 4136, or *oss allaid* 4341, where the adj. *allaid*, 'wild,' is added to the name of a bovine animal (*oss*, gen. *oiss* 4448, cogn. with Skr. *ukshan-*, Goth. *aúhsa*), *in t-agh* 4342, *óc-dam* 633. For 'deer' the word is *fiad* 4710, 4713.

The name of 'wolf' (*cú allaid*, 93, 4082, lit. wild hound, pl. *coin allta* 4428) is, like those of stag, formed with the aid of the adj. *allaid*. Older Irish names for this animal are *brech* = Skr. *vṛka*, and *fael* = Arm. *gail*.

The fox, *sinnach* 1655, 1657, 4044; the mouse, *luch*, pl. *lochait* 3744; the otter, *dobar-chú* xvii; the seal, *rón* 1640, 4829; the *onchu*, 'leopard'? 3749. The whale, *míl mor* 3609, or *bleidmíl* 3595. Loanwords are *buaball* = bubalus 3128, *dracuin* 3650, *leo* 348, 592, or *leoman* 3649, and *tigir*, pl. *tigri* 3650.

Birds (*cthaite* 799, *eoin* 1699, *énluithe* 2515, and perhaps *ethra* 2227) are the eagle, *ilar* xli; hawk, *sebac* 2595, 3651; swan, *géis*; crane, *corr* 4183; dove, *colum* 593, 1699, 3877; gull, *failenn* 3877; *lon*, 'ousel,' xli. The *gríbh* 3651 (borrowed from *gryphus*?) is some kind of bird with talons.

The only fish (*iasc*) here mentioned is the salmon, *bradán* viii, xli, 4829.

Other animals are *loiscinn*, 'toads,' 1071; *dael*, 'stagbeetle,' 2962, 3652, *crebar*

'leech,' 3652, *cuil*, 'fly,' 3652; *cruim*, 'worm,' 2727; *nathair* or *naithir*, 'water-snake,' =natrix, 593, 1033, 1071; and the loanwords *béist* 1729, 1737, and *scoirp*.

Names for parts of animals (some of which are common to human beings) are *cenn*, 'head,' 1630, *adarc*, 'horn,' 97, 1495, *congna*, 'antler,' 4137, *seiche*, 'hide,' 4118, *olann*, 'wool,' 1092, *eitte*, 'wing,' 3898, *clúm*, 'feathers,' 3877, *airrter*, 'mane,' 2217, *eithre*, 'tail,' 2223, *midbolg*, 'belly,' 2223, *craes*, 'gullet,' 2229, 2230 (for which *drant* is found in B.), *inathar*, 'entrails,' 2229, *guaire*, 'hair,' 2212, 3798, *garb-driuch*, 'bristles,' 2212, *cos*, 'foot,' 2220, 4358, *fiacuil*, 'teeth,' 93, *ingne*, 'nails,' 2224, *aisli*, 'joints,' p. 313, *cnáma*, 'bones,' 1061, *feoil*, 'flesh,' 1063, *laarg*, gen. *lairge*, 'fork,' 2080, *cara*, 'haunch,' 2092, *formna*, 'shoulder,' 3604, *druim*, 'back,' 3609, *gob*, 'snout,' 3652.

ii. Plants and Trees.

For 'herb' we have *luib*, pl. *luibi* 3734, the collective *losail* 416, and the loanword *clann*=planta, pl. dat. *clannaib* 590, grass, *fér*, gen. *feoir* 562. A herb-garden is *lubgort* 590, 1885. Grain is *grán* 897, 4323, a single grain, *gráinde* xxix, wheat, *cruithnecht* viii, 4165, gen. *cruithnechta* 2735, 4183, oats, *corca*, *coirci* 1506, 4163, 4168, barley, *eorna*, 897, 2734, corn, *arbha* 1091, 1974, 4161, *arbhur* 415, 1974, 3167, 3169, *ith* 1860. The fruits here mentioned are apples, *ubla* 919, 1224, and sloes, *arni* p. 326, the nut, *cnó* 754, and the blackberry, *smér* 1891. Other plants are cress, *bilar*, gen. *bilair* 4788, dulse, *duilesc* 2331, *brogaire* 4585, acorns, *mes* xxvi, nettles, *nenaid*, gen. *nenta*, p. 302, l. 4, *fachon* 4583, *luachair*, 'rush,' gen. *luachra*, p. 330, *glaisin*, 'woad,' 4066, p. 356, *lín*, 'flax,' 1092, 4493, *semmar*, 'clover,' whence the adj. *semrach* 977, *dris*, 'bramble,' gen. sg. *dresa* 2607, and *cúnnach*, 'moss.' Parts of plants are *síl*, 'seed,' pl. *síla* 3734, *frém*, 'root,' acc. pl. *frémha* 1012 *ruaissne*, 'pod of flax,' xxix, and *bláth*, 'flower,' xxvi.

As to trees, the generic name is *crann* 1889, pl. acc. *cronna* 1428; a sacred tree is *bile* 2387; a wood is *caill* 826, 2552, or *fid* xxvi, a brake, *muine* 1892, 2609. The kinds of trees mentioned are the oak, *dair* 940, whence *doire*, 'oakwood,' p. 305; apple, *aball* 2585, mountain-ash, *caerthann* 1887, elm, *lem* 2678, hazel, *coll*, gen. *cuill* 2381, 2387, yew, *iubar* xli, 3531, willow, *sail*, *soilech*, gen. pl. 577, thorn, *scé*, acc. *sceich* 2485, and vine, *finemain* 591, 1699, gen. *finemna* 2469. Parts of trees are branch, *gég*=W. *cainc* 2585, or *gésca* 590, 2469, or *craeb* 1748, bark, *rúsc* 943, leaf, *duille* 1888, leafage, *duillebar* 4809, blossom, *bláth* 1748, 1888, fruit, *torad* 2586, top, *barr crainn* 2515. Collectives are *fidach*, 'copse,' 895, and *coelach*, 'wattles,' 893. The words for rod, *flesc* 2401, and pole, *cuaille* 2385 may here be noted.

iii. Minerals.

The metals mentioned in this book are the loanword *ór*, 'gold,' xxxiv, with the standing epithet *derg*, 'red,' 2982, *bruth óir* 189, *tallann óir* 186: *argat*, *arcat*, 'silver,' 872, xxxiv, *iarann*, 'iron,' 2932, *umha*, 'copper,' 195, and *findruine* 317, which seems to have been a white bronze. Other minerals are salt, *salann* 1614, 2410, and coal, *gual* 3776, stone, *cloch* 51, flagstone, *lecc* 49. A precious stone is *lia* (or *lecc*) *lógmar* 31, 38.

iv. Other things in External Nature.

Such objects are the world, *bith* 12, or *domun* 33, the elements *dúli* 677, land, *tír* 1834, the ground, *talam* 2097, gen. *talman* 2115, water, *uisce* 2183: the sea, *muir*, gen. *mara* 1486, 1704, 1761, or *fairge*, *fairrce* 2226, the ocean, *bochna*. Here the loanwords *oícian* (oceanus) 1830, and *díliu* 3329 (diluvium) may also be mentioned. Connected with the sea are the words for estuary, *inbher* 247, wave, *tonn* 1948, brink, *bru* 971, strand, *traigh* 2406, or *tracht* 1945, 1946, 2334, sand, *gainem* 1761, and inlet, *gabul mara* 1486. Heaven is *nem* 2097, air, *aer* 2081, sun, *grían* 1700, *ésca* 'moon,' 854, star, *rétla* 4631, or *rinn* 1700, pl. *renna* 1761, light, *soillse* 4, splendour, *ruthen* 28, shadow, *scáth* 1468, *foscad* 5, darkness, *dorcha* 22, *dorchatu* 27, thunder, *torann* p. 305, *toirnech* 2294, lightning, *tene gelain* p. 305, or *saignén* 2295, mist, *ceo* 2301, 3329, *ciabor*, 3367, and *dé* 3329, snow, *snechta* 3338, wind, *gaeth* 2079, cloud, *nell* 2459, mountain, *sliab* 1831, 2562, hill, *telach* 1828, or *cnoc* 3108, summit, *mullach* 1829, peak, *benn* 536, plain, *mag* 977, valley, *glenn* 2583, slope, *fán* 542, ridge, *druimm* 539, cliff, *all*, gen. *aille* 2164, or *alt* 4834, rock, *carrac* 2169, stone, *cloch* 2261, well, *topar* 2183, or *tipra*, gen. *tiprat* 2385, lake, *loch*, river, *abann* 861, 1494, or *sruth* 1816, flood, *tola* or *lia* 861, cataract, *ess* 895, island, *inis*, or *indsi* 2256, 2257 or *aílén* 505, fire, *tene* 162, flame, *lasair* 31, or *breo* 413, spark, *óibell* 413.

B. Man.

Here we shall first collect the words relating to the Individual, his bodily and spiritual needs: secondly, those relating to the Family; and, thirdly, those relating to the State in its civil, legal, military, and ecclesiastical aspects.

i. The Individual.

The human being is called *duine* 825, 1458, pl. *dóini*, man *fer* or *ferscal*, woman, *ben*, gen. pl. *ban* 1804, or *banscal* 2160, boy, *mac* or *macán* 340, girl, *ingen*, infant, *nóidiu*, gen. *nuidin* 59, child, *leanbh* 1451=*leanamh* 1814, lad, *gilla* 67, an elder, *senóir* 283,

1437, 3018, or *sinnser* 752, *sennser* 2950. The human foetus is *gein* 2520, 2820 or *coimpert* 2517.

The components of the human body (*corp* 1696) mentioned in this book are bone, *cnám* 3148, 3792, flesh, *feóil*, and blood, *fuil*, gen. *fola* 1389. The breath is *anál* 1398, the voice, *guth* 1808, the skin, *cnes* 1092, *croiccenn* 1628, or *lethar* 3792: a limb or member is *ball*=φαλλός, pl. acc. *bulla* 4852. Special parts of the body are the head, *cenn* 2980, crown, *mullach* (from **muld*=A.S. *mulde*, Skr. *múrdhan*), 1629, 3152, or *baithis* 944, hair, *mong* 3407, or *pudrall* 4568, the eye, *rosc* 1072, 2627, pl. *ruisc* 1671, or *súil* 1335, 3044, the ear, *clúas*, p. 304, cheek, *grúaid* 4186, face, *agaid* 1419, or *aiged* 757, *gnúis* 3408, *drech* 174 or *einech* 60, the nose, *srón* 1410, mouth, *bél* 4891, pl. n. *beóil* 2805, or *gin* 8, tooth, *fiacal* 2607, 3188, or *dét* 2973, the tongue, *tenga* 4891, throat, *brágе* 2312, gullet, *cráes* 1410, shoulder, *formna* 3680, or *gúala* 2860, back, *muin* 1467, 2572, or *aiss*, p. 307, side, *tóeb* 1763, rib, *asna* 2723, 2727, *esnae* 2723, breast, *ucht* 2907, 2910, gen. *ochta* 3337, or *bruinne* 1035, pap, *cích* 3012, 3680, pl. *cíche* 3337, armpit, *ochsal*, dat. *ochsail* 4308, heart, *cride* 1697, 4897, belly, *tarr*, p. 329, womb, *brú*, dat. *broinn* 1168, 2805, bowels, *inathar* 800, hand, *lám* 1763, or *dóit* 2974, or *crobh* 1049, palm, *bas* 2172, 4651, or *derna*, dat. acc. *dernainn* 1339, 4151, the hollow of the hand, *glac* 59, p. 344, fist, *dorn* 4269, pl. *duirn* 1278, finger, *mér*, 1337, 4421, gen. *meóir* 4421, middle finger, *mér medón* 3682, thumb, *orda* 4419, forearm, *rig*, pl. *righthe* 2974, knee, *glún*, pl. dat. *glúinib* 2860, foot, *cos* 826, 1279, or *traig* 462, heel, *sál* 1948, and sole, *bonn* 944, 1629, 2186.

The soul is *anam* 720, 1109, or *ainim* 1766, the mind *menma* 714, 1697, the understanding *cíall*=W. *pwyll*.

1. Bodily Needs.

Man's bodily needs are food and drink; fuel, clothing, shelter and furniture; carriage; healing; and, lastly, burial, or some other mode of disposing of his dead fellow-creatures. Of these in their order.

a. Food and Drink.

Generic words for 'food' are *biad*=βίοτος, 314, *tuara* 4193, *lón* 3598, *airer* 2519, and *esair* 1061. As flesh-foods we find beef, *mart* 1055, veal, *laegh* 2700, *dam co tinne* xliii, 'an ox with a flitch,' *mucc úr*, 'fresh pork,' 205, *saill*, 'bacon,' 4179, gen. *saille* 1255, 1253, *aisli sen-sailli*, 'a joint of old bacon,' p. 313, *molt*, 'a wether,' 491, *chúra*, 'a sheep,' 1473, *poc*, 'a hegoat,' 390, 1635. Salt meat (*biad saillte* 314, or *goirt-biad*) is often mentioned. The seal, *rón*, 1640, appears to have been eaten in Ireland, as it was till lately in Harris[1]. So was fish (*iasc* 273), and especially salmon (*bratan* viii, 2736, 4829). Products of the milk of kine and

[1] See Reeves' *Columba*, p. 78, note g.

sheep were butter, *imm*, gen. *ime* 1268, curd, *gruth* 129, 4075 *faiscre grotha*, 'curd-cheese,' 393, 484, and *tanag* 484, a hard cheese made in a mould as distinguished from *mulchán*, cheese-curds pressed, but not in a mould. Honey (*mil*) was also eaten, see 206, 4029. Of vegetable foods we find *arán*, bread, loaf, 3599, wheaten bread, *arán cruithnechta* 2735, barley-bread, *arán eorna* 2734, *bairgen*, a cake, viii, *min*, meal, 4183, nuts 754, *cnoi*, apples, *ubla* 918, 1424, sloes, *airni*, cress, *bilar*, dulse, *duilesc*, blackberries, *sméra*, acorns, *mes*, and nettles, *nenaid*, and the pottage called *braissech*, gen. *braisce*, p. 302, l. 18. A 'relish' was *inmar*, Mart. Don. 164, whence the adjective *inmarra* (for *inmardai*), 2519.

The generic word for drink is *deog* 2734, gen. *dige* 1935. The drinks mentioned are water, *uisce* 2734, milk, *as* 1687, milk-and-water, *englas* 2701, the milk of kine and ewes, *blicht* xxxviii, 1860, p. 328, l. 31, *lemlacht* 117, 1199, 1201, 1369=*lemnacht* 1370 and p. 332, *loimm* 87, 1661 and p. 332. Intoxicating liquors were ale, *coirmm* 239, 1239, 1241, 2736, and *linn* 1378, 1718, 1932, mead, *mid* 1676, 2736, 4196, and wine, *fín*, gen. *fína* 316. The malt used in making ale was called *braich*, gen. *bracha* 1357, 2921, the old form of which was *mraich*, cognate probably with the Gaulish *bracē*, a kind of white grain, Pliny, H. N. xviii. 7, 'unde fit cervisia,' gloss cited by Ducange, s.v.

The following words and expressions relate to the procuring and production of these foods and drinks: *búachail*, 'cowherd,' 4038, *muccaid*, 'swineherd,' 275, *oegaire*, 'shepherd,' *ingaire*, 'herding,' 86, 1673, 1960, 4038, *blegon*, 'milking,' 114, *togartach*, 'dairyman,' p. 321, *íascach*, 'fishing,' and *íascaire*, 'fisherman,' 247, who used a *lín*, 'net,' 685, *mur-gai*, 'harpoon,' 1643, *rón-gai*, 'seal-spear,' 1641. Agricultural terms are—*trebad*, 'cultivation,' 3167, *achad*, 'field,' 2557, 2572, *gort*=χόρτος, 4325. *férgort*, 'meadow,' 2846, *lubgort*, 'garden,' 590, *airbe*, 'fence,' 4109, *fál*, 'hedge,' 4847, *airem*, 'ploughman,' 1064, 1505, *immaire*, 'ridge,' 517, 1733, *etrige*, 'furrow,' 1504, *arathar*, 'plough,' 1502, *socc*, 'ploughshare,' 334, 914, *ag cur síl*, 'sowing,' 4322, *rosílad an gort*, 'the field was sown,' 4325, *síltoir*, 'sower,' 1505, *buain*, 'reaping,' 4221, *methel*, *methel buana*, 'a party of reapers,' 1063, 4220, *corrán*, 'sickle,' 2932, *suist*, 'flail,' 3653, *sorn na átha* 2629, 'the oven of the kiln' (in which the grain was dried), *ac tírad isin áith*, 'drying in the kiln,' 4297, *bró*, 'quern,' 850, *do bleith brón*, 1313,=*brô do bleith*, 'to grind,' 4098, *oc bleith arba* 1974, *bleithech* 1980, 1982, *muilenn*, 'mill,' *linn in muilinn*, 'millpool,' 913, *meilt*, 'grinding,' 4191, *muilleóir*, 'miller,' 1981, 1999, *maistred*, 'churning,' 1269, 1282. With the exceptions of *socc*, *suist*, *sorn*, *muilenn* and *muilleóir*, all these words are native. Words connected with the preparation of food and drink are—*coic*, 'cook,' 752, *ag bruith*, 'cooking,' 1055, *fonaithe*, 'cooked,' 2736, *cucnecht*, 'kitchening,' p. 320, *berbad*, 'boiling,' 1251, *fulacht*, 'a cooking-place,' *coirm do dénam*, 'to brew ale,' 1356.

b. Fuel, Clothing, Shelter, and Furniture.

Fuel.

The term for this is *connuth* viii, gen. sg. *brosna connaidh* 80, *brosna connaidh crín* 82, where *brosna* (cognate with Lat. *frustum*) is=the O. Irish *brosne* in the gloss *brosne crin* (gl. gremium, i. e. cremium), Palat. 68, fo. 28 b. Coal is not here mentioned as a fuel. See 3776.

Clothing.

Generic words are *étach* 862, 991, *tlacht* 1752, *erradh* 3152, and *bert* 1610. The mantle is *brat* 793, 4273, sometimes 'purple and five-folded,' *corcra cóicdiabhail* xxxiv. The hair on it was *brothairne* 991, 2911, or *finna* 2911. The shirt is *léne* xxix, 1040. It was generally made either of flax (*lín*) or of wool (*olann*). Hence one of a saint's austerities is to put neither flax (linen) nor wool against his skin, 1092, 4493. *Cilicc* 1753, borrowed from *cilicium*, 'cloth made of goat's hair,' was his only wear. *Sída*, 'silk,' (from *sēta*, the Fr. *soie*), *síric*='serge' (from *sēricum*), and *sról*, 'satin' (from **fról*, **flór*, *velours*) will be worn by the wicked elders at the end of the world, 4574. A linen *casal*=*casula* vestis cucullata, is mentioned in 4306, 4308. The brooch was *delg* or *casair*[1]. The girdle was *criss* 885. 'Shoe' was *asa*, p. 313, l. 5 (cognate with the Hesychian *πάξ* and the Latin loanword *baxea*), or *cuaran* 943. 'Sandal' was *iall-acrann* 1090, lit. 'thong-shoe,' where *acrann* is= W. *archen*. Obscure words which seem to mean kinds of head-gear, are *cannadas* 1213, and *clupait*, p. 310. The *bréid ciartha*, a waxed cloth worn by Columba over his eyes, p. 310, may here be mentioned.

The only word directly connected with the production of clothing is *garmain*, 'weaver's beam,' p. 330=W. *carfan gwëydd*. But we may here refer to the allusions to sheepwashing in 2921, to tanning in 940, and to dyeing cloth in 4063–4081.

Shelter.

Generic words for house, dwelling, residence, &c. are *tech*=*τέγος* 219, *tegduis* 221, *adba* 3134, *áras* 1815, or *árus* 2985, and *mennat* 3156, 3275. *Les*, 'a court' (= W. *llŷs*) 318. Special kinds of houses are *both*, 'booth,' xliii, acc. *boith* 847, pl. n. *botha* 860, and its diminutive *boithíne* xi, *bruiden*, 'hostel,' xliii, *cro*, 'hut,' pp. 310, 313, *cuile*, 'storehouse,' 1282, 1446, and p. 321, *cuchtair*, 'kitchen,' 4425, *ithla*, 'granary,' 1429, *muccál*, 'pigsty,' p. 224, note. Loanwords are *pupall*, 'tent,' 'pavilion,' 1326, and *saball*, 'barn,' 1916, 1918, 1919. Caves are mentioned only as places of penance, p. 250.

Parts of the house are the door, *dorus*, pl. *dorais* xliii, which had sometimes an iron lock, *glais iarnaide* p. 315, the wall, *fraig*, dat. *froigid* 198, the hearth, *tellach*, p. 314,

[1] In 3972 I have assumed that *casair* is from Old Fr. *casure*, 'chasuble.'

pl. *tellaige* xliii, the threshold, *tairrsech* xi. There is no native word for 'window,' *senistir* 288 being borrowed from Lat. *fenestra*, and *fuindeóg* from A.S. *windeáge*.

Lias, a hut for calves or lambs 1907, occurs in connexion with *macha* (acc. p. *machadha* 1907, but *machanna*, Laud 610, fo. 1 a), which I have rendered 'farm-yard' on the authority of O'Donovan.

Furniture.

A generic term is *fointreb*, 'small gear,' 72. 'Bed' is *lebaid* 4230, or *tolg*, p. 307. Pillow, *adart* xii or *frithadart* 2739. Feathers (*clúm* from *pluma*) were sometimes used, but *clúm*, like *colcaid*=culcita 2738, 4575 is a loanword. The word for 'chair' (*catháir*, p. 302, W. *cadair* = cathedra) was also borrowed. 'Caldron' is *coire* or *caire* xxxv, xliii, and it was sometimes made of copper (*caire umai* 195, *coire uma* 569, *coire umaide* 3797). Another cooking-vessel was *aigen* 4275, p. 302. The spit was *bir*, p. 404, col. 2: the quern, *bró*, acc. *bróin* 850. A generic term for 'vessel' is *lestar* 1358, 1686=W. *llestr*. Vessels used for holding liquids are the *dabach* 1615, p. 313, which had hoops, *cercalla* 2824: the *dromlach*, *dronglach* 1514, 1515, *lóthar* 1359, *telchoma* 4408, *ian* 2952, *corn* 2982, 3128, and *crannoc* p. 307. The *sithal*, sometimes made of silver, 3129, seems a loanword. For holding solids we have the bag or sack, *bolg*, pl. *builc* 4191; the basket, *cliab* 2401, 4833, *rúsc* 1277, 1424, *rinde* 2402; and the sieve, *críathar* 1357, cognate with Lat. *cribrum*.

The word for 'candle,' *caindeal* 505, is borrowed; but *léspaire* 342 (gen. *lésboiri*, Wb. 25 a 3) and *lochrann* 1768 are native.

Miscellaneous articles are the ladder, *árad* xii, 954, mallet, *farcha* 3653, chain, *slabrad* xii, cord, *tét*, dual *dá théit* 4833; collar, *muince* xii, and tie, *nasc* 1908. The exact meaning of *comnacal* 1899, 1905, 1908 has not been ascertained.

c. Carriage by Land and by Water.

The most primaeval mode of carriage by land, namely, on a human being's back, is exemplified in 107, where S. Patrick's foster-father carries him home, in 1467, where a man carries his consumptive mother to S. Brigit to be healed, in 2570, where Muredach carries S. Findian over three fields, and in 4367, where S. Cíarán's bearer (*fer imchuir*) is mentioned. S. Patrick employed his champion MacCairthenn for a similar purpose, *Trip. Life*, 174. But the usual mode of travelling was in the wheeled vehicle called *carpat* 261, 1807, drawn by a pair of horses, 4476. The *carpat* had a chief seat, *primsuide* 427, and two hind-shafts, *fertais* 3495. The chariot-builder is mentioned, l. 3947. I have rendered the plural *ialla*, 3411, by 'reins,' but perhaps it here means 'traces,' or perhaps 'scourge'; cf. Lat. *lora*, 1. reins, 2. whip, lash, scourge. The driver was called *cairpthech* 2281, or *aru*, *ara* 425, 427, pl. *araid* 2858; and his function *araidecht* 426.

Names for various kinds of roads and paths are *sét* 261 = W. *hynt*, *slige* 397, *conair* 1119, and *raen* in the compound *cethur-raen* 634.

Riding is less often referred to. 'Horseman' is *marcach*, p. 315, l. 3, whence *marcachus* 3154, 'horsemanship.' The bridle was *srían*, a loan from *frenum*. From the phrase *lengait for a n-eochu*, 'they leap on their horses,' 319, we may infer the absence of stirrups.

A land-journey is *turus* 1559, or *uide* 1079, 2572. Its distance was measured by paces, *míle cémenn* 3419.

For carriage by water the following kinds of vessels were used: *barc* 2462, 3169, *curach* 243, *ethar* 4795, *long*, a generic term for vessel, 282, 274, 2070, and *noi* 2174, 2332, 2391. A fleet was *coblach* 1806 or *murchoblach* 1802. Irish vessels seem generally to have been built of wickerwork and covered with one or more layers of hide (*codul*, *nói cen choduil* 2391). But we read of wooden vessels, *longa crannda* 3730. They were propelled by oars, *raimh* viii, *ramada* 3574, paddles (*curach aensluaiste* 3163), or sails, *seola* 3575, *brait: luid fo seol*, 'went under sail,' 1007: *an gaeth . . . isin bhrut*, 'the wind in the sail,' *brat* 2083, and in S. Brendan's first expedition he had three vessels, each with three rows of oars and a sail of hide. The mast was called *seol-chrann* or *fern siuil:* the anchor *ancaire* 3777, an obvious loanword. The crew (*lucht luinge* 2070) in the case of each of Brendan's vessels consisted of thirty men. The pilot or steersman was *luamaire* 2741, 4496.

Carriage through the air by angels 2582, or on clouds 2771, was a privilege confined to saints, and need not be further noticed.

d. Healing.

The verbs used for healing are *ícaim* 519, 2470, and *slánaigim* 1393, the former cognate with W. *iachau* and Gr. *ἀκέομαι*, the latter with Lat. *sal-vu-s*. The word for physician is *líaigh* 1386, gen. *léga* 1385, cognate with Goth. *leikeis*, Eng. *leech;* and 'healing' is *léighius* 1392.

Generic words for disease are *sáeth* or *sóeth* 870, p. 304, *galar* 825, 870, p. 304, *ainces* p. 304, *teidm* 876, and the loanword *mortlaid* 4060. Sick persons are called *dóini galair* 825, or *aes tedma* 519. Special ailments or the persons suffering from them are as follows:—*aillsi*, 'gangrene,' 4843, *ambrite*, 'barrenness,' 335, *amrit*, 'a barren person,' 4787, *amlabar*, 'dumb,' 1389, 2473, p. 326, *anfabrachta*, 'consumptive,' 1440, *att*, 'a swelling,' 1456, *bacach*, 'lame,' 598, 2473, p. 326, *baclám*, 'mancus,' p. 328, *balbh*, 'dumb,' 1444, 4860, *bodur*, 'deaf,' 2473, *borrfad*, 'a swelling,' 1456, *buide connaill*, 'the Yellow Plague,' 876, 4798, *cáech*, 'blind of an eye,' p. 326, *cláir-einech*, 'table-face,' 57, *clam*, 'leper,' 242, 598, 1442, *claime*, 'leprosy,' 944 (see the vivid description of a bad case, 1625), *crecht*, 'wound, sore,' 1391, *dall*,

'blind,' 57, 598, 1440, 2473, *daille*, 'blindness,' 4092, *dásachtach*, 'mad,' 1440, *demnach*, *demnachda*, 'demoniac,' 4855, *galar súla*, some disease of the eye, 'ophthalmia?' 1383, p. 320, *scairbidhe*, 'scabrous,' 3255, *serg*, 'consumption,' 2794, *slaetan*, 'lung-disease,' xxvi, *támh*, 'plague,' 564, *tregat*, 'colic,' 564 (if this be the right reading), *tromdacht anála*, 'heaviness of breath,' 2668.

The mediaeval Irish had a copious and not unscientific materia medica: see *Revue Celtique*, ix. 224–244. But there is nothing in the present book to illustrate it—the only cures mentioned being effected by holy water, 568, 1242, 1519, 4024; the water of holy wells, 59, 2711, p. 330; the water in which a saint's feet had been washed, p. 325; honey miraculously made out of water, 112; wheat made out of oats, 4218; hallowed water-cress, 4788; the sign of the cross, 90, 4190; a saint's word, prayer, or blessing, 107, 119, 833, 1030, 1267, 2026; a saint's breath, 1204, touch, 4853, blood, 1389, tears, 4652, shadow, 1469, and girdle, 1490.

e. Burial.

The corpse was wrapt in a shroud, *recholl* or *racholl* 1041 and p. 405, carried by a man, 2729, or on a bier, *fuat* 3546, with lamentations, and buried, as a rule, with chanting of psalms and hymns, 3841, in a consecrated graveyard, *relec* 790. Burial in a bog, x, or in the sea, 3768, or wherever two unbroken oxen stopped, 634, was exceptional. So was the burial of the invaders slain in battle, 3114. 'I bury' is *adnaicim*, corruptly *adlaicim*, 'burial' is *adnacul*. The grave is called *lighe*, 'bed,' or *ferta*, 335, 3115.

A requiem, *écnairc* (lit. 'intercession'), gen. *écnarca*, p. 307, seems to have been sung for the repose of the soul of the dead.

2. Spiritual Needs.

These are amusement, literature, science, art, religion and superstition.

a. Amusement.

The chief amusements referred to in this book are feasting (*fled*, 'feast'=W. *gwledd*, 1928, 2817), intoxication (*ian measctha L. do lind* 2952), buffoonery (*druth* p. 358, *druith*, 'buffoons,' 481, *crosan* 3736), horse-racing (*ech buada*, 'race-horse,' 2090), and some kind of draughts (*fidchell* xxx, 'draught-board,' 4573). Half the set of men (*foirenn*) of Crimthann Nia Nar's draught-board are said to have been of yellow gold, the other half of white bronze.

Hunting a fox is mentioned in 4054, and hunting wild swine and deer is mentioned in 3218, 3219. But here the object of the hunter was probably not amusement, but rather to obtain food or to destroy a noxious animal.

b. Literature.

The words in this book for the professional creators of literature are *fili*, 'poet,' xl, pl. *filid* 3022, *éces*, 'a learned man,' 3021, *ollam*, the first rank of poet, p. 309, *anrud*, the second, and *cainte*, 'a satirist,' 490. *Aes dána* is a collective name for poets in 3021, but in 479 it is applied, like *dám* in l. 2711, to a body of buffoons and satirists. The only words for poetical products are *dúan* xxxv, and *láid* 3499, the latter being divided into *rainn* 3500, or quatrains. A specimen of the ancient rhymeless poetry appears to be in ll. 2806–2811. A eulogy (*molad*) in rhythm (*tre rithimm*) is brought to a saint, 2672, and see p. 305, where this word is used for the Amra Coluimm chille. *Rithoirg*, borrowed from *rhetorica*, occurs in p. 312. The usual reward (*dúas*) for this was gold, silver, or precious raiment, 2673. 'Proverb' is *árosc bréithre* 4083. These are native words; and so are the terms for 'ink,' *dub* 1051, and 'ink-horn,' *adaircín* 1050, 1053. But all the other words relating to literature are either borrowed from, or framed (like *coibge* = *con-fige*, *con-textus*) in imitation of, Latin words. Thus *aibgiter*, *aicipt*, *caibdel*, *cairt*, *eipistil*, *fersa*, *focul*, *rem-focul*, *lebar*, *légaim*, *air-légaim*, *mac léginn*, *léignid*, *liter*, *martralaic*, *pólaire*, *petarlaic*, *salm*, *scol* 4119, *scolaidecht*, *scolaigi*, *scríbenn*, *scriptur*, gen. sg. 182, *sdair*, *taball ciartha*, *tiach liubar*, *trachtaire*, *ymmonn*. For the places in which these words may be found, see above, pp. lxxii–xc. The book with leathern *ledba*, 'straps,' round its cover, 4052, is noteworthy. Compare the description of the case of the Book of Armagh, in Reeves' *Columba*, p. 115, note c.

c. Science.

Here we may collect the words expressing divisions of time, viz. the year, *bliadan* 1787, the quarter, *raithe* 2995, the month, *mí* 1787, the fortnight, *cóicdiges* xxxiii, the week, *sechtmain* 1788 (borrowed from *septimana*), and the day, *laithe* 1787, or *lá* 3691, and *dia* 3706, and the night, *adaig*, *oidche*.

The distinction between solar and lunar months was known, as we see from the expressions *mí gréine* 1787, and *in dechmad ésca* 4374.

The four seasons were called respectively *errach*, *samrad* 898, *fogamar* (gen. *fogmair* 4441) and *gam* or *gaimred*. There were names for the beginning of each quarter: *beltine*, 'mayday,' *lugnasad* 899, 'lammas,' *samain*, 'all-saints-day' and *imbolc* 'candlemass.' The autumnal equinox seems to have been known, the term for this being, apparently, *desebar na gréine* 1885, where *des* is cognate with the *dakshiṇa* of the Skr. synonym *dakshiṇáyana*, 'the going (of the sun) to the south.' All these Irish words, with the exception of *sechtmain*, are native, and point to some knowledge of astronomy, though the term for this science, *astrolaice* xv, is borrowed. The practice of some kind of astrology seems evidenced by the story in 812–817.

The divisions of the day—*antert* (or *prím* 4118), *tert*, *sest*, *nón*, *fescer* (or *espartain*), *midnocht* (or *iarméirge* 861, 2377, 4118), and *maten* are for the most part taken from the Latin names of the canonical hours.

There is some evidence, too, of the existence of a system of weights and measures. The story in the Life of Findian, ll. 2613–2623 (*infra*, p. 225) shows that there must have been a standard ounce, though the Irish word for this weight, *uinge*, is, like the Welsh *wns*, borrowed from *uncia*. Measures of length are, as usual, fixed with reference to parts or actions of the human body. Thus *traig*, 'foot,' 3681, *míle cémmenn*, 'a thousand paces.'

d. Art.

On the permanent arts—sculpture, carving, jewel-work, embroidery, architecture, and painting—little light is thrown by the documents printed in this work. A diadem, *minn*, made by a famous goldsmith, is mentioned in p. xxxi, and a purple helmet, topped by a golden ball, and adorned by strings of carbuncle, twists of gold, and chains of white bronze, is described in p. xxx. In the Life of Brigit (ll. 1596, 1597) we read of a silver chain with a human form at one end and a ball of silver at the other. Kings' drinking-horns, too, were often elaborately ornamented. See l. 2982, where the horn is said to have a covering of red gold, and l. 4346, where we read of a 'royal quaigh with three golden birds.' The costly cup, *airidech lógmar*, mentioned in p. 324, was doubtless also a work of art.

The notices of architecture are still more scanty. We once (l. 3790) read of a church built of stone. In Tírechán's Memoirs of S. Patrick mention is twice made of an *æclessia terrena*, which probably means a church built of mud. But the ancient Irish ecclesiastical, like their civil, buildings, were as a rule made of wattles or timber, thatched with reeds[1]. Hence we read (ll. 893, 2583) of Columba and Findian sending their monks into the forest to cut wattles or trees for building churches; of Brigit sending her nuns to beg some of the peeled rods of which Ailill, son of Dunlaing, had a hundred horseloads (ll. 1571–1577). Hence, too, we read (l. 4379) of Cíarán planting the first stake (*cleth*) in Clonmacnois; for the wattles were woven between upright stakes. Of the form of Irish buildings we here learn nothing, save that the oratory (*daurthech*) had a conical top (*bennchopur*), p. 335.

Of the transitory arts—music, acting, dancing—only the first is referred to in this book. The word for 'music' or 'melody' is *ceól* xv, pl. dat. *ceólaib* 3972, for a 'strain' or 'tune,' *adbonn*, pl. *adbuinn* xiv, *cor*, dat. pl. *coraib* 3972. 'Melodious' is *binn* xv. 'To make music' is *airfitiud* xv, or *seinm* xiii. Unless the bell, *cloc* 861, 2892, *clog* 4367, can be deemed a musical instrument, the only one mentioned is the *cruit*, or small harp, which could be carried in the hand, xiii, and which had a neck,

[1] The earliest mention of a leaden roof is in the Annals of Ulster, A.D. 1008.

brâge, acc. *brâgait* xiv, and a *stoil*, 'cover?' and which, when necessary, was tuned, *glésta* xiii. Of concerted music there is no mention, save in the Life of Brenainn, 3749,—the quire-singing (*clascetul*) of the angels calling a soul to heaven.

e. Religion and Superstition.

The documents in this book throw little new light on the form of Christianity which existed in Ireland in the early Middle Ages. The following points may be mentioned:—

For the Supreme Being we have the two words *dia* and *fiadu*, gen. *fiadat* 1289, both survivals from heathenism, the former being cognate with Skr. *deva*, the latter with Gr. εἰδώς, Goth. *veitvôds*. From Christian missionaries comes the knowledge of the Trinity (*Trínóit*) and the three Persons (*persainn*). In these Lives island-monsters and devils are expelled in the name of the Trinity, 2231, 4856: Brigit divides her butter into three parts 'according to the number of the Trinity,' p. 321; and in the story told in p. xi, a disappointed worshipper reproaches the Trinity as if it were an oriental idol that had failed in its duties. The first Person, the 'Heavenly Father,' 4602, is often mentioned. He is called the Lord of the Elements, 1330, 4629. The second is called 'Mary's Son,' p. 321; 'the Virgin's Son,' 1329; 'the Son of the Living God,' 4601; 'the Prince of the world,' p. 321; 'Lord of seven heavens,' Fél. prol. 2; 'the true Light,' 27; 'the Sun of Righteousness,' 28, 4631; 'King of the white sun,' p. 361; 'Head of all things,' 4505. He was born through the crown of the Blessed Virgin[1], and she had been impregnated by the breath of the third Person[2]. The Holy Spirit is mentioned in l. 100 as inspiring Patrick to resuscitate some dead cows. The 'fire of the Divine grace,' mentioned in l. 162, probably means the Holy Ghost.

The Blessed Virgin Mary, 'mother of the *airdrí*' xxi, is mentioned only once in the Lives, namely in the story (1260–1265) of Brigit entering an assembly, and being hailed by the host as the Mary of the Gael. The absence of any reference to the cultus of the Virgin is a strong argument in favour of the antiquity of the substance of these Lives.

Angels.—The *munter nime*, 'household of heaven,' is often mentioned; see 238, 4514. The hierarchy of the pseudo-Dionysius the Areopagite seems to have been well known to the Irish, and allusions to the nine orders of celestial beings, 'the nine ranks of heaven' (648, 1111, 2783, 4521), are frequent in these Lives and elsewhere in Irish literature. Angels, and even archangels, are industrious in their office towards our saintly heroes. One cleanses a hearth for Patrick, 124. Another acts as midwife towards Senán's mother, 1885. They grind at a saint's

[1] Saltair na Rann, 7529, 7530.

[2] Is e dorinne Mac do geinemain isin Oigh gan adbur daena acht o anail coiserctha in Spírtu Noeimh, Book of Lismore, 60 b, 1. See *Mélusine* for 5 Oct. 1888, col. 222.

quern, 4100, change his oats into wheat, 4165, bring him letters, 550, teach him to pray, 156, dictate his Rule, 3544, hover over his dwelling, 4641, 4752, carry him and his household through the air, 2582, and, finally, escort his soul to heaven, 2493. Michael the Archangel, at whose command the general resurrection will take place, 620, comes in the shape of a radiant bird and sings to Brenainn from one canonical hour to another. Raphael heartens Senán, quoting a psalm from the Vulgate, 2061, and shows him the place of his resurrection, 2194.

Devils (*demain*).—The Irish, like other early Christians, not only believed in evil spirits, but held that they could take possession of the bodies and the souls of human beings. Hence S. Patrick is stated, in the Book of Armagh, fo. 9 a, 2, to have brought exorcists to Ireland. Two are mentioned in connexion with the monk Olcan, ibid. fo. 9 b, 2; and Mochua's exorcism of a devil is commemorated, *infra*, l. 4855. In the story cited *supra*, p. xix, devils pass through the air to carry off a sinner's soul. Satan himself, the Devil (*in Diabul*) *par excellence*, converses with Brigit, 1402–1423, 'his head down, his feet up, his smoke and his flame out of his gullet and out of his nose.' He smites with a deadly disease the son of one of Columba's converts. So he appears to Brenainn while at sea, and shows him the gate of hell, 3625–3633, or squirts forth waters which, though fair to see, are deadly to drink, 3707–3716.

Antichrist, xix, and Doomsday, xviii, heaven and hell, are also mentioned in this book. But nothing is said of purgatory, and in two instances (3749, 3766) the soul of a dead man goes straight to heaven, in another case straight to hell, 4242.

Study of the Scriptures.—This is evidenced by the statements, 3449, 4647, that Brenainn and Mochua learnt or read 'the canon of the Old Law and the New Testament.' Colomb Cille, we are told, 1099, preached the Gospel. MacNisse reads his psalms with Patrick, l. 371. Senán does the same with Cassidan, l. 1957, and Brenainn with bishop Eirc, 3393. Ciarán reads S. Matthew's Gospel, 4142–4154. In the Book of Armagh, fo. 8 b, 2, S. Patrick is said to have carried across the Shannon the Old Testament (*libros legis*) and the Gospels (*aevanguelii libros*); and in the same codex, fo. 14 b, 2, he is said to have given a Heptateuch (*libros legis septem*) to S. Mucne.

The Christian Sacraments.

1. Baptism (*ord in baithis* 63, *baitsi* 1216).—This was performed with water, l. 58, and generally in a well, 398, 2523, or a river, 1810. Triple immersion was practised, l. 4134 and p. 357. The head of the baptized seems to have been anointed[1], l. 1216, and blessed, l. 461. Belief in God and in S. Patrick, or belief in the Lord, is the only preliminary mentioned in the cases of Sescnech, 256, of Oengus, 450, and of Cairthenn, 497. But in that of Díchu, 280, we have *congain cride*, 'grief of heart,'

[1] See Warren, *Liturgy and Ritual of the Celtic Church*, p. 66, note 2.

and there is little doubt that in Ireland, as in Carthage, repentance and confession preceded baptism. The *aes foirfe* (i.e. *foirbthe*), 'perfect folk,' mentioned in the Life of Senán, like the *óis foirbthe* of the Würzburg Codex Paulinus, 9 a, 11, seems to mean 'baptized Christians,' and to be an imitation of the Greek term τέλειοι. See the glossary to Dr. Littledale's *Offices of the Eastern Church*, s.vv. τελειοποιεῖν, τέλειος, τελείωσις. So after his baptism Findchua is called 'the perfect child,' *in macamh óg*, 2840. A fee was paid to the person performing the ceremony: see 2832, where it amounted to seven golden pence, and 3376, where it was three purple wethers.

2. Confirmation (Ir. *cosmait*=consummatio) is not mentioned in these Lives.

3. The Eucharist.—Though only the Body is mentioned in l. 617, we have abundant proof that the Sacrament was administered in both kinds[1]. Thus Columb Cille offers Christ's Body and His Blood, 961, 1098, the monstrous maiden found by Brenainn partakes of the Body of Christ and of His Blood, 3689. So do the *crosán*, 3751, the smith, 3765, and the hermit, 3839. That water was mixed with the sacramental wine appears from ll. 840, 2162, and see p. 303, *infra*. In one case, 2348, the communion is administered to children. The altar was in the east. For the altar-service we have the terms *comman* 4469, *sacarbaic* x, *oifrenn* viii, or *aifrenn* 517, and the verb *aifrínntar* xiii. To these may be added the phrase *dul do churp Crist*, lit. 'to go to Christ's Body,' xiv, or *techt do láimh ind espuic*, 1630. The *mias* (altar-slab), the paten (*cailech*), 288, 1631, and the credence-table (*menistir*), the portable altar (*imaltóir*), 1633, and the *soscéla* 4356, 'gospelar,' the portions of the Gospels used in the Mass may also be mentioned in this connexion. That for the Paschal mass a consecrated fire was kindled appears from 268, 327.

Penance, Matrimony, and Holy Orders, are referred to in these Lives; but not as Sacraments. Connected with Penance, or repentance (*aithrige* 1434, 2912, 3299, 3414, 3448, *aithrech* 3276), are confession (*coibse*, gen. *coibsen* 1634) and the soul-friend (*anam-chara*), spiritual director, or confessor mentioned in 2350, 2803, 4792, and many other places: his function, *anmcardius*, in 2480. Matrimony is referred to in 3335 (*coiblige dligthech*), Holy Orders *passim*.

Whether the anointing (*ongad*), 2475, means Extreme Unction, or some other rite in which oil was used, I do not know. The earliest mention in Irish documents of extreme unction appears to be at the year 1105, in the case of Domnall, bishop of Armagh.

Genuflexions and Prayer.

Genuflexions are mentioned in 145, Patrick performing a hundred in the morning and the same number in the evening. Senán prostrates himself by a cross, 1950.

[1] See Warren, *ibid.* ch. ii. § 23.

Prayer.—The 'order of prayer' is mentioned in 156, as being taught to Patrick by an angel. Prayer, as well as fasting and alms, is mentioned, 630, as part of the saint's own teaching. For the miraculous effects of prayer, see 280, 1674, 2028, 3550, 4862.

Austerities.

By the austerities which they are said to have practised, Irish saints remind one of Hindu *yogís*, and, like the *yogís*, they seem to have believed that it was possible to wrest from God some portion of the Divine power[1]. Finnchua, for instance, spent seven years suspended by iron sickles under his armpits, 'so that he might get a place in heaven' in lieu of one which he had given away, 2930, 2932. Like Ite, he caused his body to be eaten into by chafers or stagbeetles (*daelaib*). Findian wore a girdle of iron that cut to the bone, 2725. Ciarán mixed his bread with sand. Columba and Ciarán slept on the ground with a stone for a bolster. Finnchua improved on this by choosing as his bedfellows corpses brought for burial. Mochua lived in a 'prison of stone,' *i carcair cloichi*, 4751. He seems to have been an *inclusus*, walled up, with only a little aperture left for letting food down to him. See the Chronicle of Marianus Scotus, ad annos 1080, 1081, 1091.

Pilgrimage.

Pilgrimage, *ailithre* viii, was one of the three boons begged by Colombcille, 835. As to the three kinds of pilgrimage, see 698–720, where the subject is handled with singular good sense. Ireland, like the Holy Land and Rome, seems to have been a resort of foreign pilgrims. Thus pilgrims to Ireland from the lands of Letha are mentioned in 2070, and in a litany in the Book of Leinster, p. 373, cols. 3, 4, and the Lebar Brecc, p. 23 b Roman, Saxon and British pilgrims are commemorated. Seven monks from Egypt are also mentioned in the same document.

Relics and Reliquaries.

The worship of human relics and the belief in their tutelary power, which have prevailed in Europe from the fourth century, is often evidenced by these Lives. Thus Patrick leaves venerable relics, *martra sruithi*, with the people of Ossory 445. Columba chooses gold to cover reliquaries and shrines (*minn 7 mainistrech*) withal, 873. He leaves many reliquaries (*minna*) in Bregia, 952; and in compliance with a request for some tokens and *minna*, Ciarán leaves his gospel and his bell. Virgins entreat Senán that a dead monk's body may be given to them 'to be buried by us, so that his relics may be protecting us,' 2481. Senán himself goes to pray at Cassidan's

[1] See the citation from Sir A. Lyall in Maine's *Village Communities*, p. 401. As Padmávatí says in the *Kathá-sarit-ságara*, tr. by Tawney, ii. 538: 'There is nothing that austerities cannot accomplish.'

relics, 2484. Findian's relics and remains (*relce 7 thaisi*) work miracles every day, 2776. Only once do we find something like a protest against relic-worship, namely, where Ciarán of Clonmacnois says to his monks, 4447: 'Go, and leave my remains as the bones of a deer are left in the sun, because it is better for you to dwell along with me in heaven than to stay here by my relics.'

Superstitions.

Idolatry (*adrad ídal*) is referred to in l. 374, and the destruction of idols and images (*ídal 7 arracht*) in 600. But only one mention is made of a heathen god, namely in the story of Failge, 422–439, where Patrick's destruction of the idol Cenn Crúaich (apparently cognate with *Pennocrucium*), 'Failge's god,' is given as the reason for Failge's attempt to murder the saint.

The superstitions surviving the introduction of Christianity, and mentioned or referred to in this book, are as follows:

1. The belief in elves, *aes* (or *dóini*) *síde*, descendants, according to Irish tradition, of the vanquished Tuatha dé Danann. A female fairy, *ben síde*, is mentioned *supra*, p. xxx.

2. The belief in magic. The heathen magician or wizard, *drúi*, *drai*, gen. *druad* 1878, is often mentioned in the Lives. He prophesies, 300, 1170, 2660, 4007: and in 1194, 1195 *fáidh*=vates and *drúi* are used for the same person. He uses charms (*séna*) 2280, sings spells (*brechta*, better, *brichtu*) 2283, and can cause darkness, 2292, thunder and lightning, 2294, mist, 2301 and storm. He can make a fence over which whoever passes dies, p. xxxvii. He can summon demons to help him, 2304; though how he compelled them to obedience does not appear[1]. He deals in deadly poisons. He and his art (*dán*) are consequently much honoured, the whole assembly on one occasion rising before him, 1878. There seem to have been official magicians. We read, 4008, of the wizard of a king, and king Brude's fosterfather was a wizard. There were magical sciences, *eladain druidechta*, which Patrick is said to have destroyed, 601, but which seem to have flourished long after his time. And we read, p. 315, of a *drúi* holding argument (*frithtagra*) with Columba.

3. The belief in *luchrapain*, 3376, where devils are described as appearing in the forms of dwarves and *luchrapain*, with their faces as black as coal. As to the origin of the *luchrapain*, see *Revue Celtique*, i. 256, 257: LU. 2[a]: Rawl. B. 502, fo. 45 b, 1.

4. The sacrifice of a human being to secure the safety of a building, etc. See the story of Odrán, 1007–1023, and the note in p. 309.

5. Revelation of the future by visions (*físi*) and dreams (*aislinge*). See pp. 153, 171, 174, 222, 248, etc. Of these the most striking is in p. 192, where the apostacy of the Irish after Patrick's death is prefigured.

[1] Indian magicians confine them in flame.

6. Prophets fix lucky days by scanning the sky, 813. Astrology, of which the selection of days is a subordinate branch, is mentioned, *supra*, p. xv.

7. The charmed sword in whose presence no one could die, 921.

8. Battles may be won by taking to the field the body of a dead hero, 1153, and compare the story of Dathi in LU. 38 a, and O'Donovan's *Hy-Fiachrach*, p. 22. A saint's reliquary has the same effect, 3268.

9. A saint's cowl worn in battle saves the wearer from death, p. 306.

10. Saints' manuscripts and books resist water, 4360, 4141, 4321, and p. 358.

11. Light or fire is emitted by relics of saints, 473, 2611, and see p. 343.

12. Unborn saints can speak from their mothers' wombs, 2820, 3298, and see p. 347.

13. Diseases may be transferred from human beings to inanimate objects, such as a bell or a crozier, 4880, 4884, and see p. 361.

14. Souls assume the form of birds, 3892, and p. 354.

15. Reciting the 119th Psalm (*Beati Immaculati*) gets a soul out of hell at the end of a year, p. 406, and immunity from hell-pains is secured by dying on the hide of S. Ciarán's dun cow, 4262. Hence in the Annals of Inisfallen (Rawl. B. 503), ad a. 886, we find: Quies Táidg meicc Conchob*air* rí Connacht, íarna imnochtai, f*or* seche na huidre Ciarain[1], 'The rest of Tadg, son of Conchobar, king of Connaught, completely stript (of his earthly goods) on the hide of Ciarán's dun (cow).'

16. Seawaves can speak to human beings. Thus, in the story told in ll. 971–975 a wave informs Colomb cille of the danger and future arrival of Cairnech's community. So in the introduction to the Dialogue of the Two Sages, LL. 186 a, Néde hears a wave lamenting, and having cast a spell (*bricht*) upon it, learns from it the death of his father Adna.

17. Philtres. The belief in the efficacy of philtres is shown by the story in ll. 1478–1487.

18. Lake-monsters hurtful to man: see 1031–1035, 4709–4721.

19. Holding a piece of rowan-tree during parturition, 1888.

20. The art of invisibility (a branch of Eastern magic) seems to have existed in Ireland, for mention is made of a cloak of darkness, *celtchair* (leg. *celtair*) *dichlethi*, 2828.

21. The inhabitants of the sea who pray for and expect resurrection, 3683. For more about submarine people, see the story of Inber nAilbine, BB. 355.

22. On Doomsday the Irish will be judged by Patrick, 627; but Ciarán of Clonmacnois, according to the Life of that saint, 4518, will be judge, along with Christ, 'over the fruit of *his* teaching.'

[1] Dr. O'Conor translates the last seven words thus: 'Postquam aegrotasset quodam tempore, in Ciarani!' As to *imnochtae* cf. the Rule of Colomb cille: IMnochta do sechim dogress ar Crist *ocus* ar na soiscela, Rawl. B. 512, fo. 40 b 2, and Reeves' *Columba*, p. 343.

II. The Family.

The word for 'family' is *fine* 2947, a fem. iâ-stem cognate with the Old Saxon *vini*, 'friend,' O.N. *vinr*, and the subject falls under the following heads: 1. Marriage and other sexual relations; 2. Parent and child; 3. Fosterer and foster-son; 4. Master and servant; and 5. Host and guest.

1. Sexual Relations.

Marriage of some kind existed:—the words for 'wife' being *ben* 565, *bainchéle* 2990, and *sétich* 54, 381, 1289, cognate with *sét*, 'way,' just as A. S. *ge-siđ*, 'comrade,' is cognate with *siđ*. The married couple was called *lánamain* 220, 1876, 3335, matrimony, *lánamnus*. A wedding was called *banais*, gen. *baindse* 172, the bride-price, *tinnscra* xxxv, 1159: sexual intercourse, *coiblige* 3335: birth-pangs, *ídain* 2830. The kings at least were sometimes polygamists; see 2990, where we read of the two wives of a king of Leinster. But monogamy prevailed, and in one case we hear of a married couple living together for thirty years, 2791. That down to the end of the eleventh century the secular clergy sometimes had wives appears from the fact that Patrick's grandfather was a deacon, 47, and may be inferred from the lines 4562–4565, in which the poet, contrasting the good old times with the present, says, 'Folk of severe discipline, who served the King of the white sun, neither children nor wives used to be a hindrance (*thairmes[c]dais*) to them: their natures were pure[1].' That a wife might enjoy property we know from the Brehon laws; from the joint offering made by Dáire and his wife, l. 577; and from the story in l. 2919, where a king asks what rent (*cís*) should be given to his queen and to himself out of certain land. That female chastity was prized appears from 3054. A widow is called *fedb* 3997, 4889, or *bentrebthach*, p. 330.

2. Parent and Child.

The general word for 'parents' is *tuistidi* 2334, 3992. 'Father' is *athair* 47, 'mother,' *máthair* 48, 'grandfather,' *senathair* 47, 3990. The general word for 'children' is *clann* F. cognate, though apparently not identical, with W. *plant*. A child is *lenab*, an infant, *nóidiu*. The 'son' is *mac*=n. pl. *meic* 157=W. *map*: the 'daughter' is *ingen*, in primeval Irish *inigina*[2], cognate with the Gaulish man's-name *Enigenus*[3], or *Enignus*[4], the Latin *ingenuus*. 'Grandson' is *haue*, *hua*, cognate

[1] Compare also the story in Rawl. B. 502, fo. 57 a 2, of the student in Armagh, temp. Columbae, who used to visit the wife of another cleric during mass; the mention made in the Annals of Ulster, A.D. 1077, of Dub easa, daughter of Amalgaid, Patrick's successor; and the mention in the same Annals, A.D. 1095, of Aed, son of Mael Ísu, i.e. Patrick's successor.

[2] It occurs in the bilingual of Eglwys Cymmun church, Carmarthenshire: Avitoria Filia Cunigni—*Inigina Cunigni Avitoriges*.

[3] C. I. L. xii. 23: *eni*=*èví*.

[4] C. I. L. iii. 3784, 3793.

with παῖς. 'Brother' and 'sister' are respectively *bráthair* 375, and *siur* 49, 86, uterine relationship being expressed by prefixing the adj. *derb*, as in *derbśiur* 3400, pl. *derbśethracha* 4639. That girls sometimes received instruction in literature appears from l. 4128.

An Irish, like an Anglo-Saxon, father (Kemble, *Saxons in England*, i. 198), might reduce his children to slavery. See the story in ll. 1308–1331, where, however, the child was illegitimate. As to sales of children in time of famine, see l. 1862, and pp. 337, 405. To giving a girl in marriage, the consent not only of her parents, but also of some other relations, *carait*, seems to have been necessary. See 3992.

3. Fosterer and Fosterson.

The fosterfather was *aite* 102, 103, 836, cognate with Goth. *atta*. The fostermother, *muimme* 70, 95, 102, 3725, apparently cognate with Germ. *muhme*, as to which, see Kluge, s.v.: the fosterchild *dalte* 875=*de-altio*, cognate with Lat. *alo*. 'Fosterbrother' was *comalte* 2793, pl. *comhaltadha* 4676=W. *cyfaillt*, and 'fosterage,' *altram*[1] 66. The fosterage-fee was called *iarrad*, gen. *iarraith*, Laws i. 216, and sometimes consisted of land[2].

4. Master and Servant.

The master was called *coimmdiu*. For the servant there were the terms *mogh* 150, *mogad* 1814, *fogantaid* 293, *dóer* 4884, *timthirid* 1036, 4403, *gilla* 1163, 1164, 4429, and *scolóc* 4234, 4424. Of these, *timthirid*, *gilla*, and *scolóc* bore the same relation to *mogh* and *dóer* that θεράπων bore to δοῦλος. *Cumal* is a she-slave, and in Irish currency was equivalent to three cows. *Innailt*, p. 311, is a handmaid.

The status of slaves was called *dáire*, better *dóire*. Their labours, at least of she-slaves, were grinding at the quern, p. 269, and foot-washing, p. 318. They had rations, *acnabad* 158, pl. *agnabtha* Rawl. B. 512, fol. 122 a 2: they were baptized, p. 202; they were married, and it is once said that they were emancipated every seven years, pp. 154, 168. But they could be sold, 141, 150, 195, a mother separately from the child of which she was pregnant, and it was an act of mercy to redeem them, 4267, 4884.

When Brigit's great-house was being built in Kildare, a local nobleman fed the wrights and paid them their wages (*dulghena*), 1577. This proves the existence of free servants capable of contracting.

[1] A cognate word, meaning apparently 'wet-nurse,' is *banaltrann*, gen. pl. 3014.
[2] See the Tripartite Life of S. Patrick, Rolls ed. p. 80, l. 15.

5. Host and Guest.

The words for guest are *óigi* and *gres*, p. 319. 'Hospitality,' is *óegedacht*. For 'host' we have only *fer in tige*, literally 'the man of the house,' p. 333. The regular period of guesting seems to have been three nights (*Revue Celtique*, ix. 495), and every monastery had a guest-house or *tech óiged*.

III. The State.

This subject falls under four heads, 1, civil; 2, legal; 3, military; and 4, ecclesiastical.

1. Civil.

The *airdrí, rí Érenn*, 'king of Ireland,' 928, 4004, 4267, 4385, or *rí Temrach*, 'king of Tara,' 2799, was the highest person in the State, if one may use such a word with reference to Ireland. Next to him was the *airdrí cuicid*, 'overking of a fifth' or province, xxxv. Of these there were the *rí Laigen*, 'king of Leinster,' 1314, 1536, 1596, 2990, the *rí Muman*, 'king of Munster,' 448, 2815, 2890, 3331, the *rí Connacht*, 'king of Connaught,' 2814, 4692, 4791, the *rí Ulad*, 'king of the Ulaid,' xxxiii, and, lastly, the *rí Midi*, 'king of Meath,' 2941. Seventeen smaller kings are mentioned in the Lives, those, namely, of Ciarraige 3157, Coirpre 2715, Corco-Baiscinn 1520, the Déisi 2929, Eoganacht of Loch Léin 2918, Fir Maige 2817, 2825, Fir Roiss 1394, 2836, Fotharta 2620, Húi Cennselaig 3054, Húi Dunlainge 2605, Húi Cairbri 3212, Húi Failgi 440, Húi Fidgente 477, 2152, Húi Néill 4001, Muscraige 2149, Raithliu 1801, and Tethba 1314, 1536, 1596, 2990.

The royal dignity seems to have been hereditary (see 350, 369), though no custom of primogeniture existed. The king's heir apparent was called *rígdamna* 296, 3214, i.e. 'king-material.' His queen was *rígan* 1595 or *banrígan*, p. 330. His sway was *ardríge* 515, *ríge*, *flathius* and *forlamus* xxxii, xxxiv. Under the king were various nobles (*sóerclann, áes grada* 3017) and officers called *flaith*[1], *codnach* 308, 1883, 3207, *oirrí*, 'governor,' gen. pl. *oirrig* 3209, *ruire*, dat. pl. *ruircchaib* 3346, *tigerne*, 'lord,' xxxvii, *tuisech na tuaithe* 2015, *rechtaire*, 'steward,' 400, 2252, *maer* (=maior) 2466, and *ronnaire* 2466.

The tenant or peasant was *aithech* xxxvii, 1880, a word derived, apparently, from *aithe*, 'fenus,' and quite different from *aithech* in the expression *aithech tige*, which is the Irish equivalent of the Breton *ozech*, the Gr. ποτικός in δεσποτικός.

The king had royal raiment (*étach rígda* 4270), a palace (*rígthech* 122), from which his retainers were supplied with food, 408; a throne (*rígṡuide* 625, 626), and a

[1] In 4751 *flaith* seems used as synonymous with *rí*: flaith clann bhFiachrach.

drinking-horn covered with red gold, 2982. He was entitled to tribute (*cís, arra* 2088), payable apparently in kind, e. g. curd and butter: see 127, where the king was Cymric. When the tribute was too heavy (*rotrom*), the subject went to some other territory, 4002. Seven charges (*dolaidi*) on land are also referred to, 2982. The king's dues were collected for him by a *máer*, a *rechtaire* and a *ronnaire* 2466.

The king maintained his authority by taking hostages (*géill, etire*). Thus king Loegaire had at Tara nine hostages from Díchu. So universal was this practice that during the reign of the blameless king Conaire, even the Irish wolves gave him seven wolf-hostages for the observance of the rule that not more than one bull-calf should be carried off in each year from each byre: so at least says the veracious author of the *Bruden Da Derga*, LU. 86 b. Hostages were sent either voluntarily or under compulsion of war, l. 355. They were not allowed to bear arms, LU. 90 a, and the cruelty with which they were sometimes treated is exemplified by the stories of Díchu, 307–321, and Scannlan, *infra*, p. 310. 'Hostageship' was called *giallnae* or *eitirecht*, p. 310, l. 5.

The population of Ireland, 'Góedel's many clans,' 2466, was divided into tribes and kindreds,—*tuatha* (sg. *tuath*, gen. *tuaithe* 2015) and *cenéla* 4002,—with nothing to bind the island into a State, save the existence of the overking, coupled with the biennial *Feis Temra*, 'Feast of Tara,' xxxiii, and the annual fair of Telltown (*Oinach Taillten*), where there was a gathering of the men of Ériu (*coimthinol bhfer n-Eirenn* 1449). These institutions had some analogy to the Althing in Iceland, the fair of Ohud in Arabia, and the Isthmian games in Greece.

The tribe had its public meetings, *airecht* 1876 (=Mid.W. *areith*, 'speech'): *airectus* 1877, *airechtas* 1451, gen. *airechtais* 1458, *dál* 102 (=O.W. *datl*), *comhdhál* 2309, or *mór-dhál* 1875. They were sometimes convened by the king, 2309. Women attended them, 1450; but do not appear to have spoken or voted.

The relations between Ireland and the Fir Alban or eastern Dál-Riata (*rigfota*), the colony which, under stress of famine, was sent from Munster to Scotland[1], are touched on in p. 314. The meaning appears to be that the colonists were independent as regards tribute and maritime warfare; but in land-expeditions they must obey the mother country.

Social Observances.—Of these we find: rising up (*uréirge, coiméirge*) as a mark of respect, 1880, 3132: prostration or genuflexion (*slechtain*) 381, 2929, 4348, 4693, and carrying on the back over three fields, 2572. Honorific titles are *coimmdiu* and

[1] Dál Riata oc*us* Fir Alban. Do śíl Choirp*ri* Rigfota m*eic* *Con*aire m*eic* Moga, a M*u*main doib imalle. Gorta mor tanic isin Mumain, co tancutar síl Choirp*ri* Rigfota esti, co ndech*aid* ind ala rénd díb i nAlbain 7 cororis in rend aile a nEri*nn*, a quo Dal Riata indíu, L B. 238 b. col. 2, l. 16, and see H. 2. 16, col. 684.

popa 426: the latter, though borrowed from a Latin word meaning an inferior kind of priest, is applied to laymen as well as to clerics.

2. Legal.

The only terms for 'law' and its related notions used in these Lives are *recht* 663, 2749, and *bés atharda*, 'patriarchal usage,' xxvii.

In the department of criminal law, the following crimes and criminals are mentioned: manslaughter (*dun-orcain* 2165), and manslayer (*dun-oirgnid* 844), parricide (*fingal* 946), and a parricide (*fingalach* 946): poisoning, 54, 394, 1718: perjury (*luighe eithich* 388): treachery (*fell*, gen. *fill* 2799, 2801, the verb *rofeall* 195): thief (*meirlech* 1245, pl. *meirlig* 1493, or *gataide* 1673, the verb *tallaim* 387, 990), robbery (*slat* 1971), robber (*dibergach*, pl. *dibergaig* 2972, 3174), or *latrainn* (=latrones) 1971. Peculiar to Ireland was the *coll gése* 231, breach of one of the *gesa ocus urgarta*, 'prohibitions and tabus' (xxxi), so often mentioned in Irish romances and in the Book of Rights.

The punishments here mentioned or referred to are only drowning, 2312, and imprisonment in chains or fetters (*slabrad* 1525, *cuibrech* 1724, *glas* 3906). The captive was called *cimbid* 1520, 1521, 1526. Compensation for crime was called *éraic*, p. 319, where Dubthach is said to have 'bound a good *éraic*' on the robbers who took his boars.

For some kind of contract we have the word *cotach*, spelt *codach* 2882, *cadach* 3266, for bargaining, *cunnrad* 1329. 'I buy' is *cennaigim* (*cennechtha* 1389), 'to sell' is *reic* 1311, 1313, 'price' is *lóg* 895, where the price of some wood is a quantity of barley-grain; 'guarantee' seems *rath*, pl. *ratha*, xxxviii, where heaven and earth, sun and moon, and all the elements are made guarantees for the loyalty of the Irish 'so long as sea surrounds Erin[1].' The cognate abstract noun is *rathaiges*, 'surety-ship,' p. 310, l. 6. For 'indemnity,' *slán*, pl. *slána*, p. xl, where it is not very accurately rendered.

On the law of succession we find nothing save the statement in 2047, where Maedóc bequeathes (*timnuid*) his place after him and his crozier to Senán. The word for bequest is *udhacht* 2885.

A 'judge' was *brethem*, *breithem* 614, 628, gen. *brethemon*, whence the Anglo-Irish 'brehon:' an 'arbitrator,' *brethem coitchenn* 2532. The judgment was *mes* 622, 623, a derivative of the root *mid*, whence also the verb *midfid*, 'he will pass judgment,' 627. Also *fuigell brátha* 629. The brehon's fee was called *fola*, Laws i. 232; and seems to have been sometimes a twelfth of the property in dispute.

[1] Another legal formula seems *inn-ed maras gaeth is grian*, 'so long as wind and sun remain,' Rawl. B. 502, fo. 54 b, 2.

3. Military.

The words here used for warrior are *óc*, gen. 349, 1805 (properly 'young,' used like *juvenis* in Vergil), *míl*=*miles*, pl. *miled* xxiv; *cath-míl*, 'battle-soldier,' pl. *cathmílid* 2998, *cur*, pl. *curaid* 2998, *cathaige*, 'battler,' 3082, 3221, *cuingid catha* 3211, and, lastly, *laech* (which is borrowed from the Lat. *laicus*), whence *ath-laech* xxvii. Female warriors (*ban-gaiscedaig*) are mentioned in 4832. A fighter's wargear was called *trelam* 3211. The weapons (*arma irgaile* 3107) here mentioned are the sword, *claideb*=Skr. *khadga*, the spear or pike, *gai* 3654=Gaulish *gaesum*, the javelin, *sleg* 2974, carried in pairs, and sometimes barbed, xxxiv, and the shield, *sciath*. To these may be added the battle-stone, called *clochéne* in the poem cited above, p. xxxix, but usually *lia láime*[1], as in the Book of Lismore, 135 b, 2. Flags (*samlacha*), banners (*mergedha*), and tents of satin are mentioned in ll. 3077–78.

Nothing is said expressly of the war-chariot, which plays such a part in the romances; but the horses mentioned in l. 2851 in connexion with charioteers (*araid* 2858), appear to point to something of the kind.

The words for collections of warriors are *sluag* (=W. *llu*), 'host,' *cath*, 'battalion,' 3042, *airbre*, pl. dat. *airbrib* 2493 (where it is applied to hosts of angels), *lorc*, gen. *luirc* 359; *crech*, dat. *creich* 2629, *drong* xliv=Low-Lat. *drungus*; *buiden* (=W. *byddin*), and its compound *caibden* 1951, *ceithern* 2074, 4053, whence the Eng. *kern*, and *sochraite* 3020, 3228. The van was *tús* 3042, or *tossach* 349; the rear, *déred*.

For warlike operations the words are *cath d' fuacra*, to proclaim battle, 3027, *cath*, 'battle,' 3110, *cocad* 2942, 2989, 3031, *conghal* 3297, *maidm*, 'rout,' 3112, *immairecc* xxiii, and the loanword *coinblicht* xxxii. A foray was *sluagad* 1911, the Anglo-Irish 'hosting,' *innred*, 'incursion,' 1913, 1915, *crechad*, 'raiding,' 2947; the raiders were called *lucht na creche* 1934. The camp was called *longphort* 2562, 3074, and in one case we read of its being protected by iron palisades, *suinn iarnaidi* 3147.

Of the mode of fighting we naturally learn little from these Lives. The troops on each side were arrayed (*córaighter in cath* 3040), and then, after harangues by the leaders[2], the onset was delivered (*ro cuired iarsin in cath* 3048), with much shouting, 3107. The nature of the formation called *cippe catha* 3101 is not clear. O'Donovan rendered it by 'phalanx.' The Ulaid are described as stooping when charging, 3109, and a *leibenn da sciathaib*, literally, 'a deck of their shields,' is men-

[1] M. Loth has lately equated this with the Welsh *llechwaew*, *Rev. Celt.* x. 354.

[2] Compare the *Brut y Tywysogion* ad a. 1020: Ac yna y duc Rein Yscot lu yn dilesc, a herwyd defa6t yr Yscoteit yn valch syber6, annoc awnaeth y wyr y ymlad, ac yn ymdiredus ada6 a wnaeth udunt mae ef aorvydei, thus rendered by Ab Ithel: 'And then Rein the Scot boldly led on his host, and after the manner of the Scots, proudly and ostentatiously exhorted his men to fight, confidently promising them that he should conquer.'

tioned 3250. The victors sometimes beheaded their captured foes, 3253, and either carried off the heads as trophies, or made a cairn of them, 2980. Selling war-captives as slaves is not here mentioned; but see the Annals of Ulster, ad ann. 985. A truce is *osad* 2563.

For military buildings we have the words: *ráith* 579, 2816, an earthen fort, cognate with Gothic *airþa*, and Greek ἔρ-αζε[1], the *dún* 396, 928=W. *din*, Gaulish *dûnum*, A.S. *tún*, and the *caisel* 447, 3789, borrowed from Lat. *castellum*, and always meaning a fortification of stone.

4. Ecclesiastical.

There is little to be gathered from these Lives as to the organisation of the Irish church. The kinds of ecclesiastics (*fir graid* 1632, *clérig*, p. 306) hereinafter mentioned are as follows:

1. The bishop, *espoc* (Old-Irish *epscop*[2]).

2. The archpresbyter, *uasalsacart* 736, 811, 1865, 3995, 4345.

3. The priest, *sacart* 752, *prespiter* 217, and *crumther* xv. The *sacart méise* 4659, may have been a domestic chaplain.

4. The deacon, *deochan* 480, 1006, 1865, 2406, 3995.

In 951 *sruithi* seems the Irish equivalent of presbyters. The *anmchara*, 'soulfriend,' 'a spiritual director,' 2350, was always a bishop or a priest.

Officers connected with monasteries (*cathraig* 849, 1570, in Irish latinity, *ciuitates*) are the abbot, *abb* 4353, the prior, *secnabb*, 2553, 2557, the lector, *fer légind*, p. 323, whose pupil was called *mac légind* 1006, and the warden, *coiméltide*, 925.

A nun is *caillech* xxvii, pl. *caillecha* 828, a derivative of *caille*=pallium, or *mainches* xv=W. *mynaches*. A young nun is *mac-caillech*, just as a young monk is *mac-clérech*, supra, viii. A prioress is called *ban-airchinnech* 1436; see Reeves' *Columba*, p. 404 n. f.

The *Céli Dé*, anglicised Culdees, are once mentioned, namely in 1584.

Ordination.—The ordination of bishops is referred to in 216, 230, 235, and 1346. Fiacc is ordained, 421, as bishop of the province. Ordination of 'folk of every grade,' 518. Priest's orders (*gradha sacairt*) are mentioned in 1466.

The duties of a bishop appear to have been preaching, 1498, 3403, administering the sacrament, 1630, conferring holy orders, and consecrating churches. He also taught. Thus bishop Fortchern (=*Vertigernos*?) reads the psalms and the ecclesiastical order with Findian, 2525, and see 4128, 4142, and Brenainn reads his psalms

[1] There can be little doubt that the first word of the inscription on the menhir of Poitiers—*Ratin brivatiom Frontu Tarbeisonios ieuru*—is the acc. sing. of the Gaulish cognate of *ráith*.

[2] In the Annals of Ulster a bishop is also called *pontifex*, or in Irish *drochtech*: see at the years 731, 751.

with bishop Eirc, 3393. In one case, 1464, we read of a bishop baptizing. When a bishop was attached to a monastery his functions were peculiar. Thus Mochua of Balla appoints three bishops 'to consecrate his graveyards and his great-churches, and to allot the land to his monks,' or tenants of church-lands, 4785, 4786.

The duties of a priest are referred to in 821 (*ord sacairt*). Columba (who was never more than a priest) founds churches, 951, and goes on preaching-rounds, 995, 1024. Preaching and celebration on Easter-day are specially mentioned, 1607.

Tonsure.—For this we have the expressions *berrad manaig* 213, the 'monk's clipping,' which S. Patrick is said to have received from Martin of Tours, 213. So Ciarán clipt (*roberr*) his successor Enna, 4354. That the tonsure was coronal might be argued from the verb *rocorônaiged* used in l. 2631. But there can be no doubt that the ancient Irish form of tonsure was that stigmatised as the tonsure of Simon Magus, in which all the hair in front of a line drawn over the crown from ear to ear was shaved off or clipt. Hence the old nickname for a Christian cleric, *táilchenn* 313, literally 'adze-head.'

Vestments.—The cowl (*cochull*=cucullus) is mentioned in 827, 2394. Mass-cowls (*cocaill oifrinn*) are mentioned, 303; a chasuble (*casal*) 2400, a linen chasuble (*casal lín*) 317. In 2381 *casal* and *cochull* seem synonymous. From 4308 it seems that Ciarán wore nothing but a *brat*, 'mantle,' or a chasuble. A monk's girdle, *cris*, is mentioned, p. 315.

The crozier.—The bishop had a pastoral staff, *bachall* F. from a Low-Lat. **bacilla*, which was furnished with a spike, *fograin* 461.

In consideration of the 'communion, baptism, food and teaching,' 4059, which they provided for the community, ecclesiastics were supported—

1. By offerings, 496 (*imat inmuis*) 1596, (gift of a silver chain), first-fruits, 1857, alms (*almsana*) 1811, 1857, 2033, *dúthrachta* (benevolences?), 2033, a chasuble (*casal*) 2400, an annual gift of seven milch-cows, 2869, a hundred of every kind of cattle every seventh year, 2052, a cow from every enclosure from one place to another, 3133; see also 3151–52, 3197, 3204, 3270–3272, 4102, 4273–4276.

2. By fees for celebrating baptism, 2832, *fiach baisti* 3377, 4033, and administering the eucharist, 4471. Also, no doubt, for solemnising marriages and for burials.

3. By fixed payments called *cána*, *císa*, and *cúarta*. Instances may be found in ll. 2987, 3151, 3197, 3270, and 4773–4780. To these may perhaps be added tithes (*dechmada*), which are mentioned in l. 1857, along with firstfruits and alms, but which according to the *Annals of Loch Cé*, i. 268, were not [regularly?] paid until the reign of Cathal Crobderg, who died A.D. 1224.

4. By agriculture and keeping cattle. Thus we read of Columba's barley-seed, 897, of Ciarán sowing seed, 4322, collecting a band of reapers, 4220, and drying

corn in the kiln, 4297. The 'calves of the church' are mentioned, 1960. We also read of Finnchua's kine (*búar*), droves (*táinte*), and cattle (*indile*), 2897, 2899.

The nature and consequences of the 'union' (*óentu*, gen. *óentad*), so often made between Celtic ecclesiastics, have not been ascertained. In these Lives it is mentioned in ll. 2035, 2057 (S. David and Senán) 2528, 2882 (Ailbe, Comgall, and Finnchua), 4281 (Findian and Ciarán), 4438 (Ciarán of Clonmacnois, and Ciarán of Saiger), 4468 (Ciarán and Coemgen), 4687 (Feichín and Mochua).

Ecclesiastical Buildings and Fittings.

The terms for these are as follows:

'Church,' *cell* 2474, the Latin *cella*, *eclas*=ecclesia, and *recles* (=*ro-ecles*) which seems to mean 'great church,' 558, 866, 2346, 2474, 2691, 2694, the *eclas mór* of 866, the *tech mór* of 1576, as distinguished from the *eclas becc*, 'little church,' 4459, 4465: or *nemed*, p. 307. The *derthach*, 'oratory,' p. 319 had a *bennchopur* or conical top. A 'monastery' was called *cathair* 4215, 4278, *congbail* 419, 4254, or *mainistir* 600, 2474. The kitchen was *cuicenn* 2361, or *cuchtair* 4426. The refectory, *proinntech* 2091, 4116; and there was a *linn proinntige* in which the monks' hands and dishes seem to have been washed. That mentioned in l. 2091 was large enough for a horse to be drowned in it. As in other Irish habitations, there was an upper room or *grían*an 4116, which word seems derived from *grían*, 'sun,' as Lat. *solarium* from *sol*.

All these buildings appear to have been made of wood[1] (cf. 2553, 2583); upright stakes being set in the ground, 4379, 4399, and wattles (*cóelach*, *findchóclach*) woven between them, 893, 1570–1578. But a surrounding stone-wall (*caisel* = castellum) is mentioned, xxviii. 1, and an earthen fort (*ráith*) in 579.

The altar was *altóir*, the altarslab *mías* = mensa (was *lecc*, 'flagstone,' 357, 2710, another name for the *mías*?). They seem to have been, as a rule, at the eastern end of the church. A part of the altar called *coss*, 'foot,' is mentioned in p. 323. *Crosa*, 'crosses,' and *aidme eclasda*, 'ecclesiastical implements,' are stated, 968, to have been made by Columba.

The consecration of the site of a monastery is mentioned in 2238.

Having thus described the manuscript from which the following Lives are taken, mentioned the leading features of the language in which they are written[2], and pointed out the instances in which they throw some

[1] Only in one instance, 3789, and that not in Ireland, do we read of a church of stone.
[2] In p. lxxvi cancel line 12, and in p. lxxix. ll. 1, 2, dele the words in parenthesis.

scattered lights on the social condition, the religion, and the superstitions of the early Irish, I have now to acknowledge, with gratitude, the kindness of His Grace the Duke of Devonshire, who deposited the Book of Lismore for my use in the British Museum, and allowed it to remain there for about three years. My best thanks are due also to the officials of the Museum for the facilities which they afforded me while transcribing the text and comparing the proofs with the manuscript: to the librarians of the Royal Library in Brussels, where I collated six of the Lives with the copies in Michael O'Clery's handwriting: to Professor d'Arbois de Jubainville for procuring me a photograph of the Irish Life of Brenainn, preserved in the Bibliothèque Nationale, Celt. et B 1: to Professor Windisch and Dr. Kuno Meyer for useful criticism and welcome encouragement; and to Mr. S. H. O'Grady for help in deciphering some almost illegible passages in the Book of Lismore. I fear that the result of my long labour on that codex is far from being an adequate return for the kindnesses thus acknowledged. But I can truly say that I have done my best to give accurate texts[1] and translations[2]; and I hope and believe that the description of the Book of Lismore will be of some use to future students of that manuscript, and that, so far as it goes, the glossary[3] will be found a trustworthy contribution to Irish lexicography.

W. S.

[1] In l. 534 *for* cen nach *read* cennach. In l. 565 ríaruidh (sic MS.) should be ríaraigh. In 3399 *for* bleag*onn read* bleag*on*.

[2] In p. 189, ll. 16, 17, *for* hast not waited to *read* delayedst not, and yet thou dost not. P. 195 l. 3 *for* should *read* will. l. 9 *for* because of (our) *read* our. l. 10 *for* 'thou gavest to' *read* 'got it for.' P. 235, l. 31, *for* evils *read* violences.

[3] dele the articles *cathréim*, p. 386, and *tardot*, p. 400: in p. 394, col. 2, *for* indalim *read* indlaim; and in p. 401, col. 2, s.v. toichim, *for* tu + *read* to +.

[fo. 1. a. 1.]

BE(THA) Patraic inso, 7 tabrad g(ach a)on legfas bennacht for a(n)mannaibh na lanamhna dar'sc(ríbad in lebhar so).

POPULUS qui sedebat in tenibris uidit lucem magnam .1. in pobul dessidh i ndorchaibh atconnairc soillse (móir), et in foireann robui i bhfoscudh (bái)s fuarutar soillsi dia tainig a (inshor)cugud. IN Spirut Naemh immorro[1], an Spirut (as) uaisli cech spirut, in Spirut dorinfidh[2] (7 ro) thecuisc in eclais ceachtardhai, petar(l)aice 7 nufhiadhnaisi, o rath hecnai 7 fhaitsine, IS he in spirut sin roraidh na briatra-so [tria gin in prímfatha Ysaias mic Amois, de cuius laude loquitur Hieronymus] dicens: Potius dicendus[3] *est* propheta quam euangelista. IS dia molad sidhe atbeir Cirine faidh conadh cora suiscelaigthe do radha friss ina faidh, ara foillsi 7 ara imchuibhdhe frisin nuafiadnaise ro innis scela Crist 7 na heccailsi noeimhe, cuna budh doig la nech cu mbadh taircetul rofhet [todochaide] etar doneth[4], *acht* aisneis ret remthechtach cena iar bhforbhthiugud in gníma.

Oen didiu dia taircetluib foillsigthib inni itfiadhar sunn tria aisneis sechmannda[5]. 'Populus qui sedebat in tenebris uidit lucem magnam[6].' IN pobul didiu dessidh i ndorchaibh atconnairc soillsi moir. IS e didiu leth atoibe in n-aisneis-sea lasin bhfaidh cu du i n-debairt remhe in suiscelaigthe cetnai: 'primo tempore eleuata[7] *est* terra Stabulon *et* terra Neptalim.' Tainic didiu la hathnuadhugud na haimsire gloiri mhor 7 indocbail do treib Zabulon 7 do treibh Neptalim. Conudh for slicht na haisnesean-sin atbeir: 'Populus qui' *et cetera.* IN (popul) deissidh i ndorchaibh. Madh iar sdair [fo. 1. a. 2] cipinnus popul Israel sin roboi i ndorchata na dæiri la hAsardhaibh. atconnairc soillsi na taithchreca don dæiri-sin. 1. Estras 7 Nemias 7 Iosue 7 Zorbobel. Madh iar sians immorro[1] is e popul itberur sunn, popul na ngennte robui a ndorchaib aineoluis ic adhradh idhal 7 arracht, cu ro artraigh in fhirshoillsi dhoibh .1. Íssu[7] Crist cona apsalaib, air bui dorchata mhor for cridhib na ngennte cein co roscail grian na firinne .1. Íssu[7] Crist a ruithne fo ceatra hairdib in domain dia inshorchugud.

Oen iarum dona ruithnibh ro eisreid grian na firinne isin ndomun-sa, in ruithen 7 in lasair 7 in lia loghmhar 7 in locrand lainderdha roshoillsigh

[1] MS. ũ, i.e. uero, *et sic passim.* [2] MS. rorinfidh. [3] MS. pocius dicendum.
[4] MS. doneoch. [5] leg. sechmadachte (?) [6] MS. magnum. [7] MS. ih.u, *et sic passim.*

iarthar in bhetha, inti uasal dia ta lith 7 foraithmet a n-ecmhong na ree-sea 7 na haimsire .i. noemh-Patraic mac Calprainn, airdesbul iarthair domuin, athair bathais 7 creitmhe bhfer nErenn.

IS ann iarum cheleabrait lucht na hecailsi lith 7 foraithmhet inti noem-Patraic, 7 innister ni dia fertuibh 7 mhirbhuilib ind hecalsaib na Cristaidi, isin sésséd la dec kl. April arai laithe mis grene isin bliadain i tam cipinnus, in margreit 7 in leg loghmhar isa lithlaithe so .i. sanctus Patricius episcopus.

Adfiadhat ind eolaig ba do Iudaidib dho iar mbunadus, air is follus asna mirbhuilib dorinne Dia airsium conad do clainn Israel dó, air is dibh robatar Iudaidi arcena; air intan tucad in digal la Tit 7 Vespesan[1] rohesreideth Iudaidi fon mbith 7 tainic a chinél bunaidh-sium Phatraic cu Bretnu, 7 dogabhadh foirb leo ann, uair atfet Patraic fein sin i n-aroili leabur dia epistlibh: 'Nos dispersi sumus per multas regiones terrarum propter peccata nostra eo quod Domini praecepta et mandata eius non custodiuimus.' Cunad don eisreideth sin dorocht a chenel bunaidh-sium cu Bretnu.

Patraic didiu do Bretnaib Alcluaide[2] a athair, Poduig deochain a shenathair, Conches ainm a mhathar, ingen Ochmais do Frangaib [fo. 1. b. 1] 7 siur do Mhartan hí, 7 i Nemhtor roghenair, 7 in leac fors-rogenair intan doberar lugha n-eithig foithi dofussim uisqui amal bhidh oc caíneadh in gufhoircill. Madh fir immorro in lugha tairisidh in cloch 'na haicnidh fein.

Ceitfhirt Patraic inso 7 a mbroinn a mháthar doroine .i. mac righ Breatan tainic co hairm i mbui in ben, coro innail si dho 7 roghabh greim eisdi: co tuc a shetich-siumh dig neme do Chochmais tria ét, conus-ibh, cu-roghab Patraic in neim ina ghlaic, 7 dorighne cloich di ina laimh, conidh amhlaid sin rucadh-sum. Romorad ainm De 7 Patraic desin.

O roghenair didiu Patraic rucadh dia bhaithius cusin mac ndall claireinech, Gornias a ainm, et ni bui usce oca asa ndingned in bathius, cu tard sigin na croichi do laim na nuidhin tarsin talmain cur' mebaidh topur as; 7 nighidh Gornias a einech assin topur, 7 roerrslaic a ruscu dho; 7 ro erlegh in mbaithius, inti na rofhoghlaim litir riam. Dorine Dia tra firt treda annsin .i. topar asin talmain 7 a rusca don doll 7 airleghiunn uird in bhaithis donti nach faca litir riamh. Rofothaiged immorro eclais forsin topar sin in robaistedh Patraic, ocus is ann ita an topar ocunn altoir, 7 techtaidh fuath na croichi, amal itfiadhat ind eolaig.

Ron-gabh dano siur a mháthar ind altramh, áir ba haimrit hi fein.

[1] The initial *u* is interlined. [2] MS. alcluaige.

Ronalt iar*um* Pat*raic* i Nemptor cur'bhó gilla, et is lia a tuirium 7 a aisneis a ndorindi Dia do fe*r*tuibh 7 mhírbhuil*ib* aire ina naidin 7 ina gillaighe*cht*; ár bui rath Dé 'na comuid*echt* in c*ech* æis.

Fect di*diu* do Phat*raic* a tigh a muime a n-aimsir gheimr*id* dothoet tola mor 7 lin*a*d us*ce* fo*r*sin n-ár*us* i rabut*ar*, cur'bhaidh in tene, cu mbat*ar* na least*r*a 7 foint*r*eabh an tighi f*or* snamh. Rochai-sium da*no* f*or* a mhuime, oc cuinghidh bhidh am*al* is bes do noidinuibh. 'Ni he sin snim fil oruinn,' ol in muime. 'Do*us*fuil di*diu* ní is toise*ch*u dhuin inas biadh do denumh duitsi, áir ni beo cidh in tene.' O rachuala P*átraic* sin, rocuinn*ig* loc isin tigh in bhail n*ach* rainic in t-uisq*ui*, 7 rothum a laimh isin n-uisq*ui*. Na coic banna iar*um* dob*r*uinndis asa me*r*uib bat*ar* *cóic* oeible tein*ed* foc*é*toir [fo. 1. b. 2]. Rolas di*diu* in tene, 7 ní roart*r*aigh iarsin. Rom(órad) ainm De 7 P*átraic* don moirmirb*uil*-sin.

Fe*cht* a n-aimsir geimr*id* *con*aite*cht* a muime brosn(a) connaidh[1] cur' tinoil lan a urtl*aig* do phisibh oighridh, 7 t*u*c lais dia thig (c)o a muime. 'Rob*ad* fhearr dhún,' ol a muime, 'brosna conn*aid* chrin do thab*air*t diar ngor*ad* inas a t*u*cuis.' Asb*er*t-s*o*m f*r*ia muime: 'Creitsi *con*ad sochma do Dhia curo lasat na pisi am*al* c*r*in*ach*.' Am*al* rosuidhigh*ed* f*or*sin tein*id* rolassat foc*é*toir. . . .

Feacht do Phat*raic* 7 da shiair Lup(ait ocingaire) caer*ach*. Atnaigs*et* na huain cuh(opunn, amal) ba bes doibh, docum a (ma)ithre*ch* d(o ól lomma.) O'tconnuic P*átraic* 7 a shiúr inni-sin, roreithset codi(an) dia t*er*padh. Ad*r*o-chair an i*ngen*, 7 roben a cenn f*r*ia cloich cur'bo comhfhoc*us* bas di. Luidh P*átraic* dia saig*id* cu tard airrdhi na c*r*oichi tarsin crecht, 7 ba slan foc*é*tair.

Feacht aili do P*átraic* ocna cæir*ib* co ruc in cu all*aid* chæir*ig* uadh, curo chair*ig* a muime gumor. Luid di*diu* in cu arabháruch c*us*in maigin c*é*tna, 7 in chúra imlan leis; et fa hingn*ad* in ní-sin .i. ais*ec* a fiacl*aib* in con all*aid* immon mbiadh ngnáthach. Morthar ainm Dé 7 P*átraic* desin.

Feacht ann luid a mhuime-sium do bleag*un* a bó. Luidsi*um* do ol dighi leamhn*acht*a lé. Das*acht*aight*er* *immorro* im boin isin mbuail*i* .i. Dem*on* dochuaidh innti, 7 dob*eir* a hadharc isin mboin ba nesa dhi 7 nos-marbhann. Romarbh do*no* .v. bú ba dech isinn indis, 7 luidh iarsin isin ndith*r*eibh. Teid iar*um* an noem .i. Sucait, t*r*e comairle in Sp*ir*ta N*oeim* docum na .v. mbo, 7 dos-fuisigh iat a bbas. Bennachais in mboin ndas*acht*aig ucut, 7 ba cennuis iarsin am*al* chæir*ig*.

[1] MS. connaigh.

Bui dal mhor la Breatnu. Luidh-sium don dail-sin la aidi 7 laa muime. Tecmaing tra *co n*-erbailt a aite isin dail-sin. Roshochtsat na huili dhesin, 7 rochiset a comnesomh, 7 rochí a commam, 7 adubairt: 'A gill(i), cidh umar' leicis h'imarchoirthidh[1] do ec?' Luid iarsin Patraic docum a aidi 7 dorad a lama ima brag(ait)[2] [fo. 3. a. 1] 7 atbert fris: 'Eirigh *co n*dighsium asso.' Atraigh focétoir la breitir Patraic 7 ruc for a muin dia thig inní Patraic.

Feacht n-aill dobertis meic beca in phuirt mil dia maitribh asna miltenaibh. Co *n*debairt a muime frissium: 'Ni thabraisi mil damsa, a meic, amal dobearuit meic in baili dia maitribh.' Teit-sium iarumh docum in uisqui, 7 leastar lais, 7 senais an t-uisqui cur'bo mil, 7 *co* n-dernta cretre don mhil-sin, 7 noic(ad c)ech teidm.

Feacht ann atbat(h lena)m alaile bannscaile nocungnadh la muime Patraic ic bleagun a bo. Asbert iarum muime Patraic: 'Tuc lat do mac inniu isin n-innis feib nobertheа cech dia.' Doghní samlaid. A mbatar iarum na mna ocon bleagun, 7 in mac marbh for lar na buaile, dobreath a mhuime leamlacht do Patraic 7 isbert fris: 'Gairm cucatt in mac aile *co n*-eisbhiudh comaidh friut.' 'Táre, a naidhiu,' oul se, 'ille!' Atracht focedair in mac a bas la togairm Patraic *co n*-eisbetar commaid iarum. Romorad ainm De 7 Pátraic desin.

Feacht aili dochuaidh rechtaire in righ da fhuacra for Patraic 7 for a muime *co n*dighsitis do glanad th(e)allaig in righthigi i n-Alcluaide. Teit iarum Pátraic 7 a muime, co tainic in t-aingeal co Pátraic, co ndebairt fris: 'Guidh[3] in Coimdhi, 7 ni ba heicin duit ind obar-sin cubrath.' Glanais in t-aingel in teallach iarsin, 7 atbeir ce noloiscthea a bhfil do chonnudh i mBretnaib isin tealluch ni bheth luaithne arnabharach ann, 7 comuillter fos sin.

Feacht aile didiu doluidh rechtuiri in righ do chuinghidh chisa grotha 7 imme co muime Patraic, 7 ní raibhi aici ní doberad ind isin gaimredh. IS and sin dorighne Pátraic gruth 7 imm don t-snechta co rugad don righ, 7 o rotaisilbhadh don righ (r)osoadh a n-aicned snechta doridisi. Ro(m)aithedh iarsin do Phatraic on righ in cis-sin.

Becc tra de mhor annso do macfertuibh inni noem Pátraic.

IS he tra tuirthiudh toidhechta[4] Pátraic docum nEirenn. Batar .IIII. meic rig Bretan for longius. Rancatar [fo. 3. a. 2] cu ndernsat orcuin inn Urmarc Leathu, 7 dorecmaing lucht do Bretnaib Alcluaidhi for turus a

[1] MS. himarchoirthigh.
[2] Here comes a misplaced leaf.
[3] MS. guigh.
[4] MS. tuirthiugh toighechta.

nUrmarc Lethu intansin, 7 rohorta isin orcuin sin. Rohort ann cetam*us* Calpurn*us* m*ac* Potaidhe ath*air* P*atraic* 7 a m*áthair* .i. Co*n*ces. Roghabh-sat P*átraic* 7 a dhi siair .i. Lupait 7 Tigris. IS *ed* did*iu* leth lot*ar* meic rig Bre*t*an, timcill Eirenn atuaidh, cu rorensat ini Pa*t*raic fri Miliuc m*ac* hui Bhuain *con*a t*r*iur b*r*athar. Ba hesidhe ri Dalnaruidhi, et rorensat a shiair leth n-aili 7 ni mafit*ir* daibh. Ba de t*r*a rolil-sium in t-ainm as Cothruighi[1] ar foghnum do cethrar muinnt*ir*e.

Bai t*r*a do dhichr*acht* in fhoghnuma i mbai P*átraic* co toimniudh cechæ dona cetheora muinte*r*uib dia bhfoghn*ad* cum*ad* do a oenar foighneth, et bai gidh in anmcairdine ele fairsium .i. c*ét* slectain matan 7 c*ét* fescor 7 oenp*r*oind on t*r*ath co araili.

Bat*ar* did*iu* .iiii. hanmanna fair .i. Sucait a ainm o thuistidhibh[2]: Cothraighi[3] dia mbui ic foghnum do cheathrar: Magoni*us* oc G*er*man: Patri*c*i*us* .i. athair na caith*er*dha, a ainm la Selestin*us* .i. comarba P*e*tuir.

O'tconnuic Míliuc gur'bo mogh irisiuch, rocennuigh on t*r*iur aili cu fognadh dó a oenar, 7 rofhoghain [f]o bes n[a *n*-]Eb*r*aidhi[4] f*r*ia re .iiii. mbl*iadne*, uair ba deithb*er* dhó iar n-aili genea*laig*; et iss *ed* roherb*adh* do, ingaire muc; 7 rocesair mór n-imn*ed* i ndit*r*ibh Sl*ébi* Mis, am*ail* itfet fein i liub*ar* a eip*ist*lech.

IS lia t*r*a t*uir*iumh 7 aisneis a ndoroine Dia airsium isin dit*r*ibh. IS ann sin don-athuig*ed* som Victor a*ingel* 7 nofhorchan*ad* im ord n-ern*aig*thi. Tictís d*ono* chuicisium meic 7 ingena Milcon *con*a cnamat do, 7 nos-*for*-chanadh im chrab*ud* cr*ist*aid*i* doreir f*or*cetuil in aingil.

ISinn inb*aid*h-sin itconnaic Miliuc fís .i. Cothraighi[3] do thuidhecht cuca, 7 lasair thein*ed* as a ghion, cu rolái-seom uadh in tein*id* na roloiscedh, 7 roloiscc a meic 7 a ingina comdar luaithr*ed*, 7 rohesreid*ed* a luaith fo Eir*inn*. Ruc i*arum* Cotraigi b*r*eith [fo. 3. b. 1] f*or*sin n-aisling, 7 atb*er*t ba he tene in raith diadha asacomlaifed uadsum iardain co Miliuc, 7 ni c*r*eitfedh do. Noloiscfed *immorro* pectha a m*ac* 7 a *ingen*, 7 noc*r*eitfitis, 7 bidh ird*r*aicc a n-ainm fo Eir*inn*.

I N-araili aidchi[5] did*iu* isin du sin rocual*a* guth in a*ingil*, 7 atb*er*t f*r*is i fis: 'B*ene*, s*e*rue D*e*i, ieiunas *et* oras, et cito exitur*us* eris ad patr*i*am tuam.' Rocomhfhaicsigh t*r*a aimsir fuas*laicth*i Pa*t*raic a daire, air nocle*chtat*ais na gennte soer*ad* a mog*a* cecha *sechtm*ad bl*iadne*. Roimr*aidh* iar*um* Mil*iuc* cinn*us* no fhastfadh a mhog*ad* ocai .i. Pat*raic*. Crenaidh did*iu* chumhail

[1] MS. cothruidhi. [2] MS. thuistighibh. [3] MS. cothraidhi.
[4] MS. nebraighi. [5] MS. aigthi.

.i. Lupait siur P*atraic*. Dos-b*er*t Mil*iuc* dia mhog*ad*. Rotinoiltea i teach fole*th* aidhche[1] a mbaindsi. IS annsen rop*r*itchai P*átraic* don cum*ail* cu rothocaitetar in aidhchi[2] oc ern*aig*thi. ISin m*a*duin iarnamharach atconnuic P*átraic* in gelchrecht i ndreich na cumaile, cu rofh*i*af*r*aigh[3] fochunn in c*r*echta. Asb*er*t in cum*al*: 'Intan robhasa i Nemptor i mBr*e*t*naib* rotecmaing g*ur*'ben mu cheann re cl*oich* g*ur*'bho comfhoc*us* bas damh. O atconnaic mu bra-th*air* Sucait in c*r*echt dorat airrdhe na c*r*o[iche] *con*a laimh tarmo cenn, 7 rohictha foc*é*toir.' Roraidh P*átraic*: 'Misi do b*r*ath*air*, 7 is me rot-íc, 7 is t*r*ocaire De fod*er*a ar n-accomal doridhisi iarnar n-esreideadh.' Roghniset iarsin atlaigi buidhi do Dhia, 7 docuat*ar* isin ndithr*ub* iarsin.

O robui P*átraic* isin dithr*ub* atcual*a* guth in aingil ica radh: 'IS f*uir*idhe di*diu* in long *co n*dighisa innti c*us*in nEatail do fhogluim na screptr*a* noime.' IS *ed* roraidh P*átraic* fr*i*sin aingel: 'In duine dia bhfoghnaimsi fr*i*a re .uii. mbl*iadne* ni fharcabhsa he cen a airle dam.' ISp*er*t di*diu* in t-ai*ngel*: 'Eircsi co bhfesair.' Doroine P*átraic* aml*aid* sin. Asb*er*t Mil*iuc* na comarleicfeadh muna thard*ad* tall*ann* oir dia chinn. 'IS tual*ang* Dia cidheadh on,' ol P*átraic*. Doriacht P*átraic* isin dítr*e*ibh 7 atcuaidh don ai*ngel* br*iatra* Mil*con*. Atbert in t-ai*ngel* fr*i*s du i tat foillichta in ai*ngil*: 'Coimhetsa amar*ach* araili torc ic claidhi in talm*an*, 7 docuirfea bruth oir dhuit ass, 7 tabhuir ar do shæire.' Rocomaill*ed* aml*aid* 7 roleicedh [fo. 3. b. 2] Sucait do imthe*cht* soer iarsin. Aithr*ech* *immorro* la Mil*coin* deonug*ud* dia mhog*ad* im the*cht*, 7 fuidhius a muinnt*ir* 'na dheg*aid* dia thab*air*t f*or*culai; sech ni tharra-sum Patr*aic* 7 ni tharr*aid* in t-or ar n-imp*od*.

Luid di*diu* Patraic i c*r*ich hua Neill f*or* aighidhecht[4] co Sei[n]chianan. Ishe rofheall fair. Rod-rir ar chaire n-umai. Suidhighidh a coiri f*or* fr*a*ighidh a theghduisi co rolens*at* a lamha don choire iarsin. Luidh a ben dia chab*air*. Roleansat a lamha-sidhe don coire. Luidh in mhuinnt*er* uili c*us*in coiri, 7 roleans*at* a lamha uili don coiri, 7 rolean in coiri don fr*oigid*. IS annsin roraidhset: 'Is mogh righ mhorchumhacht*aig* rorensam. Gairmt*er* duin doridisi.' Dolluidh P*átraic* iarsin cuca, 7 dolleic al-lamha dhoibh t*r*ena n-aitrighi, 7 rolaiset in coire f*or*culai.

Luid P*átraic* iarsin la gulla f*or* muir 7 d*us*-fob*air* ainbhthine moir. Roghuidh[5] P*átraic* a Dhia leo 7 ba ræithin*ach* in muir. IAr ngab*ail* tiri dóib dobha*tar* tredenus ind oine iar scithlim al-loin. Guidhs*et*[6] P*átraic* iar*um* im cuinghidh bídh doibh co Dia. IArsin dorat Dia dhoibh muic n-uir

[1] MS. aighthe. [2] MS. aighthi. [3] MS. atconnuic p. fochunn in c*r*echta curofhiaf*r*aigh. [4] MS. aidhighecht. [5] MS. Roghuigh. [6] MS. Guighset.

fhon*aith*i, et dob*r*eath mil choill*id*i do P*átraic* am*al* Iohain Bab*taist*. Scarais f*r*iusaidhe 7 dolluidh co Nemptor. O rainic iar*um* a ath*ar*dha roghuidhset[1] he im an*a*d acu, oc*us* ni f*r*ith uadh, uair cech tan atcodl*ad* indar-lais ba hi inis na nGæid*el*[2] atceth co cluin*eth* claiscetul na m*a*craidi o Chaill Fochlad.

Doluidh d*idiu* tar muir n-Icht i n-airrt*er*deiscirt na hEtailli docum G*er*main .i. saieascop na hEorpa uili intansin, cu rolegh in canoin n-ecl*us*dai lais.

DOLUIDH co Martan iarsin cuTorinis, cu tart berr*ad* m*a*n*aig* fair.

.XXX. bl*iadne* d*idiu* a aoes intan rosiacht gu G*er*man, xxx. bl*iadne* oc foghlaim oca iar*um*, 7 xl. bl*iadne* ic p*r*oicept a n-Eir*inn*.

Rofhaidh German iarsin inhí Patr*aic* do Roimh do airidin g*r*aidh esp*oic* fair, 7 senoir s*r*uith lais .i. Egedi*us* p*re*spit*er*, dia theastug*ud* fiadh Romanch*u*.

Luidh iar*um* for muir, nonb*ur* a lin, co-rala an innsi cu n-fhaca in tech nua [fo.4.a.1] 7 lanamain ann; 7 atb*er*t fr*i*sin oclach bui isin tigh, cia fot robat*ar*[2] annsin. 'O aimsir Íss*u*,' ar se, 7 is e ron-bennach conar tegduis, 7 bemait aml*aid* cob*r*ath, et timarnai Dia d*ui*tsi,' ol in t-ocl*ach*, 'dul do p*r*oic*ept* i tír nGæid*el*[3], et forḟacaibh Íss*u* bhacaill lindi dia tabhairt d*ui*tsi.' Dob*r*eat iar*um* Patr*aic* bachaill Íss*u* leis, 7 doluidh co G*er*m*án* forcula. (As)p*er*t Victor fr*is*. 'Timarnai Dia doitsi du(l do) p*r*oic*ept* i tir Ghoid*el*[4].' 'Dia cloisinn dam,' ol P*átraic*, . . ad dó nof*r*eiceruind (l. noraguinn).' 'Tairsi,' ol Victor, 'dia acall*aim*-seom i sliab Herimon.'

LUID P*átraic* iarsin, 7 ronecain f*r*i Dia dúrcraidhitaid na nGaoid*el*[5]. Asp(er)t Dia: 'Biatsa,' ol se, 'oc furt*acht* duid.'

LUID iar*um* P*átraic* do Roim *co* roet g*r*adh esbuic o comarba Pet*air* .i. Selestin*us* .xl.ú. oPhet*ur*. IS e rofaidh Palladiam espuc doc*um* nEir*enn*, *acht* ni rogabhsat Gæid*il*[6] a p*r*oic*ept* side, ár ni dó rocinn Dia a comhshódh, *acht* is do Patr*aic*. Luidh iar*um* Palladi*us* forcula *co* n-erbailt a m-Bretn*aib*. Luidhset a cæimthe*cht*aidhi co Roim.

INtan luidh P*átraic* fo g*r*adh n-esp*uic* is ann dobr*eth* in t-ainm is Patr*i*cius fair. Doradad g*r*ad for P*átraic* iarsin o G*er*man 7 o Shelistin*us* 7 ó Mhatha o righ Romhan. INtan t*r*a robas occ tabuirt g*r*aid esp*uic* fair rof*r*eacairset na *teor*a classai .i. cl*ass* muinter*i* nime 7 cl*ass* na Roman*ach* 7 class m*a*craidhi cailli Fochl*aid*. Et is *ed* rocans*a*d uile: 'Ib*er*nienses o*mn*es

[1] MS. roghuighset. [2] MS. nobatar. [3] MS. gæigel. [4] MS. ghoig*el*.
[5] MS. durcraiditaig nangaoig*el*. [6] MS. Gæig*il*.

clamant ad te puer.' Rofaidh di*diu* com*ar*ba Pet*air* inhí P*átraic* do p*roicept* do Ghæid*eluib*[1].

A mbai P*átraic* for muir ic ascnamh doc*um* nEir*enn* con*a*cai an clamh f*or*sin carraic oc cuinchidh inaidh ar Dia isin cur*ach*. IS ann sin rola P*átraic* a leic isin muir resin clam, *acht* intan doro*chtat*ar Eir*inn* fuarat*ar* in lec aracind isin purt.

Luidh iar*um* P*átraic co n*geibh Innb*er* De i C*r*ich Cualunn, 7 nibdar failtigh na hiascaire f*r*is. IS ann sin dor*a*d-s*u*m breithir f*or*sin n-innbhir cu n*ach* biadh tor*a*d ann cubrath. Et is e th*a*inic anag*aid* P*atraic* .i. Sínell m*a*c Finnchada . is he cedna f*er* dochreid [fo. 4. a. 2] do Dhia 7 do P*átraic*. Et facbhuidh bennachtuin fair 7 f*or* a shil.

.XL. bl*iadne* on ló tainic P*átraic* a n-Eir*inn* co la a etseachtai.

Foc*er*d a luing iarsin sech Eir*inn* soir co hInis P*átraic*. Luid i tír. Aroet araili fer f*or* áighide*cht*[2] i suide 7 c*r*eitis dó. Luidh P*átraic* cum a luingi d'acall*am* Laeghairi co Temhr*aig*. Roimir assidhe co hInnb*er* na mBarc, 7 dogní aoighidhe*cht*[3] a tigh fhir mhaith annsin. Sescnech a ainm. Pritch*aid* P*átraic* br*eith*ir nDe dhó, 7 c*r*eidid do Dia 7 do P*átraic*. Baister he iar*um*. Bai m*a*c b*e*c aigi. Rotoltnaigh-sidhe do Pat*raic* 7 rochar gumor intí P*átraic*. Gabhuis in m*a*c cos P*átraic* 'na ucht, 7 n*í* r'æmh codl*ud* le a m*áth*air na a ath*air* in aidhchi[4] sin, *acht* ba toirrse*ch* 7 nochaifedh muna leicthi i fochair P*átraic* he. Ar m*a*dain *immorro*, intan dochuaidh P*átraic* do imthe*cht* fo*r*a set, tuc*a*d a carp*at* cuice. Cuiris P*átraic* a chois isin carb*at*. Iadhaidh in m*a*c b*e*c a dhi laimh im chois P*átraic*, 7 is *ed* roraid : 'Rom-leicid aroen f*r*ia P*átraic*, ár is e P*átraic* m'athair dileas.' Doraidh P*atraic*: 'Baist*er* in m*a*c 7 dob*er*ur isin carbut.' *Co n*-eb*er*t P*átraic* iardain : 'Bidh comarba damsa in m*a*c-sin.' Et dobr*eth* P*átraic* ainm fair, Benign*us* .i. Benén.

Teit iarsin a coeimthe*cht* P*átraic* co F*er*ta bhFer bhFeic i Muig Breg ad*aig*[5] chasc. IS annsin roceleab*air* P*átraic* ord na casc, 7 adait*er* tene cos*ec*artha acu do oifreann. Ba hi sin aidhchi[4] fhele Læghuiri meic Neill, ár rognithea la Læg*uir*i feil a gene dog*r*es g*a*cha blia*dne* i Temr*aig* Br*eg*, 7 ni lamhtha la Læg*uir*i tene d'fatudh in Er*inn* resiu nohaduighthea tene laissium i Temr*aig*.

IS annsin romhall*ach* P*átraic* Innb*er* nDomnann 7 Innb*er* nDe, 7 robennach Innb*er* mBoi[n]ne ar fuair iasc ann.

LUIDH iarsin co hInnb*er* Slainghe cu rofholuigh a lunga isin du-sin.

[1] MS. ghæig*elaib*. [2] MS. aidigecht. [3] MS. aoidhighe*cht*. [4] aighthi. [5] MS. ag*aid*.

*Con*idh ann dofuair muc*aid* Dichon m*ei*c T*r*echimh[1], bhail ita Sabull[2] Pat*raic* inniu, *con*ecidh dia thig*er*na. Luidh Dichu *co ngr*eis a choin fona clerch*iu*. IS ann sin doghab P*átraic* in f*er*sa: 'Ne t*r*adas bestis animam *con*fitenti[u]m tibi' et c*ete*ra. IArsin so*cht*ais in cu 7 ni ro urchoid*ig* doibh. O'tconnaic Dichú inhi P*átraic* rofhuasluicc a claidhiub[3] dia orcain. Seacais a laim osa cinn [fo. 4. b. 1] acedoir, cu nd*er*na atach Pat*raic* 7 ron-gabh *con*gain c*r*idi, 7 roc*r*eit, 7 ron-baist P*atraic* iarsin, *con*id he tóise*ch* roghab baisd*e* 7 c*r*eidium la hUll*tu* o P*átraic*. IS annsin roidbair Dichu do P*átraic* in Sabull. Senoir *immorro* Dichu intansin. Dorat P*átraic* a rogha dó, a athnuaid*eged*[4] i n-æis *trichtaig*i *nó* a dhul i fl*aith* nime foc*é*toir. 'IS ferr leam,' olse, 'mo athn*uaigeded* ind æs *trichtaig*i.' Bendachais P*átraic* Díchoin gu ndeach*aid* i n-oitiud asahaithli.

Feacht do P*átraic* isin tSabull oc oifr*e*ann. Luidh araili d*r*ai sech in eacl*ais*. Focerd a eachlaisc dar senist*ir* na h*e*cailsi isin coileach. Sluicid in tal*am* in d*r*ai foc*é*toir.

Luid P*átraic* do p*r*oic*ept* do Miliuc m*ac* hui Bhuáin, 7 ór lais ar gabail in chreidme uadh, áir rofhid*ir* cur'bhó sannt*ach* um crudh[5] 7 um ór he dosunnr*aid*. O'tcual*a* Mil*iuc* P*átraic* do te*cht* cuigi nir'bo fail*id* dhe, ar ba meabhul lais creidium dia mogh 7 dia fhogantaidh[6]. IS i d*idiu* comairli ro-aslag Dem*on* fair .i. tene do tab*air*t fair ina thigh bodein, cu roloisc*ed* ann 7 *co n*dech*aid* dochum n-ithfirn. Rofoillsig*ed* do P*átraic* inní-sin, 7 is *ed* roraidh: 'Ní bia rí na righdamhna uadh, 7 is ac foghnum dhaine ele bias a shil 7 a seim*et*h dog*r*es, 7 ni tharga a ainim a hifir*n* cu bráth na iar mb*r*ath.'

IS i sin aims*er* dorala ri feochair f*or* Eir*inn* .i. Læghaire m*ac* Neill. IS ann d*idiu* bai a shosad 7 a g*r*eim rigda i Temr*aig*. Teora bli*adni* re tuidhe*cht*[7] do P*átraic* inn Eir*inn* rote*r*chans*at* na druidhi a taidhe*cht*[8] .i. Luccatmhael 7 Lucc*r*a. Et is *ed* roraidhset:

> Ticcfat tailcinn tar muir meirceann,
> a mbruit (.i. a cocaill oifr*i*nd) toillceann,
> a crainn (.i. a mbachla) croimcenn,
> a miasa (.i. a n-altoire) a n-airrt*er* a tigi,
> friscerat uile amen.

IArsin isp*er*t P*átraic* ria Dichoin: 'Eirg uaim,' ar se, 'co Læg*air*i m*ac* Neill co n-eb*r*e mo aithi*usc* fris, cu rabh flaith 7 ecl*ais* isin tir.' 'Dia ndeoch*uss*a

[1] MS. T*r*ethimh. [2] MS. Sadull. [3] MS. claidhium. [4] MS. athnuaig*eded*.
[5] MS. c*r*ugh. [6] fogantaigh. [7] tuigh*echt*. [8] MS. taig*echt*.

cu Lægu*i*ri,' ol Dichu, 'itat .ix. ngeill damsa occa i Temr*aig*. Muirbhfit*er* mo geill 7 nom-muirbfit*er* fein in lín raghat. 'Ternaifesa fein 7 ternaifeat do geill [fo. 4. b. 2] . . . . sum . . . . mdid . . ge . . . . gingu t*er*no,' ol Dichu, 'rag*at* ar do benn*acht*ain.' Luidh iar*um* Dichu co Temhr*aig*. 'IS e t*ra* in fer,' ol Lægu*i*ri, 'ceta roc*r*eit don tailcenn ria f*er*u Eir*enn*. Be*r*idh,' ol se, 'in f*er*-so a n-æntech re gia(llu), 7 tarduidh biadh saillti doibh 7 na tard*aid* di(usciu).' Doron*a*d saml*aid*. Dosn-ainic . . . . m*a*cdh*acht* 7 dob*r*eath d*r*olmhuigh fhina dhóib . . . . æ P*átraic* 7 . . . . dáil doib 7 dobreth soillsi . . . doibh . . . Dosn-ainic cleir*ech* cu casal lin . . e 7 tall (na) glasa 7 na slabh-r*ada* dib, 7 t*u*c a n-eochu . . ba f*or*lár in lis ina s*r*ianuibh, 7 roosl*aic* doirrs(ea) (na)Temr*ach* reompa. Leangait iarsin f*or*a n-eochu 7 ti . . . co P*átraic* i tir nUl*ad*. Atfet iar*um* Dichu a scel do P*átraic*. 'IS doigh,' ol P*átraic*, 'ní icfut faithe na ithfesa in f*er* sin co rissa fein.'

O rocomf*o*csig so(llumun) na casc romidir P*átraic* n*a*ch raibhi baili in bu(d) cora dhoib ardshollum*un* na blia*dne* do cheileabr*ad* ina i Muig Bregh baile i mbui cenn d*r*uidec*h*ta 7 idl*acht*a na hEir*enn* 7 in, arddi*n*gna nahEir*enn* .i. i Tem(raig).

Rocheleab*air* doDhichoin, 7 dor*a*d a luing f*or* muir, 7 luidh co hIndb*er* Colptha 7 co F*er*ta bF*er* bFeic f*or* tir, 7 saidhidh a phubull ann, 7 robean(ad) in tene chascda cois*ec*carta lais. Ba hi(sin) aims*er* noceileabr*a*itis na gennte in tsol(lomun) sin, 7 ba geis do righ Temhra tene d'fatud re tein*id* na Tem*rach* in ad*aig*[1] sin. Ni fhid*ir* di*diu* P*átraic* (in) geis-sin, 7 cia rofesadh ni tairmiscfed. A(mb)atar ann lucht na Temhra co bhfacat*ar* in ten(id) roatta P*átraic*, air rosoillsigh Mag mBr*eg* . . Roraidh in ri di*diu* : 'IS coll cana 7 gesi dham, sud, 7 finnta dhun cia dorine in tene u(t).' 'Atciam in tene,' bhar na d*r*uidhe, '7 raf hetam(ar) in aidhche[2] a nd*er*n*ad* hi *acht* mina didbhuig(ther re) m*a*duin ni baithfit*er* cobrath.' Rogab f(erg) in ri iarsin, 7 rohinnl*ed* a carp*at* do, 7 dodech-(aid) co Ferta bFer bhFeic. Doraids*et* na d(ruid) f*r*ia Læghaire : 'Na heircsi c*us*na fira uci air doragat-som cucat.' Dodeochaid . . cu hairm i mbui. Atb*er*t . .

(Here are lost two leaves.)

[fo. 5. a. 1] Luidh iarum P*átraic* co Sith nÆda (et ro)benn*ach* Conall 7 F*er*gus a m*ac*. IS annsin do . . . ar a lamha f*or* cenn an meic. Ingn*a*d la Conoll innisin. Asb*er*t P*átraic* :

Gignidh m*a*can dia fine,
bidh sai, bidh faidh, bidh file,
inmhain lespaire glan glé,
nat ebera imarbhe.

[1] MS. ag*aid*.

[2] MS. aighthi.

Colomb cille mac Feilimthe insin.

Robennuch Pátraic didiu Conull mac Neill 7 a cenel, 7 forfácuibh bennacht fora ndáinibh 7 fora n-innberuibh 7 for a ceallaib.

Luidh Pátraic i tir nEogain 7 asbert fria muntir 'Fomnid[1] nach for-tair in leo uathmhar .i. Eogan mac Neill.' IMatarraidh doib frisin set .i. Muiredach mac Eogain robui i tosach luirc na n-occ, Sechnall immorro dobhui i ndereth luirc na clérech. IS ann asbert Sechnall fria Muiredach. 'Rat-fia a logh leam da creidi h'athair do Dhia.' 'Cia logh?' ol se. 'Righi uait,' ol Secnall. 'Doghena amh,' ol Muiredach. A bhFidh[2] Mhor is ann conrainicc Muiredach 7 Eogan fria Pátraic. Rocreit didiu Eoghan do Dia 7 do Pátraic. 'Damadh a tigh nocreittea,' ol Pátraic, 'doticfatis geill Eirenn dod tigh. Uair nach edh, ni ticfat co tisat tria nert airm.'

Luid Pátraic cu hOiliuch na Righ curo bennuch (in dún,) 7 forfacuibh a licc ann, 7 rotarrngair righi 7 ordan re hedh for Eirinn a hAilech, 7 dorat beannachtain gaiscidh for Eogan, 7 atbert Pátraic:

Mu bheannachi fornа tuatha
dobiur o Bealach Ratha,
ocus for Cinel Eogain
deoraidh co laithi mbratha.

Cein bes macha fo toruibh
beit a catha for feruibh,
cenn sluag bhfer bhFail dia maigin,
saigidh daibh for cech tealaigh.

Luidh Pátraic iarsin a nDail Araidhi cu da macuibh déc Cælbaidh[3], 7 dorat beannachtain foraib acht Sarán a oenar, 7 dorat mallachtain fair sein cu nach gabhtha righi uadh cubrath.

Luidh Pátraic i nDail Araidhi cu robaist espac Olchon fil in Airrter Maigi Cobhai, 7 cu rolegh Mac Nisse Conaire a shalma lais.

Luidh Pátraic co hEochaig mac Muiredaigh, co righ Ulad, dia mbui oc damnad [fo. 5. a. 2] 7 oc pianad da næmhogh roedbradair a n-oighi do Dhia, ica . . . urgud il-lanamhnus i n-adhrad idhal. Roghuidh[4] Pátraic itghi leo arna rophiandais, occus ni etas. Dorat didiu Cairill mac Muiredaigh .i. brathair in rig, impidi la Pátraic, 7 ni roæmh in ri fair. Atbert Pátraic fria hEochaig: 'Ni bhiat righ nait rigdamna uait cobrath ocus a n-oidhidh[5] fort bhudhein. Do brathair immorro .i. Cairill bhidh ri é budhein 7 beit righa uaidh 7

[1] MS. fomnig. [2] MS. abhfigh. [3] MS. Cælbaigh. [4] MS. Roghuigh. [5] MS. anoighidh.

flaithi os do claindsi 7 os Ulltaib uili cobrath,' conud iat sin sil na righi .i. sil Demmain meic Cairill tre breitir Pátraic.

Luidh didiu seitig in righ 7 slechtais fo chosaib Pátraic. Dorat Pátraic bennacht dí, 7 robennaig in gein bui ina broinn, conud he Domhanghart mac Eochach insin. IS e forfacaibh Pátraic ina churp fesin i Sleibh Slanga 7 bíaid ann cobrath. Uair is he sin in sechtmad fer forfacuibh Pátraic ana bethaid oc coimet hEirenn.

Luidh Pátraic iarsin a Dail Araidhi tar Fertais Tuama co hUaibh Tuirtre. Dodechaid iarsin a n-Uaibh Meith Tire. IS ann tallsatar triar do Uaibh Meith ind-ara boc nobidh oc tabhairt usci do Pátraic, 7 dodechatar do luighi eithich do Pátraic cu romheichleastar in bocc fesin a bragait in tres fear dostall. 'Mo de broth,' ol Pátraic, 'aisneidhidh in boc fes(in) a bhaile ar'hithed. Et o aniu cubrath,' ol Pátraic, 'leanat buic fort claind 7 chenel,' 7 is ed on comalltur fos.

Luid Patraic co Firu Rois iarsin. IS ann sin rosoe i clochu na faiscre grotha cosin nemh. Et robaithtea isin ath uile laich romhidhatar orcain Patraic.

Luidh Patraic iarum tar Magh mBreg i crich Laigh(en) co dun Nais. Ata lathrach pupla Pátraic i fhaighthi fria sligid anair, et ita tipra fria dun atuaidh du in-robaisd Patraic da mac Dunlaing .i. Ailill 7 Illann 7 di ingin Ailill[1] .i. Mugain 7 Fedhelm ro i(d)ber(tatar) [fo. 5. b. 1] a n-oighi do Dhia, 7 senais Pátraic caille for a cenn. IS ann sin docuas o Phatraic for cenn rechtuire Náis, Faillén a ainm. Rodoilbh-sein cotlud fair, 7 adubhradh bai in rechtaire 'na chodlud. 'Modhebrath,' ol Patraic, 'ni hingnad cidh tiu[g]chotlud,' Dochuatar a muinnter iarsin do duscud in rechtairi. Et frith marb he ar an anumaldoit dorine do Pátraic, conid desin is athiusc mbreithri la Gædelu : codlud Faillein i ndun Nais.

Dricriu didiu is e ba ri O nGarrcon forcinn Pátraic intansin, et inghen Lægaire meic Neill do mnai oca. Et dodiultsat fre Pátraic immon bhfleidh[2] oc Raith Innbhir. Et dorat Cilline foilti dhó, 7 romarbh a ænboin do, 7 dorat dó i n-airmitin foghebadh dia fhulung i tigh in righ. IS ann sin atbert Patraic fria mnai fhuine, 7 si oc derchainedh a meic :

A ben, taisigh do macan!
totæt torc mor do orcan:

[1] A recent hand has made Aitt into Ailbi.

[2] MS. bhfleigh.

is do aibhell dotæt *b*reo,
bid beo, bidh slan do m*æ*can.

IN t-arb*ur*
is[1] dech dolosail talm*an*:
is se M*a*rcan m*æ*c Cillin
duini b*us* de*c*h d'ibh Garrcon.

Fothaighis P*átraic* iar*um* cealla 7 congbala imdha i Laign*ib*, oc*us* f*or*facuib benn*acht*ain f*or*ru 7 f*or* Huibh Cennsel*aig* sainriudh, 7 f*or*facuibh Huasailli i cill Huasailli 7 M*a*c Tail i cill Cuilinn, et ro oirdnestar Fiachu Finn i Sleibtib in esp*o*coidi in cuicid. Romhaidh da*no* Failge Berraidhi co muirbhfedh P*átraic* du i comhraicfed f*r*is a ndighuil an idhail Cinn C*r*oich, ar is eisidhe roba dia do Fhailgi. Roceilset t*r*a a muinnt*er* ar P*átraic* inni roraidh Failghe. Laa n-ann asb*er*t Odhran a aru fre P*átraic*: 'Ol atusa f*r*i re cian og aruid*echt* duitsi, a popa, a P*átraic*, nom-leicsea isin p*r*imṡuidi inniu, 7 ba tusu b*us* ara.' Dorine P*átraic* samla*id*. Luid P*átraic* i c*r*ich Ua Failghi iarsin. Teit Failghi cu tard fuasmadh t*r*ia Od*r*an i rict P*átraic*. Nir'cian iar*um* *co* n-erbail Failghi *co* *n*dech*aid* a ainim a n-ithfern. Teit iarsin Dem*un* i curp Failghe co mbui *eter* dainibh [fo. 5. b. 2] am*al* b. . . . Teit P*átraic* iar céin mair iarsin co Failghe, 7 rothoiris an dor*us* in dunaidh i muigh, curo fhiaf*r*aig do æn do mhoghuibh Failghi cait i m-bui Failghi. 'Rofhacbassa ina thigh,' ol in mogh. 'Raidh f*r*is,' ol P*átraic*, 'tuid*echt* dom acall*aim*.' Teit in mogh arcenn Failghi, 7 ni fuair dhe isin tigh *acht* a cnamha lomai cen fhuil, cen f*eoil*. Tic in mogh co P*atraic* cu mb*r*on 7 toirrsi 7 atfet dó am*al* doconnuic Failghi. Asb*er*t P*átraic*: 'On lo roghon F*ailge* mo araid am fhiadhnuisi dochuaidh a ainim a n-ithf*er*n isin gnim dorinne, 7 dochoid*h* dem*un* ina c*or*p.' *Con*id hi oid*ed*[2] Fhailghi insin.

Failghe Rois im*morro* issi a clann fil isin tir inniu, 7 robennuch P*átraic*, 7 is uadh flaithi*us* in tire cob*r*ath.

Luidh P*átraic* iarsin f*or* Bealuch nGabrain i tir nOsr*aig*i, 7 f*or*foth*aig* cella 7 *con*gbhala ann, 7 adub*air*t nobh*et*is oirdn*id*i læch 7 cl*érech* dibh cob*r*ath, 7 ni biadh furail n*ach* coic*id* f*or*ru cein nobeitis doreir Patraic.

Ceileabhr*ais* P*átraic* dhoibh iarsin, 7 f*or*facoibh martra s*r*uithe ocu 7 f*oir*enn dia m*untir* du ita Mart*r*ach[3] inniu i Muigh Raighne.

Luidh P*átraic* iarsin i c*r*ich Mhum*an* do Chaisiul na Righ. Co tarla do

[1] MS. repeats. [2] MS. oiged. [3] leg. Martarthech.

Ænghus mac Natfraich ri Muman, 7 feruis failti fris, 7 nos-beir lais dia thigh don dun cusin maigin i ta Leac Pátraic inniu, 7 creitis Ængus do Dia 450 7 do Pátraic annsin, 7 robaisdeth he 7 moran dferaibh Muman maille fris. IS ann sin tra tinnscnamh baithis bhfer Muman, conadh ann asbert Patraic:

Muimhnigh dianom-sáruighet
um Chaisil cenn a mbaithis
imghuin leo ar lar a tire
beit a righi fo aithis.
A Caisil robennachus
Eirinn conic a hura:
comdhí[1] laimh robennachus
connabia cen maith Mumha.

INtan tra robai Pátraic oc bennachad cinn Ænghusa luidh foghrain na bacla trena traighidh. Iar bhfoirchinn immorro in bennachaid conaccai in crecht i cois Ænghusa. Asbert Pátraic: 'Cidh rombai nad ebris frium?' 'Atar-lem,' ol Ængus, 'rop he corus in creitmhe.' 'Rat-fia a logh,' 465 ol Pátraic. 'Ni ragha do chomharba [fo. 6. a. 1] aidheadh ngona onniu cubrath acht oenfer nama.' Asbeir Pátraic co mbiad arath iCaisil, ut dixit:

Eisseirgi Patraic a nDun,
a ordan a n-Ard Macha,
i telchan Chaisil cheolaig
rodheonaig trian a ratha.

Luidh Patraic a Muscraihi[2] Breoghain. Laa n-ann didiu boi oc innlat a lamh i n-áth ann cu torchair fiacail asa chinn isin n-áth. Luidh iarsin isin telcha frisin ath anair, 7 dotiaghar uadh do cuinghidh na fiaclu, et doraitne focétoir in fiacail isin ath amal grein. Et Ath Fiacla ainm inn atha et Ceall 475 Fiacla ainm na cille i farcaibh in fhiacuil. Et rofhacuibh cethrar dia muntir ann .1. Cuirche 7 Loscan, Caileach 7 Beoan.

Luidh iarum i tir Ua Figinti co nderna Lonan mac Erca ri O Figeinti fledh[3] do Pátraic, 7 deochain Mantain do muntir Pátraic leis ica fur. Dolluidh cliar aesa dana co Patraic do cuinghidh bídh. Fuidhius Pátraic 480 techta uadh co Lonan 7 co Deochain Mantain do chuinghidh neich[4] don oes dana. Asbertatar side napdis druith no bernfad a bhfleidh[5] artus.

[1] MS. comadha. [2] MS. muscraidhi. [3] MS. flegh.
[4] MS. neith. [5] MS. bhfleigh.

Asb*er*t P*átraic* na biadh rí na esp*oc* o Lonan 7 na biad ard congbhail[1] deoch*ain* Mantain i tal*main*. IS ann sin do dech*aid* araili moethoc*lach*, Nesan a ainm, 7 molt 7 tanag[2] 7 tri faiscre g*r*otha for a mhuin do P*átraic*. Asb*er*t P*átraic*:

IN m*a*can dotoet atuaidh
is do doberbadh in bhuaidh,
cona moltan f*or*a muin
docum Cot*r*aighi dofuil.

Con*us*-tuc P*átraic* dona caintibh. Am*al* batar iar*um* na cainti oc ithe in muilt notas-sloicc in tal*am* focedair cu lotar i fudom*an* ithf*r*inn, 7 marait fos na faiscre iarna sodh i cloc*ha*. Dob*er*t iar*um* P*átraic* benn*acht*uin do Nesan, 7 dob*er*t gradh deoch*ain* fair, 7 is e fil i Mungharait.

Luidh P*átraic* iarsin i Findine f*r*i Domn*ach* Mor aniart*uaith*, telach asa n-aict*er* in tuath f*r*i Luimn*ech* atuaidh, co tart benn*acht*ain f*or* Thuadmumain ar a dhuthr*acht*aighi dodechat*ar co n*-imat innmhuis leo arcinn P*átraic*. Cairthenn macc Blait, [fo. 6. a. 2] sen clainne Tairrdealbhuigh, roc*r*eit don Choimdh*id*, 7 robaist P*átraic* i Saingil .i. sain aingil dodech*aid* dia acall*aim* annsin, 7 ni he Victor. Ní b*er*the da*no* clann do Cairthenn co sin. IS ann sin rucadh Eoch*u* Baillderg do Chairthenn. Pat*raic* dochruth*aig* don phairt c*r*oa, et co rabha in ball sin in a churp do comhartha ind fherta. Ni dhech*aid* P*átraic* fesin isin tir *acht* atceth o Luimn*ech* siar 7 budh thuaid, 7 bennachais ind airet adc*on*naic. Et p*r*ophetauit de s*anct*is qui in eis fierent[3], no*min*ib*us* et tempore quo p*er*uenissent.

'IN t-ailen glas tiar,' ol P*átraic*, 'i mbelaibh in mhara ticfa caindeal do m*untir* Dhe ind b*us* cenn athchomhairc dona tuath*aib*-sea' .i. Senan innsi Cath*aig* . diagh .lx. *vel* vi. xx bl*iadne* iar*um* Sen*an* m*a*c Gerrginn m*eic* Dhubhth*aig*.

Ni dhech*aid* da*no* P*átraic* dar Luachair ind Iarmhumhain. P*r*ophetauit de B*r*enainn m*a*c hua Alte, q*ui* nascetur .cxx. anno. Quo[d] impletum *est*.

Luid P*átraic* i Musc*r*aighi[4] Thiri baptisare et fundare fidem. Ibi inuenit t*r*es f*rat*res .i. Fuirc 7 Muinech 7 Mechar, t*r*i meic F*or*ait m*eic* Connla. Creitidh Muinech p*r*otinus, et rom-beir as P*átraic* 7 ron-bennach 7 f*or*fhacuibh oirdn*id*i læch 7 cl*erech* uadh cubrath 7 airdrighi a thiri uadh dog*res*.

Robhui tra.u i i. mbl*iadni* i M*um*ain, 7 iss *ed* dorimet ind eol*aig co nder*na aifrenn c*a*cha *sechtm*ad imaire doneoch imrulai[5] i Mum*ain*. IArsanni t*r*a

[1] MS. congmhail. [2] MS. tanad. [3] MS. fierant. [4] MS. muscraidhi. [5] MS. imrulaigh.

rofhothaigestar Pátraic cealla 7 congbhala la Mumain, 7 rooirdnesdar aes cecha graidh, 7 roícc æs cecha tedhma, 7 rothodhuisigh marbhu. Ceileabhrais doibh iardain, 7 facbhus bennachtain forru.

LUIDH iarsin co hEle. Lotar fir Mumain inadhiaidh[1] feib donucsat cach dibh dialaile indegaid Patraic. IS ann sin do airtetar fir Mumhan, feruibh, macuibh, mnaib, inhi Pátraic .i. oc Brosnachaibh, cu rolasat morghair 7 morbroscar ar fhailti fheghtha for Pátraic. Et is de sin rohainmniged Brosnachu Ele.

IS ann sin roceileabuir d'feruibh Muman, 7 dobert bennacht forru: ut dixit:

[fo. 6. b. 1.]

Beannacht De for Mumain,
feruibh, macuibh, mnaibh,
bennacht forsin talumh
dobeir taradh dhaibh.
Bennacht for cech n-innmhas
gignes for a mbrughaibh,
cen nach foiri cobair
bennacht De for Mhumain.
Bennacht fora mbennu,
fora leacu loma,
bennacht fora nglenna,
bennacht fora ndroma.
Gainiumh lir foa longuibh
roppat lir a tealluig,
i fanuibh, i reidhibh,
i sleibhibh, i mbennuib. Ben.

Luidh Pátraic for cul co Firu Rois curo thriall congbail in Druim Mor. IS ann sin tainic in t-aingel 7 atbert fris: 'Ni sunn doraid Dia friut airisiumh.' 'Ceist, cia hairm?' ol Pátraic. 'ISin Mhacha thuaidh,' ol in t-aingel. Dolluid Pátraic iarsin do Ard Pátraic fria Lughbhadh[2] anair, 7 rotriall congbail ann. Ticedh Patraic cech dia o Ard Pátraic, 7 ticedh Mochta o Lughbadh aniar cu comraicdis imacallaim cech dia oc Lic Mhochta. Laa n-oen ann tuc in t-aingel eipistil eatarra. Airleghuidh Pátraic hi, 7 iss ed bui innti:

Mochta craibhdech credhal
bidh airm in rogabad,
Patraicc la breithir in righ
hi Macha nonanadh.

[1] MS. inadhiaigh. [2] MS. lughmhagh.

TEIT P*átraic* iarsin don Macha la b*reith*ir in aingil co du ita Ráith Daire inniu. Bui araili f*er* soimm airmhitn*ech* ind inb*aid*h-sin a nAirt*er*aibh, Daire a ainm. Roghuidh P*átraic* intí Daire arco tartadh inadh a reclesa do i n-Druim Saile*ch*, du ita Ard Macha i[n]niu. Asb*er*t na tibhr*eth* in teal*aig* dho. Dobr*eth* *immorro* in*ad* do isin glinn, du ita ind Fherta inniu. Foth*aigius* di*diu* P*átraic* fria re cian ann. Laa n-ann tuctha da ech Daire do ithe feoir in du sin. Rof*er*gaig*ed* P*átraic* desin cur'bo marb na heoc*h*u foc*é*toir. F*er*gaigth*er*[1] Daire umma heoc*h*u do mharb*ad*, 7 atb*er*t in cl*é*r*ech* do mharb*ad*. Dos-fanic tamh 7 t*r*eaghd*ad* opunn cu Daire, cur'bo foc*r*aibh bas dou. 'To-c*r*adh in cleir*ig* fod*er*a sin,' ol in ben bui oca, '7 ríaruidh fris,' or si. Docuas iarsin do chuingidh uisq*ui* ern*aig*thi f*or* P*átraic* do Daire. 'Ni s*ech*mad,' ol P*átraic* [fo. 6. b. 2] . . 'minbadh in ben di*diu* ni biad eseirgi do D*air*e cobrath.' Bennuighis P*átraic* in t-uisq*ui*, 7 raidhis a t*a*bairt do Dairi 7 tarna heochu. Dognit*er* aml*aid*, 7 at*racht* Daire *co*na eochu focedair. Rucad di*diu* coiri umha a n-edb*air*t do Pat*r*aic o Dhaire. 'Deo gracia,' ol P*átraic*. Rofhiarf*acht* Daire dia m*uintir* cid asb*er*t an cleir*ech*. 'G*r*atiam,' or in m*uinter*. 'Ni maith in luach deghcoiri,' ol Daire. 'Tabhur uadh doridhisi,' ol D*áire*. Tucsat in coiri uadh doridhisi. 'Deo g*r*ac*ias*,' ol P*átraic*. Indisit a m*unter* do Daire a n-asb*er*t P*átraic*. 'IS e c*étbr*iathar aicisiumh in g*r*aciam,' or Daire, '.i. g*r*atiam ica tab*air*t do 7 g*r*at*iam* ica b*r*eith uadha.' Luidh D*áire* *co*na sheitig iardain do oighr*éir* P*átraic*, 7 roedb*air*set in coiri do 7 in tealac*h* *con*naiteach fair ria sunn dan ainm Ard M*acha* inniu, et Ard Soil*ech* a ainm cosin.

IS aml*aid* *immorro* rothoraind P*átraic* in raith, 7 in t-ai*ngel* reme 7 esiumh 'nadhiaidh[2] *co*na muntir 7 *co*na shruithibh, 7 in Bhachall I*ss*u il-laimh P*átraic*.

At é annso na s*r*uithe atcuaidh ferta Pat*r*aic .i. Colum cille 7 Ultan 7 Adhomhnan m*ac* Tinde, 7 Airenan ind ecna, et Ciaran Beal*aig* Duin, et esp*oc* Airmedach o Cloc*h*ar, et Colman Uamach, 7 C*r*imthan[3] Collait o D*r*uim Relgech.

Fear fír t*r*a in f*er* sin o glaine aicn*id* am*al* uasalath*air*. Firailith*er* am*al* Abraham. Cennais dilg*ed*ach o c*r*idhi am*al* Moysi. Sailmcetl*aid* molbt*ach* am*al* D*abi*d. Estudh h*ec*na 7 eoluis am*al* Shol*moin*. Lestar toghai f*r*i fog*r*a firinni am*al* Phol n-aps*tal*. Fer lan do rath 7 deolaidhe*cht*[4] in Spir*at*a N*aim*, am*al* Eoin. Lubhghort cain co cl*annai*b sualach. Gesca

[1] MS. *fergaidther*. [2] MS. nadhiaigh. [3] leg. Cruimther. [4] MS. deolaighe*cht*.

finemna co tairthigi. Tene thæidhlech co ngrís ngairthe 7 tesaigechta na mac mbethad um fhatudh 7 t-soillsuighadh dhesherce. Leo ar mharnirt 7 chumachta. Colum ar chennsa 7 diuite. Naithir ar thuaichli 7 treabaire. Fer maeth, cennais, umal, ailgen ria macuibh bethad: ainmin, ecennuis fria macaib bais. Mogh sæthair 7 foghnama do Christ. Ri ar ordan 7 cumachta fri cuibriuch [fo. 7. a. 1] 7 tuasluchud, fria soerad 7 dhoerad, fria bethugud 7 marbad.

IArna moirmhirbuilib-si, tra, 7 iar todhuschud marbh, ar n-íc dhall 7 clamh 7 bacach 7 aosa cacha tedhma olcena, iar bhforcetul bhfer nEirenn 7 iar mbaithius, iar fothugud cheall 7 mainisdrech, iar coscrad idhal 7 arracht 7 ealadhan ndruidhechta, rocomfhoicsigh laithi a eitsichta inhi noebh Patraic 7 a dhula dochum nime. Et iss ed rotriall, dul do Ard Macha ar cumad ann nobeth a eiseirghe. Doriacht Victor aingel chuige, 7 is ed roraidh fris: 'Eirc fortculai don bhaili asa tudhcaduis .i. don tSabhall, ár is ann atbela 7 ní a nArd Macha dorat Dia duit h'eiseirghi. Th'ordan 7 th'oirechus, do chrabudh 7 t'forcetul amal dobhethea beo a nArd Macha. Dogealluis do Dichoin comad aigi nobeth h'eiseirghi,' ol in t-aingel. Doraidh Patraic: 'as in dæiri co crích damsa intan nach cummngaim mo adhnacul isinn inad is tol dam.' Roraidh in t-aingel: 'Ná bidh bron fort, a Pátraic, ár biaidh h'ordan 7 h'oirechus a n-Ard Macha, gid a n-Dun bias h'eserghe; 7 dorat Dia maithiusa imdha duit. Or dorat duit nemh do Dhichoin cona clainn. Dorat duit moirseser gacha sathairrn d'feraibh Eirenn do breith o phein docum nimhe. Dorat duit gach æn ghebhus do ymonn il-laithi a eitseachta conach bé ind Ithfern. Dorat duit cumba tu bus breithium bratha ar feruibh Eirenn.'

Doroine Patraic comairle in aingil, 7 rothoiris i crich nUlad.

INtan tra tainic uair a eitsechta Pátraic dorat espoc Tassach corp Crist do, 7 rofhaidh a spirut docum nimhe isind-ara bliadain .xxx. ar cét a aoisi. Tancatar immorro aingil nime arceand anma Pátraic 7 rucsat leo he docum nime gu n-anoir 7 airmitin moir. Et gidh mor a anoir coleic bidh mo a ndail bratha intan adreset fir dhomain la forcongrai Michil archaingil. Et raghait fir Eirenn a comhdail Pátraic co Dun Lethglaisi co ndichset maroen friss co Sliab Sion, baili i ndingne [fo. 7. a. 2] Crist mes for clainn nAdhaimh isin laiti-sein: intan, didiu, suidfes Crist for righṡuidhi a mhiadamla ac meas na tri muinnter .i. muinter nimi 7 talman 7 ithfirn. Et suidhfit in da esbal déc imaille fris for dibh righṡuidhibh dec oc mes for dibh trebaibh dec clainni Israhel. Suidhfidh didiu Patraic intan sin for righṡuidhi a brethemh-

nachta 7 midhfidh *for* fe*r*uibh Eir*enn*, ár is e P*átraic* is esbal for Eir*inn*, 7 is athuir f*or*cetuil 7 irsi doibh, 7 is e b*us* bre*th*eamh f*or*ru il-lo b*r*a*tha*. Et is maille f*r*is ragait iar bhfuighiull bratha in fhaireann rocomhaillset a timna 7 a fhoircetal an æintibh, a n-errn*aig*thi, a n-almsanuibh, a t*ro*cuire, a cennsa, a ndilghitaidh[1] 7 isna timnaibh diadhaibh olcena isin bhflaith nemhdhai.

Rofhacuibh in t-ai*ngel* comhairle la Pat*raic* am*al* nohadhn*acht*a, 7 is e*d* asb*er*t f*r*is: 'Tucthar,' ar se, 'da ócdam dhisc*i*ri do cethrib *Con*aill a Finnab*air* .i. o Clochar, 7 suid*igter* do c*or*p a ceth*urræn*, 7 cibe l*eth* dhighs*et* 7 i tairis*et* a n-æn*ur* bidh insin nodadhn*acht*sa.' Et doron*ad* aml*aid* iarna eits*echt*. Et f*r*i re da oidhchi[2] dhéc .i. airet robat*ur* s*r*uithi Eir*enn* ica aire, ni raibhi [a]daig i Maiginis *acht* soillsi a*ingelacda*ann. Atb*er*at araili is co cenn mbl*iadne* robui in t-soillsi ann. C*oni*d de ita T*r*icha c*ét* na Soillsi.

Bui t*r*a t*r*iall cuiblingi moiri 7 cata it*ir* Ull*tu* 7 Hua Neill ica cosn*a*m do Ard M*acha* 7 Ul*aid* ica fhast*u*d acu fein. IS *ed* di*diu* tarfas doibh uili b*r*eith in cuirp do cách dibh doc*u*m a thiri, cu ro et*ar*scar Dia fonn inn*us* sin t*r*ia rath P*átraic*.

Arroét di*diu* com*unn* 7 sacarb*ai*c o espac Tass*ach*, 7 rofhaidh a sp*irut* doc*u*m nime isin tSabhall.

Rohadhn*acht* *immorro* P*atraic* a nDun da Lethgl*as* co n-anoir 7 co n-airmhitin, co bhf*er*taibh 7 mirbhuil*ib* cechlaithidhi. Cidh mor, di*diu*, a anoir colleic, bidh mo a ndail bratha ind oentuidh[3] aps*tal* 7 descipul Íss*u*, ind oentuidh[3] .ix. ng*r*adh nimhe, i n-æntuidh[3] dhe*acht*a 7 dæn*acht*a Meic De, a n-æn*taid* na næmt*r*inoidi .i. Ath*air* 7 M*ac* 7 Spir*ut* N*æm*.

Ailim t*r*oc*uir*e De uli*c*umh*acht*aigh co risium ind æn*taid* sin IN s*aecula* s*aecu*lor*um*, amen.

[1] MS. andilghitaigh. [2] MS. oighthi. [3] MS. oentuigh.

[fo. 7. b. 1.]

Beth(a) Col*uim* C*ille* annso
7 tabr*ad* gach legfas a bheanna*cht* f*or* anmannaib na lanumhan docuir da scr*ib*e*nn* hí.

'EXI de t*err*a tua et de domo patr*is* tua, et uade in t*err*am q*uam* t*ib*i monstr*au*e*ro*' .1. Facoibh do thir 7 do thalamh 7 do coibnesom collaidi 7 t'athardha ndilis eramsa, 7 eirc isin tir faillsigfetsa duit.

IN Coimdhi fein dorat an comairle cairdem*ail* sea do chenn na hirsi foirphthe 7 na creitme comlaine .1. do Abraham m*ac* Thara, curo fhacb*ad* a thir fesin .1. tir Caldea 7 cu tis*ed* dia ailithri[1] isin tir nofhaillsighfed Dia dho 1. tir tarrngaire. Moysi, im*morro*, m*ac* Amhrai taise*ch* tuaithi De, in fear rolin*ad* o rath 7 o deolaidh*echt* in Spirt*a* N*óimh*, is e rosc*r*ibh in coibdhe coisecartha tall i nGenisis in Re*cht*a cu ro maradh dogr*es* oc*on* ecl*ais* in chainchomhairle cairdem*ail*-sea in Coimd*ed* fadesin, do Abraham, do erail ailitre fair, c*o n-e*per*t* fr*is*: 'Exi de t*err*a tua.' Facoib do thir 7 do tal*main* erumsa.

IS ed scel erd*r*aicight*er* on Coimd*id* fein da irail f*or* Abraham facb*áil* tire Caldea rop athardha dhiles do 7 toidhe*cht* da ailithre i tir tharrngaire ardaigh in mhaithi*us*a nobhiath do fein de 7 dia cl*ainn* 7 dia cineadh da eisi.

IN fer im*morro* dia tard Dia in comhairle-sea .1. Abraham, IS esidhe airmhight*er*[2] isin scr*i*ptur mar ath*air* dona huil*ib* iriseachaib, am*al* deimnighes in t-apst*al co n*-apair: 'AS iat meic Abr*a*ham iar bhfir,' ar in t-apst*al*, 'na huili nos-inntsamhlaighet o iris f*or*bhthi.'

IN mhaith di*diu* roerail Dia sunn for ath*air* na n-iris*ech* .1. for Abraham, dleghar da m*ac*uibh na dhi*aid*[3] .1. dona hirisechaibh uile a comhall .1. a tir 7 a tal*am*, a n-innmh*us* 7 a n-airfit*ed* sæghulla d'facb*ail* ar in Coimd*id* na ndula, 7 nul [fo. 7. b. 2] i n-ailithre fhoirbhthi iarna inntsam*a*íl-som.

Ó thrí moduibh *immorro* tochuirt*er* na daine co haithnius 7 co muinnter*us* in Coimd*ed*. IS e in c*ét*na modh, gresacht 7 adhannadh na ndaine on rath diadha co tecait do fhoghnam don Coimd*id* iar ndeismire*cht* Phoil 7

[1] MS. ailithir. [2] leg. airmither. [3] MS. dhiaig.

Antoin man*aig* 7 na n-uili man*ach* n-iris*ech* olc*e*na nofhogn*a*d do Dia thall isin Eghipt. Tochuirt*er* na daine on mudh than*us*ti t*r*ia proiceptoiribh noemaibh p*r*itchait in sc*r*iptur ndiadhai dona dainib iar ndeismir*echt* Poil apst*ail* rop*r*itchai do genntibh *conus*-tuc t*r*e lin in t-sosc*é*la docum puirt beth*ad*. Tochuirt*er* da*no* na daine on t*r*eas t*r*e ecentaidh[1] .i. intan coimeicn*iger* f*r*ia foghnum De t*r*ia t*r*eabhlaiteibh 7 t*r*e guass*ach*taibh b*etho*, no t*r*e deiliug*ud* f*r*isna maithibh aims*er*daibh i mbit, iar ndeismir*echt* sin pop*uil* Isr*ael* rocomshoi c*us*in Coimdhe o adhr*ad* idhal 7 arr*acht* iarna coimeicnig*ud* ona t*r*eablaitibh 7 ona documhl*aib* fuair c*ach* a cin*élaib* ec*ht*rann*aib*, am*al* innist*er* isin script*uir*. *Con*id da f*or*cell sin atb*eir* in faid D*au*id : O foghebut pop*ul* Isr*ael* t*r*eablaide 7 guas*ach*ta mora not-gessiut 7 not-aitcet in Coimdhe cu soer*ad* in Coimde iarsin iat ona documl*aib* sin.

Abraham, di*diu*, cenn na hirsi foirbhthi 7 na c*r*eidmhe comlaine, o rag*r*eis*ed*h on rath diadha rocomaill an timna roforcong*r*adh fair on Coimd*id* .i. dochuaid i tir Caldea co rainic airm a n-derbailt a athair, 7 tainic asside i tir tarnngaire.

Atait im*morro* t*r*i hernaili o bhfacuibh duine a ath*ar*dha intan teit ind ailith*ri*, et ita æn dibhsidc arna fag*ur* foc*r*aicc o Dhia, 7 ata a dho ara fag*ur*. Uair tan ann facaibh nech a athardha o curp namá, 7 ni etarscarann a m*en*ma ria p*e*cthaibh 7 duailchib, 7 ni sanntaigh sual*ach* na soghnimh do denamh. IN ailit*r*i, iar*um* dognit*er* aml*aid* sin ni fhasann tor*ad* na tarba don anmuin, *acht* sæthar 7 imluadh cuirp codimhain, ár is suaill a tharba do neoch deirghi a atharda mina d*er*na maith 'na hecmais. Uair cid Abraham fein [fo. 8. a. 1] is iar bhfacbhail dó a thire dilsi 7 iar n-et*ar*-s[c]ar*ad* fris iar curp dor*at* in Coimdi in comairli so *co n*deb*air*t : 'Exi de t*er*ra tua :' Ben do cheill budhesta dot tír 7 dot tal*main*, 7 na bidh do m*en*ma re himpódh f*r*is doridhisi. Am*al* bidh edh atb*er*eadh Dia fein cu foll*us* re hAb*r*aham : Imgaibh o churp 7 o anmain o sunn immach it ailit*r*i. p*e*ctha 7 duailche in tire in ro ait*r*eabuis anallana iar curp, uair is inann do neoch 7 noait*r*eab*adh* ana atharda dia n-indtsamhl*aig*i bes a ath*ar*dha ina ailithre, uair nochon ó shet nach o coimimluadh cuirp comfhoicsighes nech do Dia, *acht* is t*r*ia denum sual*ac*h 7 soghnimh. Fea*ch*t aili im*morro* facb*aid*h nech a athardha o duthr*ach*t c*r*idhi 7 o mhenm*ain* cencu facaibh o c*ur*p, am*al* docuirethar dona hoirdn*id*ibh tóchaithiumh a m-beth*ad* ina tiribh fein cu bas ar ros-fastat tuatha 7 h*e*calsa isna ferann*aib*

[1] MS. ecentaigh.

i m-bit, ar mhét a tarbha dhoibh, uair nach ar chollaidecht tairismhighit 'na n-athardha, gebidh a cæin nduthracht greim n-ailitre dhoibh icon Coimdhi.

Feacht aili facoibh neach a athardhai cucomlán o curp 7 o anmain, feibh rofhacsat in da apstal dec 7 lucht na hailitre foirbhthi dar' tarrngair in Coimmde mormaith dia n-ebairt isin t-soscél: Dénuid áirithe dhe so, ár ó uathad co sochaidi retreicseabhuir orumsa bar tir 7 bar coibhnesa collaidi, bur sealbh 7 bar n-aibhnis saegula co bhfuighbhidh a cét coibheis do mhaith uaimsi ibhus isin t-soegul 7 in betha shuthain tall iar bfuighiull bratha.

IS iat so lucht na hailitre comlaine iar bhfír isa persainn atbeir in faidh: 'Berim a buidi riut, a Dhe, is ailitre 7 is deoraidecht dam in soegul iar n-intsamail na sruithe remthechtach.'

Sochaide, tra, do mhoghaibh dilsi in Coimdhed, itir petarlaic 7 nufhiadnissi, ro comullsat coforbhthi in comairli cændutrachtachsa 7 forfhacuibhset a tir 7 a talmain 7 a n-athardha 7 a coibnes collaidi ar in Coimdid na ndula, 7 dochuatar ind ailitre i tiribh ciana comuighthi. Feibh rocomuill 7 rofhacoibh a duthchus talmanna ar gradh 7 uamun in Choimdhedh[1] [fo. 8. a. 2] an t-ardnoebh 7 in t-airdecniudh 7 in mac togaidi do Dia diata lith 7 foraithmet i n-ecmong na ree-sea 7 na haimsire .i. uasalshacart innsi Góidel[2], in choer comraic rohecradh o thaillnibh 7 o danuibh ecsamla in Spirta Nóim .i. inti noemColum cille mac Feidhlimid.

IS ann ceileabrait na Cristaidi lith 7 sollomun eitsechta Coluim chilli, hi cingtidh Iuin arai laithi mis grene cacha bliadne isin laithi-sea inniu 7 rl.

INdisit hecnaidi na nGóidel[2] ind inbaidh-sin cacha bliadne becan cumair d'foillsiugud shochair 7 shoerclanndachta Coluim cille, 7 dona fertuibh 7 dona mirbhuilibh diairmhidi doroine in Coimdhi aire ibhus isin tsoegul, 7 don fhorbadh 7 don fhoircenn shainemail dorat fadeoidh[3] for a rith mbuadhai .i. rochtain coa fhírathardhai 7 coa dhuthchus fein .i. cu haitreibh parrduis i frecnarcus De tre bithu sir.

Uasal immorro a ceneol Choluim cille il-leth risin soegul, uair do cenel Conaill maic Neill atacomnaic. Toich dó righi nEirenn iar ngenelach, 7 tarcas dó mina leiged uad ar Dhia. Follus cumba mac togha do Dia hé, ár robhatar suithi Eirenn ica thairchetal ríana gheinemhuin.

[1] MS. repeats an choimdhedh. [2] MS. goigel. [3] MS. fadeoigh.

Dorairn*gert* cet*us* sinns*er* shacart Eir*enn* senMo*ch*ta Lugba[id] inti Col*um* c*ille* bl*iadain* riana gheineam*ain*. Uair fe*chtus* dolluid a choic, M*a*crith a ainm, 7 coadh cno ina laimh, *co n*-eb*air*t Mo*ch*ta fris: 'Ni leamsa,' ar sé, 'an ferann asa tuc*ad* na cno so: taisigh iat co ti intí asa fe*r*ann.' 'Cuin dorega se?' or in coicc. 'I cinn c*é*t b*liadne*, or Mo*ch*ta. Nognath*aiged* da*no* Mo*chta* a aigheadh budht*uaid* oc ern*aig*thi. No fhiaf*r*aighs*et* a m*uinter* dhe cidh ara n-den*ad* sin. Roraidh Mo*ch*ta:

Macan gignither[1] atuaidh
ic t*urc*[a]b*ail* na mbithó
toirithnigh[2] Ere in b*r*eo
ocus Alba dhainech dhó.

Dorairng*er*t *immorro* ath*air* baitsi 7 f*or*cetuil na nGoeid*el*[3] .i. noem-Phat*raic*, dia mbui occ bennach*ad* *Con*uill a sidh Ædha intan rofhuirim a dhi laim f*or* Conull 7 f*or* a m*a*c, f*or* Fergh*us* .i. a lamh dhes f*or* cenn Fergh*usa* 7 a lam chlé f*or* cenn *Con*aill. Romh*acht*ad *Con*all sin, 7 rofhiaf*r*aig de cidh ar roshamhuigh a lamha amhl*aid* sut. Rogabh Pat*raic* in rann-sa:

[fo. 8. b. 1]. Geinfidh m*a*can dia fhine
bidh sai, bhidh faidh, bidh file,
inmhain lespaire glan gle,
na hebe*r*a imarbhe.

Bidh sui *ocus* bhidh c*r*aibde*ch*,
bidh dalbh la righ na righrath,
bidh buan *ocus* bidh bithmhaith,
ron-fia in bithfhlaith dia dhidhn*ad*[4].

Rathirchan da*no* Bec m*a*c De dia nde*bair*t:

M*a*can Eithne toebhfhota
sech is bail is bláthug*ud*,
Col*um* *cille*can cen on
nir'bo romh in ráthughadh.

Dorairng*er*t da*no* esb*o*c Eog*an* Arda S*r*eath *co n*-eb*air*t:

Mac b*er*uir do[5] Fhelim*i*d
bidh mi[n]n f*or* ce*ch* cleir,
Felim*id* m*a*c Fergusa,
m*a*ic Conuill, m*a*ic Neill.

[1] MS. gignighther. [2] MS. toirichnigh. [3] MS. ngoeigel.
[4] MS. dighnad. [5] MS. di.

Dorairnger*t* Baide m*ac* Br*o*naigh a n-uair a eitsichta inti C*olum* C*ille*, *co* n-eibirt ria m*uintir*: 'Rogenair isinn aidhchi[1]-sea innocht m*ac* n-uasal n-airmheitn*ech* fiadh Dia 7 daine, 7 doragha sunn i cinn .xxx. bl*iadne* [ónnocht.] dá fher dhec a lín, 7 is e fhoillsighfes mu lighi-sea 7 toirrnebh*us* mu relec, 7 biaidh ar n-ænta in nimh 7 i talm*ain*.'

Am*ail* rotirchan*ad* o s*ruith*ib Eir*enn* gein Col*uim* c*ille*, is aml*aid* rofiug*radh* i bhfisibh 7 i n-aislingibh feibh rofiug*rad* isin taidhbhsin tarfas dia m*áthair* .i. dar-le brat mor do tab*air*t di cu rocht o indsi Modh[2] co Cæir nA*br*occ, 7 ni bhui dath nat bui ann: *co n*-acca óg*lach* ind ét*ach* thaitn*em*ach cu r*uc* uaithi in br*at* isin n-ær, 7 ba toirs*ech* Eithne dhe sin. Et atar-le tainic in t-ocl*ach* c*é*tna adochum dor*i*disi, *co n*-eb*air*t ria: 'A ben mhaith, ni rice a leas br*on* na toirr*se* do den*am*, *acht* is cora d*uit* subhai 7 f*or*bhfailti: uair in br*at*-sa iss *ed* dof*or*ne *co m*berasa m*ac*, 7 bid lan Ere 7 Alba dia f*orce*tul.'

Atconnuic da*no* a ben imthasi aisl*ing*i eathaite in aeir 7 na talm*an* atarle do br*eith* inathair Eithne fo c*rich*a*ib* Eir*enn* 7 Alb*an*. Ruc Ethne br*eith* na haisl*ing*i sin: 'Beratsa m*ac*,' ol si, '7 rosia a f*or*cetal fo c*rich* Eir*enn* 7 Alb*an*.'

Am*al* rotirchan*ad* iar*um* o s*ruith*ib Eir*enn* 7 am*ail* itces i bhfisibh, rogenair Col*um* C*ille* aml*aid* sin. Gortan da*no* ainm an inaidh in rogenair. Hi septit *Dec*imb*ir* da*no* arai laithi mis g*rene*, 7 dardain ara[i] laithi *secht*mhuine.

Am*ra* t*ra* in m*ac* rogenair ann sin, m*ac* do Righ nimhe 7 talm*an* .i. Col*um* *cille* m*ac* Feil*imid* m*eic* F*ergus*a m*eic* Conuill [fo. 8. b. 2] Gulban m*eic* Neill Naighiall*aig*. Do Corpraighi[3] Laig*en* a m*áthair* .i. Ethne Ollmhar *ingen* Dimai m*eic* Næi. Baisdt*er* iar*um* in m*ac* la Cruithnechan m*ac* Ceall*aig* in t-uasalsha*cart*, 7 ro[s]ail iardain arna radh d'aingl*ib* De fris.

O tainic t*ra* aims*er* leiginn dó, luid in cl*érech* co araili faid bui isin tir da fiar*faigi* dhe cuin bud choir tinnscetal don mhac. O rofhegh in faidh in nemh is *ed* roraidh: 'Sc*r*ibh innosa dho aibghitir.' Rosc*rib*a*d* in aibghit*er* i mbairgin 7 [is amlaid doromailt Colum cille in bairgen .i. a leth fri huisce anair 7] a leth fria huisci aniar. Asb*er*t in faidh t*ria* rath faitsine: 'IS aml*aid* bias f*er*ann in m*eic*-si, a l*eth* f*ri* muir anair 7 a l*eth* f*ri* muir aniar' .i. ind Eir*inn*.

Nir' chian iarum, luid 7 a aidi ar notluic gu Br*o*gach m*ac* Deg*aid* c*us*an esb*oc* do Rathaibh Enuigh a tír Enna. Roherb*adh* ria aidi-sium risin cl*érech*

[1] MS. aighthi. [2] MS. mogh. [3] MS. corp*r*aidhi.

ord sacairt do dhenamh isinn inad-sin arin sollam*un*. Rog*a*bh imnairc eside cor'éimidh[1] in salm do ro*cht* do do g*a*bail Mis*e*ricordias. Gabhuis *immorro* f*er* in raith .i. Col*um* c*ille* in salm dia raith *acht* cena ni rolegh-som *acht* aibghit*er* nama cosin. Romor*ad* ainm De 7 Col*uim* c*ille* tresan mírbhuil sin.

FEACHT aili luid-sium 7 a aidi do thoruma dhuine galair. Ic dul doib tria chaill*id* tuislidh cos in cleir*ig* don carraic, gu torchair *co n*-erbailt cuhobunn. Dor*a*t-somh a cochull fo cinn in cléir*ig* ár ni fhit*ir* n*ach* ina chodl*ud* robui. Et roghabh f*or* mebhraghadh a aicepta cu cual*atu*r araile caill*e*cha a urleghiunn corice a recl*és*. IS *ed* dorimhet ind eo*laig*, mile co leith do b*e*th et*ar*ra, et cluinti com*en*ic fog*ur* a ghotha in airet-sin. Tancat*ar* na caill*e*cha iarsin, 7 fuaratar in cl*érech* marbh aracinn, 7 roraidset risseomh d*úsc*ad in cleir*ig* doibh. Docuaidh-sium ac*é*tor docum in cl*é*righ da dh*usc*ud. At*r*acht da*no* in cl*érech* a bas la b*r*eit*ir* Col*uim* c*ille* am*ail* bidh 'na chodl*ud* nobe*th*.

IS AND sin ron-edbair Col*um* cille do*n* Coimd*id* na ndula 7 *co*natuigh teora itghi uadh .i. oighi 7 h*e*cna 7 ailithri[2]. Doratait do na t*r*iur cucomlan.

CEILIBRAIS iarsin dia aidi, 7 dor*a*t in t-aidi deonuch*ud* 7 benn*acht*ain do codic*r*a. Luidh iarsin d'foghlaim *ec*na c*us*an uasalshacart .i. c*us*an esb*o*c, co Finnen Mhaighi Bile.

FEACTUS ann teasta fín 7 bairg*en* ar Fhinnen oconn oif*r*iunn. Bennachais C*olum* c*ille* [fo. 9. a. 1] in t-uisqui cu rosoidheth i bhfin cu tart isin cail*ech* n-oiff*r*inn. Ramor*ad* ainm De 7 C*oluim c*ille* tresin bhfirt-sin.

CEILIUBRAIS iarsin do Fhinnen i Maigh Bile oc*us* luidh cu German Maighist*er*. FECTUS oc denamh aicepta ac G*er*man *con*accatur *ingin* 'nandochum oc teich*ed* re araili dunoirgnid, cu torchuir 'na bhfiadhn*us*e gur'bhó marbh. Rofhuirim Col*um* b*r*eit*ir* n-escaine fair co n-erbhailt focedoir.

CEILIBRAIDH iarsin do G*er*man 7 luid co Finnen Cl*úan*a hedhairt (*sic*). Rofiaf*raig*sium d'Finn*en* cia airm i n-dingn*ed* a bhoith. 'Den*aid* a ndor*us* na cille,' ar Finn*en*. Doghní-sium a bhoith, 7 nir'bó dor*us* na cilli inuairsin. Atb*er*t-sum cena robud he dor*us* na cathr*ach* iardain. Et iss *ed* ón rocomhaill*ed*.

FEACHTUS domheil*ed* b*r*oin g*ach* f*er* dona hespocaib arnuair. Aingeal do nim *immorro* nomheil*ed* doraith Col*uim c*ille. Ba hi sin anoir dob*er*eadh in Coimdi dos*u*m ara shochenel*aig*i seo*ch* cach.

TAIDBSI tarfas fe*cht*us do Finden .i. da esca do turcbhail o Cl*uain* traird .i. esca órdhuidhi[3] 7 e*sca* aircd*idi*. Luid in t-es*ca* ord*uid*i i tuaiscert na hindsi .i. cu rolas Ere 7 Alba de. Luidh an t-esca aircd*idi* gu roghabh

[1] MS. éimigh. [2] MS. ailithir. [3] MS. ordhuighi.

o Shinainn, gur'rolas Ere ar medhon. Colum Cille sin cona rath soceineoil 7 ecna et Ciarán co taitnemh a shualach 7 a shognim.

CEILEABRAIS iarsin Colum cille do Finden 7 luidh co Glais Naiden, ár robui coeca oc foghlaim isinn inadh-sin ac Mobhi im Chainnech 7 im Comgall, 7 im Ciaran. A mbotha fria huisqui aniar. Adhaig[1] ann robeanad in cloc im iarmérghi. Luid Colum cille don eclais. Lia mor isinn abuinn. Luidh araidhi Colum cille cona étach trethe. 'IS calma tecar annsin inocht, a Huai Neill!' ar Mobhi. 'IS tualang Dia,' ol Colum cille, 'in soetar do dingbáil dinne.' Icc tiachtuin doib didiu isin eclais conacatar na botha fria huisqui anair re comhfhocraibh na hecclaisi.

FECHTUS ann doronad eclas mhor ac Mobí. Batar na cleirig ica imradh cia lan bud maith la cach dibh do beth acu isinn eclais. 'Robo maith leamsa,' ol Ciaran, 'a lan do macuib ecalsa [fo. 9. a. 2] do tathaighid na trath.' 'Robo maith leamsa,' ar Cainnech, 'a lan do leabhruibh ocum do foghnam do macuibh bethad.' 'Robo maith leamsa,' ar Comgall, 'a lan do shoeth 7 do ghalar do beth am curp fadesin dom traethad 7 dom timargain.' Dora[e]ga dano Colum Cille a lan do ór 7 argut do chumhdach minn 7 mainisdrech. Adrubhairt Mobhi na bhudh shamlaid, *acht* robhudh saidbre sámhud Coluim cille inas cech sámud etir Eirinn 7 Albain.

ADUBHUIRT Mobhi re dhaltuibh derge ann inaid ir-rabhutar, ár donicfad teidm anaithnid ann .1. in Buidhe Conaill. Adubairt dano ra Colum cille na roghabadh ferann cu ro deonuiged-som.

LUIDH Colum cille a cenel Conaill. Dochuaid tar an abhuinn dianad ainm Biur. Annsin adubairt-sium: 'Bir fri fochaide;' 7 ni luid in teidhm secha sin, et is firt bithbeo beous sin, ar ccch teidhm *acht* co tiagur tairis ní lean secha sin tre breithir Coluim cille.

LUID iarsin do Daire re dun Aeda meic Ainmirech: as eside ba rí for Eirinn intansin. Roidhbair in ri in dun-sin do Colum cille. Roob-side fobith timna Mobhi. Ac toidecht *immorro* dó asin dun amach conric fria dís do muntir Mobhi, 7 criss Mobhi acu dhosom, 7 deonugud ferainn do ghabáil iar n-ec Mobhi. IS ann adubhuirt Colum:

Cris Mobhi
nipdar simne imm lo:
nír' hosglad um shaith,
nír' hiadhadh im ghó.

[1] MS. aghaidh.

Gabais C*olum* c*ille* iarsin dún Æda 7 fothaighis ecl*ais* ann co bhf*er*tuibh imdha do den*u*m innti.

FEACHTUS ann rofhaidh-sium a manchu isin chaill*id* do bein cæl*aig* do cumhd*ach* ecl*a*si acu i n-Daire. IS ann roboingedh, a bhferunn araili ogl*aich* ba comhfhoc*r*aibh don ecl*ais*. Ba toc*r*adh do sidhe in fidhach[1] do bein ina fherann cin deonug*ud* dó fein. O rachuala Col*um* c*ille* inní-sin doraidh re mhuinnt*ir*: 'Ber*i*dh lógh a fhidhaich[2] dó do gran eorna, 7 cuir*id* isin tal*main*.' Dochuaidh *immorro* tar medhon samhr*aid* intansin. Ruc*a*d iarsin in gran don ocl*ach*. Rolai-side isin tal*main*. Rofhas cur'bó abuidh am lugnasadh.

FEACHT dosum an Daire dobr*eth* leanamh bec cuigi da bhaisd*ed* [fo.9.b.1]. Ni raibhi uisce i comhfhoc*us* do, co tard-som sigin na c*r*oiche tarsin carraic bai na fhiadhnaisi, cu romhuid[3] tob*ar* uisce eisdi 7 gur' baisd*ed* in leanamh as.

FECHTUS dosum a nDaire, noimraid*eth* dula do Roimh 7 do Iar*us*alem. Luidh-sium fe*cht*us iarsin a Daire cu Toirinis Martain, co t*uc* in soisc*él* bai f*or* Martain c*ét* bl*iadne* i tal*main*, c*onus*-facaib i nDairi.

MOR, t*r*a, do f*er*tuibh 7 do mhirbhuil*ib* doroine Dia ar Chol*um* i nDairi. Rocharsom cumor in cathr*aig* sin, *co n*-eb*air*t:

> ISaire caraim Dairi,
> ara reidhi, ara ghlaini,
> ár is lomlan aingeal bhfinn
> on chinn coric araile.

Fothaigidh iarsin Raith mBotha. Annsin rothodhuisc-seomh in soer iarna bhadhadh a linn in muil*inn*.

FEACHT ann i Raith Bhoth, teasta socc ona mhuinnt*ir*, cu robennach-som lama in meic bhic boi 'na fharr*ad*, Ferghna a ainm, *co n*der*n*a sidhe in soc; 7 ba heoluch ngaibne*cht*a he osin amach t*r*ena benn*ach*ad som.

LUID iarsin f*or* cuairt co righ Tefa, co tard sein do an t-in*a*d dan*a*d ainm Dermach iniu, et doroine recles ann. A nDermhuigh da*no* tuctha ubla s*er*bha dhosom, cu robhenn*ach* iat comdar soimhillsi.

IS e D*er*mhaig ructha uadhasom claidhiub[4] senta do Cholman Mor mac Diarm*a*da. IS e rath robui fair na hapladh nech ina fr*e*acnarc*us*, c*on*atuich iar*um* araili duine bui a n-galar in claid*eb*. Tuc*a*d do cu mboi oca. Bliad*ain*[5] t*r*a don cl*aideb* oca sech nír'bó beo, nír'bo bó marbh in airet-sin. Co r*u*cadh in cl*aideb* uadh iarsin *co n*-erbailt foc*é*toir. IArsinní t*r*a robhean-

[1] MS. fighach. [2] MS. fhighaich. [3] MS. romhuigh.
[4] MS. claidium. [5] MS. Bliag*ain*.

nach-som Dermach, et forfacuib coimeduidhi[1] da muintir ann Cormac uLiathain.

LUID-SIUMH iarsin co hÆd Slaine mac nDiarmada. Taraill cusin maighin risa raitter Cenannus inniu. Dún rig Eirenn eisein intansin .i. dun Diarmada meic Cerbhuill. O rafhuirig didiu Colum Cille indorus in duine doghabh for tairchetul in nech[2] dobiad don baili iardain, [fo. 9. b. 2] co n-ebairt iarsin fria Bec mac nDe .i. faidh Diarmada meic Cerbaill:

A Bhicc an, innisi dhamh, 7 rl.

Roraidh Bec:

Cleirigh fileat forar lar, 7 rl.

Toirnidh[3] iarum in cathraig, 7 bennachais hi doleir, et adubairt robad hi congbhail budh airdi nobhiadh aca isna talmandaibh gengub innte nobeth a eiseirghi. Oc denam na faitsine sin dosom dorat a agaid siardhes, 7 rofhaitbeasdar cumor. Rofiafraig Baithin fath na foilti. 'L. mac bethad,' ar Colum cille, 'gheinfes i n-æn oidhchi[4] don Coimdhi isinn imarach so thiar.' Grafann Cille Scire rothircan annsin feib rocomuilled iardain. Dair mhor immorro foa raibhi Colum cille cein robai isin maigin sin romhair cusna haimsera déidhincha[5] cu torchair tria dheilm ngæithe moire, co ruc araile duine ní dia rúsc do coirtedh chuaran. O raghabh immorro na cuaranu uime robenadh o claime o bhonn coa bhaithis.

LUID-SIUMH iarum co hOedh Slaine co nderna faitsine do, co n-ebairt fris robad slan saeghlach acht munbhat finghalach. Da nderna finghal ní bhia acht ceatra bliadni i mbethaid. Roshenastar dano cochall do, 7 doraidh nat gonfaithi cein nobeth in cochall uime. Doroine immorro Æd Slani finghal tar breitir Coluim cille for Suibne mac Colmain i cinn cethra mbliadan[6]. Luid-sium for fecht: dermatus a chochull: marbhtar isin lo-sin.

FOTHUIGIUS Colum Cille cealla imda i mBreaghaibh, 7 facbhus sruithi 7 minna imda inntibh. Facbus Ossene mac Ceallaig i Cluain Mor bhFer nArdai. Luidh iarsin do Mainistir. IS ann sin roben a bachall-som risinn arradh nglainidhi fris rofreasghabh Bóiti docum nime, cu clos a foghar fon cill uili, et rofhoillsigh lighi mBoiti 7 dorinne amail dorarngert Báide fadhesin il-lo a eitseachta. Ba mor, tra, do cheallaib dothorainn-sium 7 do leabraibh roscribh .i. ccc. ceall 7 .ccc. lebur. IN leabur roscribhadh a lamh, cidh foda nobeth fo uisce ni báitte cid ænliter ann.

[1] MS. coimeduighi. [2] MS. neth. [3] MS. Toirnigh. [4] MS. oighthi.
[5] MS. deighincha. [6] MS. mbliagan.

Fothaighis ecl*ais* i Recrainn airthir B*r*eagh, 7 facbais Colman deoch*an* innti. Fechtus [fo. 10. a. 1] bat*ar* isin ecl*ais* sin Col*um* c*ille* 7 Comghall 7 Cainnech. Asb*er*t Comg*all* *co n*der*n*ad Col*um* c*ille* idhpairt cuirp Cr*ist* 7 a fola 'na fiadn*us*i. Doroine Col*um* umuloid doibh ime sin. IS ann atconnaic Caind*ech* colo*m*na teinntidhi[1] os cinn Col*uim* c*ille* cein robai oconn edhpairt. Roindis Cain*nech* do Comg*all* sin, 7 atconncat*ar* diblinaibh in colo*m*na. Fothaighis ecl*ais* isin in*ad* ita Sord inniu, 7 facb*us* fear s*r*uith dia m*uin*t*ir* ann .i. Finan lob*ur*, 7 facb*us* an soisc*él* rosc*r*ibh a lamh fadesin. Toirneas da*no* an tip*r*ait dan*a*d ainm Sord .i. glan, 7 senais c*r*ois. Uair ba bes dosom c*r*osa 7 polaire 7 tiagha leab*ur* 7 aidhme ecl*us*dai arcena [do denum.] Senais *immorro* ccc. c*r*os 7 .ccc. tip*r*at 7 .c. polaire 7 .c. bachall 7 .c. tiagh.

Laa n-oen bui Col*um* c*ille* 7 Cainnech f*or* bru mara. Bui anfadh mor f*or*sin fairrce. Asb*er*t Cainnech f*ri* Col*um*: 'cid chan*us* in tonn?' Asb*er*t Col*um*: 'Do m*unter*-sa bai i n-gabhudh anallana f*or*sin bhfairge *co n*-erbhailt aen dibh, 7 dos-bera in Coimdi cucainne isin maduin imar*ach* isin p*ur*tsa i tam.'

Feacht do Bhrighid oc imthe*cht* Churr*ig* Life. O'tconnaic in noemhogh in magh aluinn scoithshemr*ach* 'na fiadhn*us*e, is *ed* roraid aice 'na menm*ain*, da m*ad* le com*us* in muighi *con*idh-ber*a*d don Coim*did* na ndula. Rafoillsig*ed* do Chol*om* c*ille* 7 se 'na recl*es* i Surd, *co* n-eb*air*t o ghuth mhor: 'As inann di ocon Coim*did* 7 com*a*d le fein do dili*us* an ferann do idbair dhó.'

Luid Col*um* iarsin cu Laighnib co farcaibh cealla imda iarna bhfothug*ud* leo im Druim Monach 7 im Mæn 7 cealla imda aile.

Luid iarsin cu Cluain m*ac* Nois cusinn imainn do Chiaran lais, uair doríni molta imda do m*untir* Dhé, am*ail* roraid an file:

Soer t*ri* coecca uaisli ina gach aps*tal*,
at lin ferta fér,
aill t*ri* Laidin do[ba]soebail,
aill[2] t*ri* Gæideilg, cain[3] in scel.

IS a Cluain *immorro* doluidh m*ac* b*ec* 'na dhocum-somh cur' thall b*r*otairne beg da et*ach* ce*n* airiug*ud* dó. Rafoillsig*ed* [fo. 10. a. 2] o Dhia do Chol*um* innisin, 7 dorarrngair don m*ac* cu mba sui 7 com*a*d craibhd*ech*. Et iss e Eirnin Cluana Deoc*r*a insin.

[1] MS. teinntighi. [2] MS. dosoeb ailill. [3] MS. bacain.

LUID Col*um* iarsin i crich C*onnacht* for cuairt p*ro*cepta g*ur*'fhoth*aig* cealla ile 7 congbala isin coiced sin im Es m*ei*c Eirc 7 im D*r*uim Cliabh, 7 facbhais acu in bachaill dorine fesin.

LUID Col*um* dar Es R*uaid*, 7 foth*aigis* cealla ilarda la Conall 7 la hEog*an*, 7 foth*aigis* [eclais] a Toraigh [1], 7 facb*ais fer* s*r*uth dia m*uintir* innti .i. Ernine.

O ROLA Col*um* cuairt Eir*enn* uili, 7 roshilasdar iris creidmhe, 7 robaisd sloigh imda, 7 rofhoth*aig* cealla 7 congb*a*la, 7 rofhacaibh s*r*uithi 7 minda 7 mairtire inntibh, tainic iarsin f*or* a m*en*m*ain* an cinnedh rocinn o thos*ach* a beth*ad*, techd a n-ailith*ri*. Roim*r*aith iar*um* dul tar muir do p*ro*cept br*éthr*e De do Albanch*aib*. Luidh iar*um for* fect .xlu. bl*iadne* do inn Alp*ain* .lxxuii. mbl*iadne* a aeis comhlan. IS e *immorro* lin dochuaidh .i. xx. esp*oc*, .xl. sacart, .xxx. deoch*an*, .l. m*ac* leighind.

LUIDH iar*um* fo sheol shoinm*ech* cu ro*cht* an t-inad dan*ad* ainm Hí Chol*uim* c*ille* aníu. Ag*aid* cingcd*ise* is i *immorro* rosiacht. Tangadar da esp*oc* bat*ar* isin tir do ghabhail a lamha ass. *Acht* rofhaillsigh Dia do C*olum* c*ille* napdar esbaic iar bhfir, *con*ad aire sin f*or*fhacoibhset an indsi o ro indis a tinnrum ndili*us* 7 a tuirthe*cht*. Adubh*air*t Col*um* cille rea m*uintir*: 'IS maith dhun ar f*r*emha do dul fon talmain sunn,' 7 doraidh: 'As cead duib nech eicin uaibh do dul fon tal*main* sunn, no fo huir na hinnsi-sea, dia cois*ecrad*.' Ad*racht* suas Od*r*an erlathad, 7 is *ed* adub*air*t: 'Diam-gabthasa,' ol se. 'As errlam leam sin, a Odhrain,' ar Colum c*ille*. 'Rat-fia a logh. Ni tibirt*er* idge do neoch icom lighi-se minab f*or*tsa iarf*aigter* ar tos.' Luid iar*um* Od*r*an doc*um* nime. Foth*aigis* Col*um* ecl*ais* aice iarsin. T*r*i .l. ri teoir a máinchine aicisium in Hi, 7 .xl. ri achtail, am*ail* adub*air*t in file:

Amhra ocbhudh bai in Hi,
tri *cóicait* a mainchini,
ima (*sic*) curchaibh iarsin ler,
oc imram tri fichʒt f*er*.

O rofoth*aig* Colum C*ille* [fo. 10. b. 1] Hí, luidh f*or* cuairt p*r*oicipta fo Alb*ain* 7 Bretnu 7 Saxanu, 7 dos-fuc docum n-irsi 7 creidme iar bhfertuibh ile 7 iar tod*uscud* marb a bás. Bai *immorro* araili duine isin tir dia rop*r*itcha Col*um* cille cora c*r*eit c*on*a m*uintir* uili don Coimd*id*. Ba f*or*mut la Dem*on* inni-sin, cu rob*en*-se m*ac* in duine út o galar thromm, *co n*-erbhailt de.

[1] MS. toraidh.

Robadar na gennti og ecn*ach* Cr*ist* 7 Chol*uim* c*ille*. Luid Col*um* iarsin a n-ernaighthi dic*r*a co Dia, co rodhuisich in m*ac* a bas.

Dia mbai Col*um* i n-araili laithi ic p*rocept* dona sloghuibh, luid arali duine taran abhuinn bui i comfhoc*us* doibh, ria mbeith oc eisd*echt* re mbreit*ir* nDe. Nos-b*e*nann in naith*ir* he isin n*usqui* 7 no*s*-marbhunn foc*é*toir. Dob*er*uir in m*ac* i bhfiadn*usi* Chol*uim*. Do*s*-b*eir*-sein c*r*ois dia bhachaild dara b*r*uinne *co* n-err*acht* fochedair.

Galar t*r*om tainic dia thimtir*id*-seom .i. Diarm*ait* a ainm, *co* n-erbailt, co nd*er*na-som ern*aigh*thi leis cu rothodhuisc a bas. Et ni nama *acht* ro-chuinigh soeg*ul* .uii. mbl*iadne* do dara eis budhesin.

Feacht ann tainic Cainn*ech* uadha somh a Hi. D*er*matais a bhachaill tair. Intan tainic ille fuair a bachaill arachinn abhus, 7 léne Col*uim* c*ille* maille ria .i. cuid Cainnigh sin dia rachallsom i, et is airi dorighne sium sin ár rofhit*ir* cur'bho comfhoc*r*aibh dia eitse*cht*.

Loise mor tainic dosum fe*cht* an Hi. Rofiarfocht desium fath na loisi. 'Tene Dhe do nim,' ar eisium, 'tainic f*or* teora catr*ach*[a] isin Etail, cu romarbh teora mili df*er*uibh cenmotat mna 7 m*a*cu 7 inghena.'

Gairm rochuala sum fe*chtus* a p*urt* Hi. Ann sin atb*er*t-s*um*:

Bachlach[1] 'san p*urt*
*con*a bachaill 'na chrub,
doaidhlebha mh' adhaircín,
do dhoirtfe mo dhubh.
Tairnfidh-som sis
d'innsaig*ed* mu pháx,
is benuidh fr*iamh*' adhaircin,
nos-faicebha fass.

Feacht n-aill do Col*um* f*or*facbhudh he ag b*r*uith mairt do mheithil. Bui athlæch d'f*er*uibh Eir*enn* .i. Mæl umha m*ac* Bædain. Rofiaf*raig* C*olu*m c*ille* cia meit a loingthi [intan ba oclæch ?] 'Intan baam oglach,' ol Mæl umha, 'nochaithinn mart meth am shaith.' Rof*or*congair C*olum cille* fair cu rothoiml*ed* a shaith [fo. 10. b. 2]. Doroine Mæl umha airesium sin. Rochaith in mart uile. Tainic Báithin iardain 7 rofiaf*raig* in ba herrlamh in esair. Rofhorcongair Colu*m* for Mæl umha cnamha in mairt uile do timarcan ind oenbhaile. Doron*a*d aml*aid*. Be*nnach*ais Colum na cnamha, 7 robai a n-uili fheoil impuibh co ruc*a*d don mheithil.

[1] MS. Bathluch.

FEACHT do Cholum cille i mís Mái luidh d'fios scel na n-airemhon i tuaisciurt na hindsi. Robhui ica comdhidnad 7 ica forcetul. 'Maith,' ol se, 'fon caisc dochuaidh i mís Aipril, is ann sin dob ail damsa thecht docum nime. Acht nir'ail dam bron na toirrse duibhsi iar bhur soethar, conadh aire sin roanass acuibh o caisc gu quingcidis.' O rochualatar na manuigh na briatrasin, roptar toirrsigh comor.

ROSSOI tra iarsin a agaid siar, 7 atbert, 'Robhennacha in Coimdhe an innsi cona haitreabhthaib,' 7 roinnarbu loiscinn 7 natracha aisdi. O rabennach immorro an innsi, tainic da recles. Nir' bó cian iarum tancatar cricha na saboidi 7 tosach in domnaig, et o rothocuibh a rosc a n-airdi táinic loisi mor dia ghnúis 7 agaid, 7 atconncatar na braithre sin. Aingel De immorro tarasair ann sin osacinn.

LUID-SIUMH iarsin do bennachad in t-sabhaill et atbert fria Diarmuid co n-escomluifedh[1] adhaig[2] domnuigh docum nime. Roshuidh iarsin an senoir airmitnech .i. Colum cille for or na conaire; air tainic scis do, ger'bhó gairit a uidhe, áir .lxxuii. mbliadne a æs in inbhaid sin.

LUID adhochum in gerran dobui occ na manchuibh annsa n-inis, 7 cíidh a n-ucht in cleirig cor'bo fliuch a etach. Rotriall in fos .i. Diarmuid innarba in gerrain uadh. 'Leicc dhó,' a Diarmait,' ol Colum cille, 'gu n-derna a dhæthain der 7 toirrse acom cháinedhsa.'

IS LIA tra tuirium 7 aisneis a ndoroine Dia do fhertuibh 7 do mirbuilibh isna talmannaibh ar Colum cille, uair ni fil nech conicfedh a thuirium coleir acht mina thisadh a ainim fein, no aingel do nimh dia n-aisneis. Conadh lor, didiu, duin so do thabairt ar dheismerecht.

[fo.11.a.1] Ní rogeinir tra do Goidelaib gein bud uaislea, na bud eaccnaide, na bud soiceineilce inás. Ni tainicc dib araile bud beccda, na bu umla, na bu inisle. Mor eim an inisle do Colom cille conad é fein dobenad a n-iallacranna da manchuib, 7 conad e doindmad doib. Dobeiread a cuid arba gomenic ara muin don muilend 7 nomeiled, 7 dobeired lais dia toig é. Ni geibed lin na olonn ria cnes. Nocomruicced a tæb ria húir nocht. Coirthe cloiche nobid foa cind do frithadart, 7 ni denad cid do codlad eitir acht airet no bidh Diarmait a dalta ag rádh tri caibdel don Biaid. Atraiged[3] focedoir iarsin, 7 dognith gol 7 basgaire amail máthair buid ag cained a hæinnic. Nogeibed natri coćcta an gainem na traga riasiu noturccbad grian. ISin lo immorro noathaiged na tratha. No idhbrudh corp Crist 7 a fhuil. Nopritchadh

[1] MS. escomluighfedh. [2] MS. aghaid. [3] MS. Atraided.

soiscelu. Nobhaist*ed*, nochoisecr*ad*. No icc*ad* clamhu 7 dullu 7 bachacha 7 oes cacha tedma arcena, 7 nodhuisc*ed* marbhu.

O THAINICC g*us*na déidhenchuibh[1] do C*olum* c*ille*, et o rob*en*adh clocc iarm*er*ghi adhaigh[2] domnaigh cingcdhighisi, luid-siumh ria cach docum na hecailsi, 7 doroine sle*cht*ain 7 ern*aight*hi dhic*ra* iconn altóir. Rolín intansin soillsi aingl*ec*dha in eacl*ais* uime da g*ach* leith, 7 rofhaidh ann sin in s*r*uith airmhitn*ech* a spir*ut* dochum nime i subhai 7 i bhfailte mhuint*eri* nimhe. Ata im*morro* a chorp i tal*main* abhus cu n-anoir 7 cu n-airmhitin o Dia 7 o dhainibh, co bhfertuibh 7 co mirbhuil*ibh* cech laithi. Et gidh mor a anoir coleic bidh mo a ndail bratha intan taitnebhus[3] am*ail* ghrein nemhthruailn*idi* a chorp 7 a anum.

IS ann, im*morro*, bias in morghloir sin 7 in morinnocbhail dosomh, a n-aontuidh[4] naoi ngradh nimhe na tairmdhechatar, i n-aontuidh[5] aps*tal* 7 deiscib*ul* Íssu C*r*isd, i n-aontuidh[5] dec*acht*a 7 dæn*acht*a Mhcic Dé, [fo. 11. a. 2] isinn-æntuidh[6] is uaisli cech ænt*aid*h, i n-ænt*aid* na næmh-T*r*inoidi uaisli airmhitnighi .i. A*thair* 7 M*ac* 7 Spir*ut* N*oebh*.

Ailim t*r*ocuire Dhe uilechum*acht*uigh t*r*e impidhe noemh-Choluim, coro-sium uile in ænt*aid* sin. Roissem, roaitreabhum, in s*aecu*la s*aecu*lorum! Amen.

[1] MS. deighenchuibh. [2] MS. aghuidh. [3] MS. taitnemhus.
[4] MS. aontuigh. [5] MS. inaontuigh. [6] MS. ISinnæntuigh.

[fo. 11. a. 2]

Betha Bhrighdi [1].

HII SUNT QUI SECUNTUR AGNUM QUOCUMQUE IERIT. IT iat so lucht leanuit in t-Uan neimelni*di* cipe *con*air dech.

Eoin m*ac* Zebedei, b*r*uinnedhalta Íss*u*, comarba na hOighi, is é rosc*r*ibh na b*r*iat*r*a-sa 7 rofhacuibh a cuimne lasin n-Eccl*ais* don fhochraic 7 don logh rothidnaic Dia don tres g*r*ad na hEcalsa [.i.] do lucht na hoighe .i. tochoisceim inn uain neimhelnidhe.

IS e *immorro* leth ataoibhi in n-aisneis-sea la hEoin cu dú a ndebairt: [Nemo potest dicere canticum nisi illa .c.xl. iiii milia qui redempti sunt de terra.] Ni thic do neoch mol*ad* na claiscetul [do denum] don Coimdh*id acht* [nech écin] do comhlan*us* na h*Ec*alsa rocongbhad [2] a n-gen*us* 7 a n-oighe 7 docenng*a*d do logh fola Cr*ist*.

Áir is iat sin na hogha codeimhin. Conad f*or* slicht na mb*r*iathar-sin roraidh Eoin: 'Hií s*un*t qui secuntur agnum'.i. is iat lucht leanait in t-Uan [cipe] *con*air theit.

IS e leanmhain in Uain, Cr*ist* do intsam*ail* 7 do thocoisceim t*r*ia comall*ad* rechta 7 t-sosc*él*a gan sainnt na talm*an*dai, gan g*r*ad na n-erchraidhe, imghabhail na hanoire, dinsium in domhain, tarmnug*u*d dona huilibh, neimhdhenum indlighidh na ainc*r*idhi do neoch, fulang cufoidhid*ech* [3] na n-amm*us* dianechtair, dilghudh do tabairt do lucht na hing*r*eama. Gach maith done nech g*ur*ub ar metughud De doghne 7 narup ara anorug*ud* budein [fo. 11. b. 1]. 'INtsaml*aid*, d*idiu*,' ar an t-ecn*aid*, 'am*ail* bis an t-uan neimheilnidhe ind oigi colla, as inann on 7 corp neimhthruailni*di* Meic in Ath*ar* N*oeibh*. INtsaml*aid*, da*no*, in t-uan rundai .i. Cr*ist*, a n-oighi 7 a næibhe [4] m*en*m*an* am*ail* roraidestar fein: 'Bidh cunoeb [5] 7 cugenmn*aid*h,' ar in Coimdi, 'ár am noebh-sa fein 7 am ennac.' Ár ni f*or*di gen*us* an cuirp madh anfhoirbhthe 7 m*ad* eilni*di* ind ainim.

Sochaidhe t*r*a do noebuibh [6] 7 do fhirenuibh rocomuillset in timna-sa na hoighi a nufhiadhnuisi feibh rocomuill in noebhógh [7] dia tá lith 7 f*or*aithmet i n-ecmhong na ree-sco 7 na haimsi*r*e .i. Sancta B*r*igida uirgo D*ei* .i. noebhBrighit [8] ogh in Coimdheadh na ndula.

[1] In lower margin: Tabr*ad* g*ach* n*ech* legf*us* in b*e*thasa B*rigdi* benn*acht* f*or* anm*an*naibh na lanom*an* da(r'scribad in lebar-so).

[2] MS. rocongmhad. [3] MS. cufoighid*ech*. [4] MS. næimhe. [5] MS. cunoem. [6] MS. noemhuibh. [7] MS. noemhógh. [8] MS. noemhbrighit.

IS and iar*um* ceileabhrait na cr*is*taidhi[1] feil 7 lithlaithi na hí noebh-[2] Br*i*ghdi, i k*a*lainn Feb*r*ai arai laithe mis g*r*ene iss iniú arai laithi secht-mhuini isin bliad*ain*[3] i tam.

INnist*er* sunn iar*um* ní do fhertaibh 7 do mhirbhuil*ibh* na hii noeb-Brighdi, 7 dia geinealach coll*aid*i .1. Brig*it* i*ngen* Dubth*aig*, m*eic* Dhemre, m*eic* Bresail, do slicht Echach Finn Fuath nairt.

IN Dubhthach-sin *immorro* o rogenair næb-Br*igit*[4] rocennaig-sein chumail, Broicsech a hainm, inghen sein Dallbronaig do Dail *Con*-cub*air* in deisc*er*t Breag. Ros-æntaigh Dubht*ach* dó il-lánamhn*us* in cum*ail*-sin cur'bo al*acht*a uadh. Rogab ét seitich Dubhth*aig* imon cumhuil *co n*-ebuirt fr*i*a Dub*thach*: 'Mine renusa in cumhail út i tiribh ciana toicebhutsa mu thinnsc*r*ai dhit, 7 rag*at* uait.' Arai sin nir'bo ail do Dub*thac*h reic na cumhaili.

FEACHT ann doluid Dub*thach* 7 in cum*al* immaille fr*i*s i carp*ut* seoch thegduis araili d*r*uadh. O rochual*a* in d*r*ai foghar in carp*ait* is *ed* roraidh: 'A ghilla,' ar se, 'fegh cia fil isin carp*ut*, ar is fog*ur* carp*ait* fo rig inso.' Roraidh in gilla: 'Dubth*ach*,' ar se, 'fil ann.' Luidh in d*r*ai aracinn 7 rofhiafr*aig* [fo. 11. b. 2] cuich in ben bui isin carp*ut*. 'Leamsa,' ar Dub*thach*. Maithgen, da*no*, ainm in d*r*uadh, is uad Ros Maithgin. Im-comaircidh in d*r*ai in rob al*acht*a o neoch? 'Is al*acht*a uaimsi,' ol Dub*thach*. Asbert in d*r*ai: 'Bidh amhra in gein fil ina broinn, ni bhia a cosmuil isna talm*an*daib.' 'Ni leig dhamhsa mu shetig,' ar Dub*thach*, 'gan a reic na cumaili-si.' Adub*air*t an d*r*ai tr*i*a rath faitsine: 'Foighen*a* sil do mhna-sa do sil na cumuili, áir ber*aid* in cum*al* i*ngin* reil taitnem*aich* thaitnighfes am*ail* g*r*ein itir renna nimhe.' Ba buid*ech* Dub*thach* don aithi*us*c-sein, ár ni rug*ad* i*ngen* dó cosin.

Tiag*ait* iarsin chum a tighi, 7 dogniset altug*ud* buidi diblínaibh.

Ba suaichnidh[5] t*r*a g*r*adh na h*ingin*e ag Dia, ár dodhechat*ar* da esp*oc* do Bretn*aib* otha Elpu dia taircetul 7 dia bennachadh, Mel 7 Melchu[6] a n-anmanna. Dorat Dub*thach* failti dhoibh, 7 doroine in chum*al* umhuloit 7 timt*erecht* doib. Ba br*o*nuch 7 ba toirrs*e*ch seitig Dub*thaig*. IMcomaircid esp*oc* Mel di fath a toirrsi. Doraidh in ben: 'ár doroisc Dub*thach* a chum*ail* dím.' Roraidh esp*oc* Mel: 'Dethber[7] ge no dherrscaighed, ár foige-naidh do sil-sa do sil na cumhaile, *acht* tarmnaighfidh a sil-si dot shil-sa.' Ba

[1] MS. cr*is*taighi. [2] MS. noemh. [3] MS. bliag*ain*. [4] MS. næmbr*igit*.
[5] MS. suaichnigh. [6] A letter is erased before *e*. [7] MS. .xb*er*.

fergach si de sin. IS and sin dorala file de hUaib meic Cuais o thochur maine do thig Dhubthaig. O rofhitir in fili fochunn feirgi na mna adubairt: 'In recai in cumail? 'Reacfat,' ol Dubthach, 'ár is eicen damh.' Roraidhset na hespuic: 'Ren in cumail 7 na ren in coimpert.' Doroine samhlaid. Teit as an file cona chumail. I N-adaig[1] iarum rainic in fili a thech, is ann dorala fer noeb[2] isin tigh og atach in Coimdhed 7 oc errnaigti. Rofoillsiged dosomh lasair 7 coloma tenntidhi[3] don inad a mbai in cumal. Dodhechaid araile drai a crich Conaill do thigh an fhiled remhraitte. Roluaidh moghud[4] na cumaile. Rorec in file ris in chumail 7 ni roreac in coimpert bai ina broinn. Teit in drai cona chumail leis dia thig.

[fo. 12.a. 1] IS ann dorala don drai fleadh[5] mhor do dhenum a Conaille, cu rogart an ri cuice docum na fleidi[6]. IS ann rop aimser tuismeda do mnai in righ. Boi faidh i comaidecht in righ, cu rofhiafraig cara don righ dhe, 'cuin bud maith sen don righain tusmhedh?' Atrubhuirt in drái: 'Gein notuisimhthea imaruch la turcbail grene na bud imuich na itigh noberta nofhoruaislighfead cech ngein ind Eirinn.' Reimhdheachaid tra tusmhed na rigna inuairsin, co ruc mac marbh. INtan immorro dochoidh in cumal aramharuch la turcbail ghrene, 7 leastar lan do leamhlacht 'na laimh, intan tuc indara coisceim tara tairrsiuch an tighi 7 a cos aili imuich, is ann ruc inn ingin .i. noebBrigit[7]. Ronigset na bantairsi inhíi noebBrigit don lemlacht bui il-laimh a mathar. Ba cubaid immorro sin re hairilliudh mBrigte .i. re deallrad 7 re taitnium a hoighi. Rucadh an ingen acétair iarna breith cu mac marbh na rigna, 7 o rasiact anal na hingine in mac adracht a bas.

LUIDH iarsin in drai cona chumail 7 cona ingin i crich Connacht, ár do Connachtuibh a mháthair, a athair immorro don Mumain.

I N-araili laithi doluid in cumal do bleagun a bo, 7 forfacuib an ingin 'na hoenar 'na cotlud ina tigh. Atconncatar araili comfhoicsig in tegduis i raibhe an ingen for lasad, co nderna ænbreo dhi o thalmain co nem. INtan tancatar do cabair an tighi ni ro artraig in tene, acht roraidset ba lan do rath in Spirta Noeibh an inghean.

Laithi n-ann deisidh in drái cona chumail i n-araile inadh, conacatar in cannadas bui forcenn na hingine for lasadh. O roshínetar a lama cuige, néro artraigh an tene.

FEACHT ann rocotail in drai co n-aca triar cleirech ind etuighibh taitne-

[1] MS. agaid. [2] MS. noemh. [3] MS. tenntighi, [4] Read Roluaigh modhud (?)
[5] MS. fleagh. [6] MS. fleighi. [7] MS. .i. .i. noembrigit.

m*ac*haib, cu ro imretar ola for cenn na hi*ngin*e, cu rofhoirbhthighset ord in baitsi on beus gnathach. T*r*i hai*ngil* insin. Adub*air*t an tres ai*ngel* risin d*r*ai ba he ainm na hin*gine* [fo. 12. a. 2]. S*anct*a B*r*igida .i. noebB*rigit*[1]. Ad*racht* an d*r*ai 7 roinnis inní atconnaic.

I N-araili lo roclos guth na naidhen oc diucaire, 7 iss *ed* roraidh: 'Meum erit hoc' .i. bidh leam so. O rochuala an d*r*ai sin iss *ed* roraidh: 'Comaillfid*er* inní atb*eir* an i*ngen* .i. bidh leam an f*er*ann iardain,' et iss *ed* on rocomhaill*ed*. O rachualut*ar* aitreabhthaigh an f*er*uinn sin rofhuac*r*atar in d*r*ai asin tir, gu ndech*aid*-siumh dochum a ath*ar*dha fein.

Roalt t*r*a in noeibi*ngen*[2] -so .i. Brig*it*, o chomairbhirt bid ecsam*ail* f*r*ia a comaosu, áir bithe ina cech náidhi. Ni thoimhl*eth* biadh n-eisidan. Nof*r*ithbhruidheadh biadh in d*r*uadh 7 nosceidh*ed*. Ro imraith in d*r*ai cidh rombui an i*ngen*. Doigh lais ba hinglaine 7 corp*ad* a bhidh. Roerbh iarsin bhoin n-odheirg do bleag*un* foleith do Brig*it*, 7 roleic bhannscail n-irisigh dia bleag*un*. Toimle*th* an in*gen* noebh sin, 7 ní sceidh*ed*.

Roalt iar*um* an i*ngen* noeb-sa gur'bó timthiridh, et cech ní risi comhruicedh al-lamh nofhoirb*r*eadh. Nolesaigheadh na cærcha: noshasadh na helta: nobhiath*ad* na bochta. O tháinic calmat*us* 7 nert 7 meit do Brig*it* accobhrastar te*cht* do torruma ahath*ar*dha. Rofhaidh in drai te*cht*a co Dub*thach* arco tiss*ed* arcenn a inghine. Tiaghait na te*cht*a co Dub*thach*, 7 innisit fearta 7 mirb*uili* na inginc. Teit Dub*thach* 7 ba fail*id* leis. Doroine in d*r*ai failti f*r*is, 7 doratt a i*ngin* soer dhó. Tiagait iarsin Dub*thach* 7 B*r*ig*it* dia tir i c*r*ich Ua bhFailghi, 7 a muime malle f*r*ia Brig*it*, cu roghab galar a muime ar toidhe*cht*, cor' faidh*ed* Brigit 7 i*ngen* aile do chuinghidh dighi do coirmm dhí co araile fer oca nd*er*nadh fl*ed* mhor. Bæthchu a ainm-sidhe. Dorat era f*or* Brig*it*. Taraill Brig*it* iarsin co araili top*ur* gur'lin leastar as, 7 robeannach cu rosoudh i mblas corma, 7 dob*er*t dia muime, 7 ba oghshlan focedair. IN fhleadh[3] *immorro* icár' heimdhed isi, tiag*ur* dia hól 7 ni f*r*ith banna dhi.

[fo. 12. b. 1] FEACHT da ndechaid Dub*thach* ar tur*us* cu farcuibh a ingin ica mhucaib, co tanc*a*tar da meirl*ech* cuice, co rucsat da thorcc don t*r*ed. O dhochuat*ar* treall iarsin *cond*r*ic* Dub*thach* f*r*iu. Benais na muca dhibh. Dothæt iar*um* co Brig*it*, 'In marut na muca, a i*ngen*?' ar Dub*thach*. 'Airim lat,' ar B*r*ig*it*. Roairimh Dub*thach* na muca, 7 ni teasta na*ch* muc dibh.

Nir'bho cian iarsin tainic áighe[4] uasal do tigh Dub*thaig*, co nd*er*nad

[1] MS. noemb*r*ig*t*. [2] MS. noeimi*ngen*. [3] MS. fleagh. [4] MS. aidhe.

fóidhi[1] dó, co tartad coic thocta saille do Brigit da mberbad. Dochoidh Dubthach amach. Dothoet cu goirt ellscothach isin tech co Brigit. Dorat Brigit dó in coicad tocht saille ar trocaire. Nir'bo saithech in cu dhe. Dorat Brigit tocht aili dhi. Doigh lesi ba codlud don aighidh 7 nír' eadh on.
Tainic Dubthach 7 roraidh re Brigit: 'In robhearbhais in t-saill 7 in marat na huronna?' 'Airimhsi iat,' or si. Roáirimh Dubthach. Ní testa ni dhibh. Atcuaid in t-áighi[2] do Dhubthach a n-doroine Brigit. Ni rochaithset na haighidh in biadh-sin, ár robatar eisinnraic, *acht* rofodhladh[3] do bhochtaib 7 aidhilcnechaib.

FEACHT ann dorothluigh araili bannscal irisech co tised Brigit le i Magh-Life, ár robui coimhthinol senaid Laigen ann. Rofoillsighedh d'espoc Ibhair bai isin dail Muire Ingen do thecht isin dail. Teit in bannscal arnamharach, 7 Brigit maille fria, docum na dala. IS ann roraidh espoc Ibhair: 'As i so in Mhuire adconnacsa.' Robennachsat in uile shlógh inhi noemh-Brigit, conad hi Brigit Muire na nGæidel[4] o sin ille.

IArsin dochúaid Brigit do torruma a máthar bui i ndoeire. IS amlaid robhui in máthair a n-indlobrai aracindsi, 7 bui for airghi, 7 da bai dhec aice, 7 si oc tinol ime. Rofhoghuin *immorro* an ingen cohumail tar eis a máthar, 7 rogabh for leasugud na hairghi. In maisdred doghnith norannadh a ndibh cuibhrennaibh dec i n-anoir in da esbal dec in Coimdhed, 7 roshuidhiged in treas cuibrinn dec [fo. 12. b. 2] cu mba mo inás cech cuibhrenn i n-anoir Crist, 7 do bereadh do bochtuibh 7 do aigheadhuib[5]. Ar atbereadh-si bidh Crist i persoin cech aighedh[6] irisigh. Ba hingnad lesin mbúachail sin condechaid la do acallaim in druadh. Rofhiafraig in drai 7 a ben: 'In maith leasaighius an ingen?' Tainic ann na bu. 'IS maith,' ar an buachail. 'Am buidhech-sa cipinnus 7 at reamra na læigh,' ar ni rolamhair cassait Brigte 'na hecmais. Dochuaidh in drai 7 a sheitig don airghi, 7 rusc mor leo a rabhutar ocht nduirnn dec dia linad do im. Dorine Brigit foilti friu, 7 roinnail a cosa, 7 dorat biadh dhoibh. IS ann adubairt séitigh in druadh re Brigit: 'IS do thancamur dia fhis in rogab greim inni roherbad friut. Cid fil ocut do im?' Ni raibhi immorro aicisi ind erluime *acht* torad culeith maistertha. Dochuaidh iarsin Brigit isin cuilinn, 7 iss *ed* roraidh:

A MO ruire-sea
conic inna huili-sea

[1] Read foighdhi (?) [2] MS. áighidh. [3] MS. rofoghladh. [4] MS. gæigel.
[5] MS. aidheadhuib. [6] MS. aidhedh.

bennuch, a Dhe, nuall gan gheis,
cot laim dheis mo cuili-se!
Mo chuili-sea!
cuile Fiadhat finn,
cuili robennach mo Rí,
cuile ica m-bí imm.
Tic Mac Muire mo chara
do bennachad mo chuile,
flaithe in domain co himeal
ron-bé immet la suidhe.

Et tuc leathtorad maistirtha aniar. Rofhaitbheastar ben in druadh, 7 iss *cd* roraidh: 'IS maith do linadh ruisc mhoir in cobhes ime-sea.' 'Linaidh bhur rúsc,' ar Brigit, '7 dobera Dia ní inn.' Notheigheadh si beous ina cuilinn 7 doberead leathtorad gacha fechtais le aisdi, 7 dogheibedh rann dona rannuibh út ag dul siar. Dia tucdais dano a raibhi do ruscuibh oc fcruibh Muman di nolinfad iat uile. Roadhamhraig an drai 7 a ben an fhirt adconncatar. IS ann atbert in drai re Brigit: 'In t-imm-sea 7 na bu roblighis eadpruim-si duit, et ni bhia og foghnam damsa, *acht* foghuin don Choimdhidh.' Roraidh Brigit: 'Ber-si na bu, 7 tuc damsa soer(i) mu mháthar.' Doraidh in drai: 'Acsud do máthair soer dhuit 7 na ba, 7 cibedh atbera dog(énsa).'

[fo. 13. a. 1] Rofhodhuil[1] Brighit iarsin na bu do bhochtaibh 7 aidhilcnechaib, 7 dobaistedh in drai, 7 ba hirisech 7 ba i comhuitecht Brighdi coa bhas.

Tainic Brigit iarsin 7 a máthair le co tegh a hathar. Cacha bhfaghbhaitis immorro a lamha-si do chrudh[2] 7 bhiadh 7 airilliudh a hathar dobereadh do bhochtaibh 7 aidilcnechaib in Coimdhed, cur'bhó dimdhuch a hathair dhi aire sin, curo acobhrastar a reic na hi noebhBrighdi[3]. Luidh i carbat 7 a ingen malle fris, 7 adubairt: 'Ní ar anoir ná ar chataidh[4] duit dot-berur isin carput, acht is dod breith dot reic 7 do bleth bron do Dhunlaing mac Enna, do righ Laigen.' O rancatar co dun in righ, luid Dubhtach isin ndun cusin righ 7 fácbhais a claidhiub[5] i bhfail Brigte isin carput. Dothoet clamh co Brighit, 7 aitchidh ainm nDe re Brigit um ní do tabairt do. Tairberidh Brigit claidiub[5] a hathar dhó. Raidhidh Dubthach risin righ iar toidhecht anunn: 'In cennechtha mh'ingen dím?' 'Cidh ara reccai h'ingin fein?' ar Dunlaing. 'Ni *anse*,' ar Dubthach, 'ar bheith ac reic mh'indmhais 7 ica thabairt do drochdhainibh truagha.' 'Tucthar cucainn con nfhacamar,' ar

[1] MS. Rofhoghuil. [2] MS. chrugh. [3] MS. noemhbrighdi.
[4] MS. chataigh. [5] MS. claidium.

Dunlang. Teit Dub*thach* araceann. O rainic dobhai oc feg*a*d in charbait oc*us* ni fhacai[1] a cl*aidi*ub[2]. Rofhiafr*aig* do B*rigit* cid doroine don cl*aidib*. 'Dor*atus*,' ar B*rigit*, 'do bhocht tainic dom ghuidhi[3]. Rofhergaigh Dub*thach* gu mor f*r*iasi ar an cl*aideb* do tab*air*t il-leth n-aili. O thainic B*rigit* i fiadhn*usi* in rig raidhis in ri: 'Cidh ara ngatai c*r*odh[4] 7 airilliud h'ath*ar*, 7 anas mesa ann, cidh ara t*u*cuis in cl*aideb* il-le*th* n-aile?' IS ann roraidh B*rigit*: 'Rofhit*ir* M*a*c na hI*ngin*e, diamadh leamsa do comm*us*-sa cot uile innmh*us* 7 cot Laighnibh uile dobherainn don Coimd*id* na ndulai.' Doraidh an ri re Dub*thach*: 'Ni comadhais dún cunnradh na hinghine-sea, ár is uaisli a hairilliudh fiadh Dia innámne.' *Con*ud amluidh sin rosoerudh B*rigit* dia dáire.

[fo. 13. a. 2] Nir'bo cían iarsin cu táinic araile fer sochenelach go Dub*thach* do chuingidh a ingine. Ba tol do Dub*thach* 7 dia m*a*cuibh in ní sin. Ro opastar B*rigit* im*morro*. Doraidh br*a*thuir dia br*a*ithribh riasi: 'IS esbach in t-suil gl*an* fil at cind-sa gana beith f*or* adhart i bhfail fhir eicin.' 'Rofhit*ir* M*a*c na hInghine,' ar B*rigit*, 'ni beodha dhun massi dob*eir* pudhur f*o*ruinn!' Dorat iarum a mer fon suil *con*as-tall asa cinn, cu mbui f*o*ra gr*u*aidh[5]. O'tconnaic Dub*thach* 7 a br*a*ithre sin rogheallsat nach ebertha riasi dul co f*er*, *acht* an f*er* budh mhaith le fein. Tuc Brig*it* annsin a d*er*nainn fr*i*a a rosc 7 slanaighter fochétair.

Luid B*rigit* 7 araili ogha maille fr*i*a do ghab*ail* chaille o esp*oc* Mel i Telcha Mhidhe. Ba fæil*id* sein fr*i*u. Anais B*rigit* f*or* umhaloit co mbad hi déidhin*ach*[6] for a tartta caille. At*r*acht col*uma* teintidhi[7] dia cinn cu clethe na hecalsa. IS ann roraidh esp*oc* Mel: 'Tair, a noeb-[8] B*rigit*, co rosentar caille f*or* do chenn riasna hoghuibh aili.' IS edh dorala ann t*r*ia gr*a*sa in Sp*i*rto N*ó*ibh gradh n-esbuic do eirleghiunn f*or* B*rigit*. Asb*e*rt M*a*c-caille nar'bho ord gradh n-esp*uic* f*or* bannscail. Adubhairt esp*oc* Mel: 'Ni leam a comm*us*. O Dhia dorat*a*d in anoir-sin do B*rigit* seoch cach mbannscail,' *con*idh anoir esp*uic* dob*e*rat fir Eir*enn* do comarba B*rigte* osin ille.

I n-ochtmadh uath*aid* rogenair B*rigit*, i cedain sainriudh: i n-ochtm*a*d dec rogabh caille: i n-ochtm*a*d .lxxx. dochoidh doc*u*m nime: i n-ochtm*a*d rocoisec*r*adh B*rigit* fo lin ocht mbiaidi in t-soiscela rocomallastar, 7 biaid in t*r*ocaire doroega Br*i*g*it* dibsaidhe.

[1] MS. fhacaidh. [2] MS. cl*aidi*um. [3] MS. ghuighi. [4] MS. c*r*ogh.
[5] MS. g*r*uaigh. [6] MS. deigin*ach*. [7] MS. teinntighi. [8] MS. noem.

FEACHT o rochomfhoicsigh sollam*an* na casc duthracair t*r*ia dhesheirc coirm do denamh dona h*ec*alsaibh imdhaibh robat*ar* impe, et robhui t*er*ca arbha in inbhuidh-sin hi Midhe, 7 ni rothecht Br*igit acht* oencr*i*athar bracha. Ni rabhutar da*no* [fo. 13. b. 1] leastair ac muinnt*ir* Br*igte, acht* da lothar. Doratsat a mbraich isindara lothar. Rolinsat araile don chuirm. Rofodhlad[1] iarsin o Br*igi*t in chuirm do .uii. n-ecalsaibh dec bhFer Tulach, cu ro fherastar toradh in oenmheich b*r*acha iat t*r*e shobharthan[2] B*rigte* o chaplait co minchaisc.

FECHT ann doluidh araile clamh co Br*igit* do chuinghidh bhó. Doraidh B*rigit* ris: 'Cia dhibh is ferr lat, bó do breith leat, no h'íc don claimhe?' Doraidh in clamh ba ferr leis a ícc on cl*aim*i ina dob*er*tha righi in dom*uin* dó. Doroine Br*igit* ern*aig*hthi co Dia, curos-íc in clamh, 7 rofhoghuin do Br*igit* iarsin.

ARAILE caill*ech* do muinnt*ir* Br*igte* dorala a ngalar t*r*om cu romhianaigh leamhl*acht*. Ni tharla bo isin recleis ind inbhaidh-sin, cu rolinadh leastar lan d'uisce do B*rigit*, cu ros-bennach, curo soudh il-leamhn*acht*. Dorat don caill*ig* 7 ba hoghshlan hi focedair.

O dhocuaid *immorro* clu 7 oirrdherc*us* B*rigte* fo Eir*inn*, tanc*a*dar da dhall do Bre*t*naibh 7 clam ica remthus dia n-íc co Br*igit*. Doraidh B*rigit*: 'Bídh imuigh colleic cu roa in ceileabhr*ad*,' ár deinmnedhaigh iatsein. 'Ro-ícais daine dot cheniul fein ané, 7 ní rofuirighis cenco n-icai sinne inniu.' Dorighne B*rigit* ern*aig*thi, 7 rohíctha a t*r*iur foc*é*tair.

O rof*or*bhudh soll*aman* na casc dofhiafr*aig* B*rigit* dona hingin*aib* in roibhi fuidheall[3] acu o linn na cascc. Doraidhset na hingena: 'Dob*er*a Dia,' ol siat. IS annsin tainic dias i*ngen* istech, 7 dronglach lan d'uisci leo. 'Rofhitir Mac na hIn*gin*e ata maith ann,' ol B*rigit*. Doigh lesi com*ad* coirm. Am*al* adub*air*t si sin rosoud a coirm toghuidi focedair. Doratad iarsin d'esp*oc* Mel 7 dona hoghuibh arcena.

ISANn aimsir c*é*tna tainic galar sula do B*rigit*, 7 ba tiachair le a cenn cumor. Ó rochuala esp*oc* Mel sin, iss *ed* roraidh: 'Tiagham aroen do cuingidh legha [fo. 13. b. 2] cu rot-léict*er* f*or*t cenn.' Doraidh B*rigit*: 'Min b*a*dh anumhaloit d*ui*tsi, ni bhudh ail damsa liaigh c*or*pdai et*ir*, *acht* araidhe doghenam anní atb*er*a-sa.' O robat*ar* oc imthe*cht* dorochair B*rigit* asa carp*ut* co tarla a cenn f*r*ia cloich cu rocrechtnaig*e*d cumor 7 curo theip*er* in fhuil. Rohicta da*no* don fuil-sin di bannsc*ail* amhlab*r*ai robat*ar* f*or*-in

[1] MS. Rofoghl*ad*. [2] MS. shoshorrtan. [3] MS. fuigheall

conair. Dorala dhoibh iarsin *for* a set in liaigh ica rabhatar iarraidh. O rofhegh-sidhe in *c*recht atbert: 'Ni rochuingea-sa liaigh aili o so amach *acht* in liaigh rot-íc don cur-sa; ár cia nobheitis leagha Eir*enn* icot leigh*ius* ni dingnidis ni bhudh fherr,' *con*ad amhl*aid* sin roslanaighedh B*rigit*.

FECHT ann dorala ri Teafa i comfhoc*r*aibh doibh ar fleidh[1]. Bai leastar cumd*acht*ta il-laim in righ. Gabhais araile fer anfhaitech asa laimh cu torchair *co n*der*n*a blogha dhe. Dogabhadh an fer la righ Tefa. Dochoidh esp*oc* Mel dia cuinghidh 7 ni hetas on righ *acht* a bhas, *co* n-atuigh esp*oc* Mel in leastar mb*r*isde 7 t*u*c leis co B*rigit*. Dorat B*rigit* a hanal uime 7 rohathnuaighed[2] a cruth ba ferr. Rucadh iarsin don righ, 7 rofuaslaic*e*d in cim*bid*. Et adub*air*t esp*oc* Mel: 'Ni horamsa doroine Dia an firt-sa, *acht* ar B*rigit*.'

FEACHT ann dodhech*aid* B*rigit* do thigh araile oighi .i. B*r*ighit i*ngen* *Con*aille insin. In t-uisq*u*i dor*a*tadh dara cosaibh do B*rigit* iar taidhe*cht* roíc araili ógh robai istigh a ngal*ar*. O dhochuad*ur* *immorro* B*r*ighit *con*a hoghuibh do chaithium a p*r*oinne roghab B*rigit* f*or* fegadh na méisi cofada. Rofhiafr*aig* an Brig*i*t aile: 'Cid rathaigi-sea?' Doraidh B*rigit*: 'Atciu Dem*an* *for* in meis.' 'Robadh maith leamsa a fhaicsin,' ar an ogh aile. 'Tab*air* c*r*ois Cr*ist* ar h'ag*aid* 7 ar do shuil*ib*,' ol B*rigit*. Dorat in ogh, 7 doconnaic-si in Satan re toeb na meisi, a chenn sis 7 a cosa s*uas*, a dhe 7 a lasair asa c*r*aes 7 asa shroin. Roraidh B*rigit*: 'Tab*air* freac*r*a duin, a Diab*uil*!'

'Ni chumngaim, a chaill*ech*!' ar an Dem*an*, [fo. 14. a. 1] 'gan freg*r*a duit, a coimeduidhe timnai De, 7 a[t] t*r*ocaireach f*r*i bochto 7 f*r*i muindtir an Choimdhedh.'

'INdis duinn iar*u*m,' ar B*rigit*, 'cid dia tangais cugaind 'nar caillech*aib*?'

'Araile og craibdech fil sund,' ar Deam*an*, 'is 'na coimiteacht atussa ag f*ur*ail leisce 7 mai*n*deachtn*aig*e uirre.'

Adub*air*t B*rigit* frisin oig hisin: 'Tabair cros Cr*ist* tar th'ag*aid* 7 tardot ṡuilib.' Doratt focetoir. Atcondairc an og an torathar ng*r*anna. Ros-gab ecla mor an og o atcondairc an Demon. Adub*air*t B*rigit*: 'Cidh ara n-imghaibhe in dalta icá tai leasug*ud* f*r*ia re cian?' Dorighne inn ogh ait*r*ighi iarsin, 7 rohicadh on Dem*on*.

Araile bannscal t*u*c rúsc lan d'ubhluibh co B*rigit*. IS ann sin doralad*ur*

[1] MS. fleigh. [2] MS. rohathnuaidh*ed*.

claimh ic faighdhe ubhall co B*rigit*. Doraidh B*rigit*: 'Tab*air* dhoibh na hubla.' O'tcual*a* in bannscal sin ruc a rusc uball chuice, 7 is*ed* roraidh: 'Duitsi fein t*u*cas-sa na hubla 7 ni do chlamhaibh.' Ba toc*r*adh do B*rigit* tairmeasc na halmsaine uimpe, 7 romall*ach* na cronna dia tuc*a*d. O rainic in bannsc*al* da tigh ni fhuair oenubhull ina hithlainn giar'bhó lan intan rofhacuibh 7 bat*ar* etairthigh osin immach.

FEACHT ann doluidh B*rigit* co Tefa, 7 sloigh mora 'na comhaideacht, 7 dá clamh 'na diaidh[1] cu tarla deabh*aid* et*a*rra. Intan rob ail do clamh dibh araile do bhual*ad* roshec a lamh uasa 7 roc*r*ap lamh indalanai. Doronsat ait*r*ighi iar*um* 7 ros-íc B*rigit* dia claimhe.

Dochuaidh B*rigit* co araili ecl*ais* a tír Thefa do cheileabhr*ad* na casc. Doraid banairchinnech na hecalsa f*r*ia hinghenaibh neach dhibh do umhaloit dia dhardáin cennla dona senoiribh 7 dona dainib fannaibh inlobhraibh bat*ar* isin recl*es*. Ni f*r*ith nech dhibh don umhaloit. Doraidh B*rigit*: 'Dogensa aníu in um*a*loit.' Cethrar do dhainibh galair bat*ar* isin recl*es* .i. anbhfab*r*achta 7 dasachtach 7 dall 7 clamh, 7 dorighne B*rigit* a fos a cethrar, 7 rohictha o g*ach* teidm bui f*orr*u.

FEACHT ann dochuaidh B*rigit* in araile tech [fo. 14. a. 2] for áighidhe*cht*[2]. Dorala *co n*dech*aid* in muinnt*er* uili immach *acht* ænghilla b*ec* anbhfhab*r*acta, 7 se balbh, 7 ní fhit*ir* B*rigit* a bheith aml*aid*. IS ann tancat*ar* áighid[3] co B*rigit* isin tech do chuingidh bhídh. Dofhiafr*aig* B*rigit* don gilla bhalbh út, cáit i raibhi eochair na cuil*ne*. Doraidh in gilla: 'rofhetar-sa baile i ta.' Doraidh B*rigit*: 'Eirg 7 tab*air* damh.' Roeirigh fochedair 7 rotimthirigh do na háigedhaibh[4].

IS AND dorala coimthinol bhfer n Eir*enn* i Tailltin, airm i raibhe Patraic 7 senadh Eir*enn* uime. Docuat*ar* docum na dala B*rigit* 7 esp*oc* Mel, 7 fuarat*ar* caingin doil*ig* aracinn 'san oir*echtus* .i. araile ben ruc leanbh ann, 7 is *ed* roraidh, cor'bhó la hesp*oc* mB*r*on do m*uintir* Patr*aic*, an leanp. Rodiult esp*oc* mB*r*on nar'bo lais. Tucadh in ceist-sin co Br*igit* dia tuasluc*u*d. Rofhiafr*aig* B*rigit* don mhnai, cia o racoimprestar a gein, 7 doraidh ria ná hab*r*adh brcic. Doraidh in ben: 'is ó esp*oc* Bron.' Rolín att 7 borrf*a*d a tenga ina cinn cu na cæmnacair labhra. Dorat B*rigit* airdhi na c*r*oichi dar ghin na náidhiun 7 rofiafr*aig*: 'Cia h'athair?' Dofregair in nædhi: 'Duine duthair deroil fil a n-imeal ind air*echt*ais, is e sin m'ath*air*si.' Cu rosær*a*d esp*oc* B*r*on aml*aid* sin t*r*e rath Brig*te*.

[1] MS. diaigh. [2] MS. aidhighe*cht*. [3] MS. áidhig. [4] MS. haideghaibh.

IS AND sin dochuaidh fer arcenn *Brigte co n*dighsedh do coisecr*ad* tighi nua dorighn*ed* aige. O ro erlamhaigh biadh do *Brigit* is *ed* roraidh *Brigit* re a h*ingena*: 'Ni hadha dhúin biadh ind fhir genntli*d*i sea do tomailt, ár rofhaillsigh Dia damsa na robaist*ed* et*ir* he.' O rochuala in f*er* maith sin ron-gaibh congain cridhi, 7 robaist esp*oc* Br*on*. Iarsin rof*or*congair Pat*raic* f*or* *Brigit* 7 f*or* a comharba co nach beth dog*res* gan f*er* g*r*aidh 'na comhuide*cht*. IS aire roghabh Nat Fraich g*r*adha sacairt.

ISinn aimsir cé*t*na tuc fer do dheiscert B*r*eagh a mh*áthair* f*or* a mhuin co *Brigit* dia híc, ár ba hanfhab*r*achta, co ros-lai dia mhuin f*or* fosc*ad* mB*r*igdi, 7 o tharaill in foscudh rob óghshl*án* ac*ét*air.

I N-ARAILE aims*ir* ann adconncat*ur* Pa*traic* chuca. [fo. 14. b. 1] Senadh mor maille f*r*is. Doraidh Lassair re *Brigit*: 'Cidh doghenam f*r*isin soch*aid*e tang*a*tar chucaind?' 'Cidh do biudh fil ocuibh?' ol *Brigit*. 'Ni fhil,' ar Lasair, '*acht* aen chúra 7 da bhairghin déc 7 becan loma.' Doraidh *Brigit*: 'Ata maith ann. Dogentar p*r*oicept bhreit*r*e De dhun, 7 non-sasfait*er*[1] uadh.' O thairnic do Phat*raic* in p*r*oicept tucad an biadh co Br*igit* dia roinn, 7 robenn*ach*, 7 rosasta in da phop*ul* De .i. sam*ad* *Brigte* 7 sam*ad* P*átraic*, 7 roba mhó cumor a bhfuidheall[2] ina in t-adb*ar* robhai ann art*ús*.

ARAILI f*er* robhai i cill Lassaire, 7 robui a b*en* occá fhacbhail, 7 nís-geibheadh cuit na codl*ad* imailli f*r*is, cu tainic co *Brigit* do chuinghidh eptha cu rocharadh a bhen he. Robenn*ach* *Brigit* usq*ui* dhó 7 is *ed* atb*er*t: 'Tab*air* in t-uisci-sin tar in tech 7 tar bhiadh[3] 7 tar digh dhuibh fein 7 tar an leapuid a n-écmais na mna.' O doríne amhl*aid* dorat in ben sheirc ndímhoir dosom *con*ná faghbhadh bheith 'na ecmais cidh il-leth in tigi f*r*is, *acht* f*or*a leathlaim eiccin. Laa n-ann dochuaidh-sium f*or* tur*us* 7 rofhacuibh in mnai 'na codladh. O radhuisigh in ben at*r*acht cohanbhfhail 7 dochuaidh a ndeg*aid* an fhir cu bhf*a*cuidh uaithe hé 7 gabhal mhara et*ar*ra. Roghairm sí a fer, 7 iss *ed* roraidh, norag*a*d isin fairrce mina this*ed* som cuice.

ARAILE bannsc*al* d'Uib M*aic* Uais tainic do fhaighdhe co *Brigit*, 7 bui i t*er*cu dog*res* roime sin. Co tard *Brigit* a c*r*iss di, 7 adub*air*t *Brigit*, gibe teidm nó galar c*us*a mb*er*tha noícfad; 7 doronta saml*aid*, *con*adh aml*aid* sin doneth a bethamhn*us* osin imach.

FEACHT ann tancat*ur* caraid co *Brigit* araile sollum*un* 7 edhpairt leo, co

[1] Here a word is erased. [2] MS. bhfuigheall.

[3] The words 7 *tar bhiadh* are repeated.

farcabhs*a*t a teach dianeis ce*n* choimhetuidhi[1]. Tancat*ar* m*e*rligh iar sin, 7 tallsat*ar* na damhu robhat*ar* isin tigh. Ad*r*acht abhunn Life f*r*iu, cu tardsat a n-eduighi for adharcuibh na ndam, cu ra impaset na daim otha sin c*u*san ina*d* a mbui B*r*igit c*u*sna hétaighibh leo.

FEACHT aili luidh B*r*igit: Magh Lemna do acall*aim* Pat*r*aic. Bui ic p*r*ocept shoscela and [fo. 14. b. 2]. IS ann sin rochotuil B*r*igit risin p*r*oicept. Atb*e*rt P*á*t*r*aic: 'Cidh ar roc*o*dlais?' Roslecht B*r*igit fot*r*i 7 roraidh: 'Fís atconnac,' ol sí.

'Innis in fhís,' ol P*á*t*r*aic.

'Atconnac,' ol B*r*igit, 'cethra harathra anairdeas[2] roairsetar an indsi uile; 7 resiu thairsedh a sil*ad*, roaipthighedh in bhuain, 7 tancat*ar* topuir gheala 7 srotha taitneamacha asna het*r*ighibh. Eduighi geala um na síltoiribh 7 um na haireamn*aibh*. Atconnac cethra harathru aili atuaidh, roairset an indsi tarrsna, 7 rosoeiset an bhuain doridhisi, 7 rofhas in corcai roshils*a*t fochedair gur'bo hab*aid*h, 7 tancat*ar* srotha duba as na heit*r*ighibh, 7 eduighi dubha um na siltóir*ibh* 7 um na hairemhn*aibh*.'

'Ni doiligh sin,' ol P*á*t*r*aic. 'Na .iiii. harathru toisecha adconnacuis, misi 7 t*u*sa sin, silmaid cethirleab*ur* in t-soisc*é*la co sil*ad* irsi 7 c*r*eidmhe 7 c*r*abhuidh. An bhuain atconnacais, na hí*í* thecat docum n-irsi 7 c*r*eidmhe sin t*r*ianar fhoircetal-ne. Na ceat*r*a harathra adconnacais atuaidh, na sæbhfhoircetl*aid*i 7 na b*r*egaire sin, laifid darcenn in f*or*cetul shílm*i*d-ne.'

FEACHT do B*r*igit a n-Ard Macha dolluidh dias secce 7 d*r*omlach uisce f*or*ro. Tancat*ar* do bennachadh do B*r*igit. Dorochair in d*r*onglach dianeis, 7 dochuaidh d*r*uim tarais otha dor*us* ratha co Loch Lapháin. Acht ni robrisedh 7 ni thorchair banna aisdi. Ba foll*us* do chach bennach*ad* Br*i*gte f*or*ro. Iarsin adub*air*t P*á*t*r*aic: 'Fodhail[3] ind uisq*u*i for Ard Macha 7 f*or* Airthera,' 7 roicadh g*ach* ngalar 7 g*ach* n-ainces bui isin tir.

LUID B*r*igit i c*r*ich bhFer Rois d'fuascal*ad* chimedh[a] bui isin c*r*ich. Doraidh B*r*igit: 'In lece orumsa in cimid út amach?' Asb*e*rt in ri: 'Gia nob*er*thea damsa righi bhFer mB*r*eagh uili, ni thibhrinn d*u*it in cim*id* acht na dighis-sea fó era dob*er*thur anmchoimhet oenoidhche[4] erutsa dhó.' Roartraigh B*r*igit deodh[5] lai don cimidh 7 doraidh f*r*is: 'Intan tuaslaicfit*er* in slab*r*adh dhit geibh in n-ymmonn so, 7 ela f*or* dha laimh dheis.' Dognit*er* aml*aid*. El*aid* in cimidh la breithir mB*r*igdi.

[1] MS. choimhetuighi. [2] MS. anairneas. [3] MS. foghail.
[4] MS. oenoighthe. [5] MS. deogh.

[fo. 15. a. 1] FEACHT doluidh B*rigit* tar Sliabh Fuait. Bui das*acht*tach issin t-sleib nooircedh na cuitechtna. O'tconncat*ar* na caill*ech*a he ros-gabh ecla 7 uam*un* mor iat. Adub*airt* B*rigit* risin ndas*acht*ach: 'O dhat-rala ann p*r*itchai br*eit*ir nDé dhun.'

'Ni cumngaim,' [or se,] 'gan umhaloit duit, ár it t*r*ocar f*r*ia muinnt*ir* in Coimd*ed* et*ir* t*r*uagha 7 bhochta.'

IS ann sin doraidh in das*acht*ach: 'Car in Coimdi, a chaille*ch*, 7 not-carfa cach. Airmhitnigh in Coimdhe 7 not-airmhitnighfea cach. Ataigh in Coim*did* 7 not-atuighfea cach.'

FEACHT doghuidh[1] a hath*air* næbh-B*rigte*[2] *co* ndighs*ed* co righ Laig*en* .i. co hAilill m*ac* nDunlaing do chuinghidh dilsighthe in chlaidhib[3] dorat dó fe*cht* aile. Dothoet B*rigit* ar f*or*congr*a* a hathair. Tainic mogh don righ do acall*aim* B*rigte* 7 adubairt: 'Dianom-soertha don fhognamh ica tu don righ robudh am cr*ist*aidhi, 7 nofhoighenaind duitsi 7 don Coimdh*idh*.' Luidh B*rigit* isin dun 7 *co*natuigh di ascaidh cusin righ .i. dilsiug*ud* in cl*aid*ib[4] do Dubht*ach* 7 sóire don mhog*aid*.

'Cidh ara tib*er*-sa sin d*uit*si?' ar an rígh.

'Dob*ér*thar clann t-soineamhail duit,' ar B*rigit*, '7 righi dot m*acaib* 7 nemh duit fein.'

Adubairt in ri: 'Flaith nimhe, ár ní is-faicim, nís-chuingim. Righi da*no* dom m*acaib* ni chuinghim ar am beo fein araird ann, ár gniat cach a aims*ir*. Tab*air* dhamh cena fot soeghuil a righi, 7 cathbhuadhaighi f*or* Leth Cuinn, ár is m*en*ic cocadh ead*r*ainn.'

'Doberthar,' ar B*rigit*, 7 isedh ón rocomaill*ed*, ár .xxx. cath romheb*ad*h roime ind Eir*inn* 7 a nai a n-Alb*ain* t*r*ia benn*acht*ain B*rigte*. Tancatur Hui Neill i Laighnibh iarna ecaibh-sium. T*u*csat Laighin a corp docum in chatha, curo mheb*ad*h rompa focedair.

FEACT do B*rigit* ica cærchuibh isin Currach *co*n-acai[5] m*ac* leighinn ana rith sece .i. Nindedh scolaighi esein.

'Cidh dot-gní anbhfhor*us*ta, a meic leiginn!' or B*rigit*, '7 cidh innsaighi aml*aid* sin?'

'A chaill*ech*,' ol in scol*aig*hi, 'teighim[6] docum nime.'

'Rofhit*ir* Mac na hInghine,' ar B*rigit*, 'is moghenar theit in tur*us*, 7 ar Dhia dena ernuighthi leamsa curab reidh dham dhul.'

[1] MS. doghuigh.
[2] MS. næmhb*rigte*.
[3] MS. chlaidhim.
[4] MS. cl*aid*im.
[5] MS. *co*nacaidh.
[6] MS. teidhim.

'A chaill*ech*,' or an scol*aigi*, 'nochan-uain dam, ár atat [fo. 15. a. 2] doirrsi nimhe osluicthe innosa 7 adágur a ndunadh *fr*ium. No mas acom thairmesc dhuit, guidh[1] in Coimdhe leam g*ur*ub soraidh dhamh dul docum nime, 7 guidhfet-sa[2] Dia *for*tsu curob reidh dhuit, 7 forruca[3] ilmhile lat docum nime.'

Roghabh B*rigit* p*ater* leis, 7 ba c*r*aibhdhech osin imach, 7 is he dorad comman 7 sacarbhaic dhi iardain. Con*i*d assein dorala cumthan*us* m*ac* leighinn in dom*uin* re B*rigit*, co tab*air* in Coimdhi doibh t*r*ia atach B*rigte* g*ach* maith fhoirbhthi chuinghid.

LUIDH B*rigit* co hesp*oc* Mel co tis*ed* do thorainn a cathr*ach* dhi. O dochuat*ar* iarsin co dú i ta Ceall Dara inniu, ba hí sin inbhuidh dorala Ailill m*ac* Dunl*aing* 7 c*ét* marclach do fhinnchæluch leis dar lar Cille Dara, Tancatar da*no* inghena o B*rigit* do chuinghidh neich[4] don cælach, et dorat*ad* era f*or*ro. Robeanaid na heich foa marclaighibh f*r*ia lar. Rogabhtha iar*um* suinn 7 slipredha dhoibh, 7 ni err*acht*at*ur* nogur' eadbair Ailill in c*ét* marclach do B*rigit*. Con*i*d de doron*ad* tech mor sancta Br*igte* i Cill Dara, 7 is e Ailill ros-biath na soeir 7 ros-íc a ndulghena[5]. Facbhais B*rigit* cu mbadh o Ailill m*ac* Dunl*aing* nobh*e*th righi Laigen cob*r*ath.

FEACHT ann tancat*ar* da clamh co B*rigit* do chuinghidh almsaine. Ní rabha araill isin coitcenn *acht* ænbhó. Dorat B*rigit* dona clamhaib in mboin sin. Dorinne indara cl*am* atlug*ud* buide don Coimdh*idh*. Dimd*ach* *immorro* in clam aile, ár ba diums*ach*. 'Dochoidh,' ar sé, 'cid mh'airi-si m'oenar ria boin. Cunice aníu, da*no*, nirom-comhairmeadh-sa riam et*ir* celiuda Dé 7 bhochta 7 lobhrai. Ni bhiu da*no* i commaidh imon mboin-sea.' Doraidh B*rigit* risin clamh n-umhal: 'Ansa ibhus co bhfaghthar ní dhuit, 7 teit as in clamh dims*ach* út guna bhoin.' 'IS ann sin tainic fer co B*rigit* gu mboin leis di, co tard don cl*am* um*al*. O dhochuaidh *immorro* f*or* set in cl*am* diums*ach* f*or*fheimidh[6] imáin a bhó a oenar, co tainic f*or*cula co B*rigit* 7 co a fher cumtha, co raibhi ic glamhudh 7 ic imd*er*gad B*rigte*. 'Ni ar Dhia,' ar se, 'doratuis t'eadhpairt, [fo. 15. b. 1] *acht* is ar lisd*acht* 7 t*r*omdh*acht* rot-gaibh f*r*iumsa.' Tiaghuit iarsin in da clamh cum na B*er*bha. Ad*r*a*cht* inn abunn f*r*iu. Elaidh in clamh um*al* *co*na bhoin t*r*ia benn*acht*ain B*rigte*. Tuitid in cl*am* diums*ach* cona bhoin f*or* a tharr risin n-abhuinn cor'baithedh.

[1] MS. guigh.
[2] MS. guighfetsa.
[3] leg. cor-ruca (?).
[4] MS. neith.
[5] leg. dulchinne (?).
[6] MS. f*or*fheimigh.

FEACHT ann tainic righan Crimhthain mheic Enna Cennsealaig rí Laigen, 7 slabrad aircit le i n-edhpairt do Brigit. Fuath deilbhe duine isindara cenn de 7 ubhall aircit isin cinn n-aile. Dorat Brigit dona hoghuibh. Rothaiscset na hogha gan fhis do Brigit, ár ba mor noghatadh a crodh[1] 7 dobeiredh do bochtuibh. Doriacht clamh co Brigit, cu tard Brigit in slabhrad dhó cen fhis dona cailleachaib. O rofhedatar na hoghu is ed roraidhset co bhfheirg 7 lonnus: 'Bec a mhaith duinne,' ar siat, 'do trocaire-si do chach, 7 sind fein i riachtanus a leas bhidh 7 eduigh!'

'Ataidh for antacadh[2],' ol Brigit. 'Eirgidh isin eclais i[n] baile a ndenaim-si ernaigthi, 7 foghebhthai ann bhur slabhrad.' Dochuatar la Brigit. Gia doratad do bocht fuarutur na caillecha in slabhrad.

FEACHT ann tainic ri Laigen d'éistecht re proicept 7[3] ceileabhradh dia casc cu Brigit. Iar bhfhorbhudh an cheileabhraidh dochuaidh in ri for sed. Intan dochuaidh Brigit do chaithimh a proinne adubairt Loman clamh Brigte nach caithfedh ní nogu tuctha dhó armghaiscedh[4] righ Laigen, etir ghai 7 sciath 7 claideb, cona bheirt foithibh. Dochuaidh techtaire o Brigit andiaidh[5] in righ. O mhedhon immorro cu nonai[6] don righ for merugud, 7 ní rancatar oenmhile ceimenn co tuc in t-armghaisced uadha 7 co tucadh don clamh.

FEACHT ann atconnaic Brigit araili duine secce 7 salann for a mhuin. 'Cidh fil fort mhuin?' ol Brigit. 'Clocha,' ol an duine. 'Bidhat clocha dano,' ol Brigit. Doronta fochedoir clocha don t-salann. Tainic doridhisi an fer cétna sech Brigit. 'Cidh fil fort mhuin?' ol Brigit. 'Salann,' ol se. 'Bidh salann dano,' ol Brigit. Doríne fochedoir salann dona clochaib tre breitir mBrigte.

FEACHT ann tancatar dá clamh co Brigit dá n-íc [fo. 15. b. 2] don claimhe. Adubairt Brigit risindara clam nighi araile. Doroine amhlaid. 'Dena-sa,' ar Brigit risin clamh aili, 'fosaic 7 nighe h'fir cumtha amal doroine-seom umhaloit duitsi.' 'Acht airet confacamar,' ol se, 'ni confaicfium. Cidh on, in coir latsa, a chaillech, mhisi slan coam ballaib nuidhibh 7 com etach nua do nighi in claim granna út, 7 a bhaill dubhghlasa ic toitim de? Ni fiu leamsa in nos a leitheit sin.' Ronigh immorro Brigit fein in clam umul truag. Adubairt in clam dimsach roglanad artus on

[1] MS. crogh. [2] leg. andachad (?), andagud (?). [3] MS. repeats 7.
[4] The *m* in recent hand. [5] MS. andiaigh. [6] MS. nonaidh.

claime: 'Atar leamsa,' ol se, 'is oeible teined mhoidhid[1] triam croicenn.' Rolinadh he do claime oa mhullach coa bhonn ara anumaloit.

FEACHT ann do Brigit oc techt do laimh in espuic cu tarfas di cenn puic do beith annsa chailiuch oifrinn. Roopastar Brigit in cailech. 'Cidh ara n-opai?' ar an fer graidh. 'Cenn puic foillsighter dam ann,' ar Brigit. Roghairm in t-espoc in gilla tuc ind imaltoir, 7 adubairt ris tabhairt a choibhsen. 'Dochuadhus,' ar in gilla, 'i tech a n-gabhar puic, cu tallus poc méth as 7 aduadhus mo sáith de.' Rophend in gilla 7 doroine aithrige. Dochuaidh iarsin Brigit do laim 7 ni confacai in fuath.

FEACHT ann tancatar áighidh[2] co Brigit: at iat uaisli craibdecha .i. na secht n-espuic fileat a tilaigh ind airrter Laigen. IS ann sin forcongair Brigit for araili fer dia muinntir techt dochum in mhara co ndernad iasgach dona haighedhuibh. Teit in fer 7 a mhurgha lais 7 tecmhaing ron dó. Saidhidh inn in rónghai 7 cenglaid a theit dia laim. Tairrngidh in ron leis in fer tar in bhfairrce co traigh mara Breatan, cu bhfarcuibh annsin he for carraic iar mbrisiudh na téta. Rocuired dano in ron forculai, 7 a ghai ann, cu rolaa in mhuir he forsin traigh ba comfhocraibh do Brigit. Doratsat immorro iascaire Bretan curach do iascaire Brigte o roindis a scela dhoibh. Tainic iarsin tar muir co bhfhuair a ron i traigh mhara Laigen ibhus, co ruc leis co háigeda[3] Brigte. [fo. 16. a. 1]. ISin maduin dochuaidh tar muir 7 dorocht dar muir mBreatan doridisi dochum Brigte medhon lai. Romhorsat na hæighedha[4] 7 in slúag arcena ainm De 7 Brigte triasin bhfirt-sin 7 triasan n-adhamhra.

FEACHT ann doghabh mian araile caillech do muintir Brigte im shalann. Doroine Brigit ernuighthi cu rosoudh na clocha i salann, 7 rohicad in caillech.

FEACT ann robui bachlach[5] do muintir Brigte oc bein chonnaid. Dorala dho gu romharbh peta sinnuigh la righ Laigen. Rohirghabhudh in bachlach[6] lasin righ. Rofhorcongair Brigit for an sinnach taidhecht[7] asin caillid. Tainic dano cu raibhi oc cleasaibh 7 oc cluiche dhoibh 7 don righ la forcongra Brigte. O dhoroine in sinnach a ghnímha dochuaidh fon coill slan, 7 slogh Laigen etir chois 7 eocu 7 chona 'na deghuid.

FEACT ann tancatar espuic co Brigit, 7 ni raibhe aice ní doberad doibh 'ar mbleagun na mbó fádhó. Tucait na bai in treas fecht don baili 7 rop uilli leo in loimm annsin inas cech mblegun.

[1] MS. mhoighid. [2] MS. áidhidh. [3] MS. háideda. [4] MS. hæidhedha.
[5] MS. bathlach. [6] MS. bathlach. [7] MS. taighecht.

FEACHT ann robui meithiul ag *Brigit* ic buain. Feraid fleoch*ud* mor i Muigh Life uile 7 nir' tuit banna ina gort-si.

Ba dia fer*tai*bh *immorro*, robennach in dall clairenech co t*u*c a s*úili* dó.

FEACHT ann dorala *Brigit cus*in mbaint*r*eab*thaig*h, cu romarb lægh a bo do *Brigit* 7 roloisc a garmain fai. Doríne Dia ar *Brigit* ba hoghsl*an* in garma arnamhar*ach* 7 bui a m*áthair* og lighi in l*æig*.

FEACHT do *Brigit* 7 d'esp*uc* Eirc i Laignibh. Doraidh *Brigit* re hesp*oc* Eirc: 'Ata cathug*ud* i*tir* do thuaith-si, 7 innosa comraicid.' Adub*airt* mac-cl*érech* do m*uintir* esp*uic* Eirc: 'Ni doigh linn,' ar se, 'con*id* fír sin.' Senais *Brigit* a ruisc in maccleir*ig*. Doraidh iarsin in maccl*érech*: 'Atcím-si,' ar se, 'mo bhrait*r*e icca marb*ad* innosa,' 7 dorine ait*r*ighi moir insin.

FEACHT do *Brigit* oc inghaire chær*ach*. Tainic gataidhi chuice 7 tall .uii. multa uaithe. Arói rohairmh*edh* in t*r*et, 7 f*r*ith na multa a n-oighe tre ern*aig*thi *Brigte*.

FEACHT doríne araile f*er* [fo. 16. a. 2] do mhuinnt*ir* *Brigte* midh do righ Laig*en*. Intan tanc*us* dia ol ni f*r*ith bainne ann, ar rocaith*ed* re *Brigit*. Ad*r*acht *Brigit* do thesarcudh an t*r*uaigh, 7 ros-benn*ach* na least*r*a, 7 f*r*ith an midh a comhlan*us*, et ba firt amhra eissein.

FEACHT ann tancat*ar* na .uii. n-esp*uic* a hUaibh *Br*iuin Cualunn o Theal*aig* na n-Espac, co bhfuarat*ar* *Brigit* il-luc re toebh Cilli Dara atuaidh. Dofhiafr*aig* *Brigit* da coic .i. do Blathnait, in raibhe biadh aice. Adubhairt nach raibhe. Bá nár la *Brigit* gan biadh aice dona noemhuibh, 7 roghuidh[1] in Coimdhe codic*r*a *co n*deb*air*t in t-ai*n*g*e*l ria na bai do bleaghan in tres fecht. Dobligh[2] *Brigit* fein na bu, g*ur*' linsat na dabhcha donn ass, 7 rolinfatis cidh least*r*a Laig*en* uili, *co n*-dęch*aid* in loim tar na least*r*aibh imach, *co n*d*er*na loch dé, un*de* Loch in Ais .i. Loch Leamhn*acht*a inniu. Romor*ad* ainm De 7 *Brigte* dhesin.

Ár cach ní *con*naighedh[3] *Brigit* f*or*sin Coimdhi dob*er*the di foc*é*toir, ár ba he a sainnt: sas*a*d bo*ch*t, dichur g*ach*a documla, airchisecht g*ach*a t*r*uaigh. Ni raibhi *immorro* bhudh naraighi, na bhudh fhele, na bhudh cennsa, na bhudh umla, na bhud cunnla, na[4] bud[4] cuibdi[4] ina *Brigit*. Ni ronigh riamh a lamha na a cosa na a cenn et*ir* fhiru. Ni rodhech gnuis fherscail. Ni labhradh cen loisi. Ba haint*ech*, ba hannac, ba hernuight*ech*. Ba foidhid*ech*[5]. Ba foilidh i timnuibh De. Ba cobhsaidh. Ba humhal. Ba dilghedha*ch*. Ba d*er*cach. Ba comra choisecartha coimeta chuirp C*r*i*st* 7 a fhola. Ba teampul

[1] MS. roghuigh. [2] MS. doblidh. [3] MS. connaidhedh. [4] interlined. [5] MS. foighidech.

De. Ba righshuidi tairismhe don Spírut Noebh a cridhe 7 a menma. Ba diuid 7 ba toirrsech do truaghaibh. Ba hedrocht i bhfertuibh 7 mirbuilibh. IS airi sin is é a hainm itir duilibh, colum *etir* enuibh, finemain itir fhedhaibh[1], grian *etir* rennuibh. IS é athair na noeboighi-sin[2], in t-Athair nemhdhai. IS é a mac, Ísu Crist. IS é aoidi, in Spirut Noeb[3] [fo. 16. b. 1], conid aire sin doghní in noebhógh-sa[4] na mirbuile mora 7 na ferta diairme.

IS í furtachtaiges da gach æn bis a cuimgi 7 a nguasacht. IS hi traethus na tedhmanna. IS í tairnes feirg 7 anfadh an mhara. IS í bantaircetlaid Crist. IS i righan in deiscirt. IS sí Muire na nGæidhel[5].

IS e Colum cille dorighne an imann-sa do Brigit, 7 is a n-aimsir Ædha mic Ainmerech doroine hi. Et ba he fath a denmha. Anfud mor tainic do Cholum cille intan dochoid tar muir, co tarla i Caire Breacan, cu roatuigh Brigit co tised feth dó, 7 co n-ebairt 'Brigit be bhithmhaith.' *Nó* is e Brocan Cloen doroine, 7 as inann aimser a ndernad 7 'Ni char Brigit buadach bith.' No as triur do muintir Brigte doroine hi intan dochuatar do Roim cu rochtatar Blasantiam. Co tarla fer do muintir na cathrach dhoibh imuig, cu ros-fiafraig dibh in rancatar a leas aighidhecht[6]. Adubratar-som cu rancatar. Rous-fuc leis iar sin dia thigh, co tarla doibh scolaigi ar toidhecht[7] o Roimh, cu rofhiafraig dibh can as tangatar, 7 ced ara tancatar? Adubratar-somh conadh ar áighidecht[8]. 'IS pudhar sin,' ar se, 'ar is hé bés in fir-sea marbad a æighedh[9],' 7 rofhiafraighset som sin tria thinchosc in scolaigi. Tucadh tra neimh doib i linn, cu romholsat Brigit dia soeradh 7 cu rochansat 'Brigit be bhithmaith' 7 rl. Atibhset an linn cusan neim, 7 ní derna pudhur[10] doibh. Tainic iarum fer in tighi dia fegad dus in ros-marbh in neim, 7 atconnaic iat 'na mbethaid, 7 adconnaic ingin t-sochraid etarru. Tainic iarsin isin tech, 7 robui for iarair na hingine, 7 ni fhuair, 7 rofhiafraig dibh cidh dochoidh an ingen, 7 adubratarsom ni facadur etir hí. Doratad tra cuibrech forrosom co marbhdais iarnamharach mina foilsighdis an ingin. Tainic dano in scolaigi cétna chuca arnamharach[11] dia bhfis, et inuenit eos in uinculis, *et* interrogauit eos quomodo euaserunt *et* cur ligati sunt.

No cumad he Brenainn [fo. 16. b. 2] dorighne in n-imunn-sa. Tainic dano Brenainn co Brigit co bhfesadh cidh ara tuc in bheist isin mhuir anoir

[1] MS. fheghaibh. [2] MS. noemoighisin. [3] MS. noem. [4] MS. noemhoghsa.
[5] MS. ngæighil. [6] MS. aidhighecht. [7] MS. toighecht. [8] MS. áidhigecht.
[9] MS. æidhedh. [10] MS. pughur. [11] MS. arnabharach.

do Brigit sech na noebhu[1] arcena. O rosiacht tra Brenainn co Brigit rochuinnigh[2] co tartad a coibhsina cinnus robhai gradh Dé oicce. Adubairt Brigit: 'Tabair, a cléirigh, do coibhsena prius 7 dober-sa iarsin.' Adubhuirt Brenainn: 'on lo roghabhus-sa crabhudh nocha dechadhus tar .uii. n-immairibh cen mo menmain i nDia.' 'As maith in coibhsen,' ol Brigit. 'Tabair-si dano, a chaillech,' ol Brenainn, 'do choibsen.' 'Dofhitir Mac na hIngine,' ar Brigit, 'on uair doratus-sa mu menmain i nDia ni thucus ass.' 'Dar-linn, a chaillech,' ol Brenainn, 'as coir do bhiastuibh gia noberut anoir duit sechainne.'

No is é Ulltan Arda Breacain doroine an ymonn-sa ar molad do Brigit. Ár ba do Dail Concubair dosom, 7 rop edh dano do máthair Brigte .i. Broicsech ingen Dallbronaigh. I n-aimsir immorro da mac Ædha Slaine doronad fesin, ár it e romarbhsat Suibhne mac Colmain Moir, for lethlaim Ulltain, doronad:

Brigit be bhithmhaith, bruth ordhai oibhlech,
don-fé don bhithfhlaith an ghrian tind toidlech.
Ron-særa Brighit sech dhrunga demhna,
roræna remhainn catha gach tedma.
Dorodhbha indonn ar colla cissao
an chraebh co mblathaib, an máthair Íssu.
An fhirógh inmain go n-ordan adhbhuil,
bum sær gach n-inbaid lam næmh do Laighnibh.
Lethcolbha flatha la Pátraic primhdhai,
an tlacht uas lighaib, an righan righdha.
Robet iar sinet ar cuirp a cilicc
dia rath ron-bræno, ron-særa Brighit[3]. B.

[fo. 17. a. 1]. Mor tra do fertuibh 7 do mhírbuilib fon n-innus sin dorighne in Coimde ar Bhrigit. IS sé a mhet cunná cumhaing nech a fhaisneis acht mina thised aspal fein no aingel De dia fhaisneis: *acht* cena is lor so ar dheismirecht dibh.

O thainic tra cusna deidhinchaibh[4] do Brigit, iar fothugud 7 iar bhfurtacht cheall 7 eclas 7 altorach[5] n-imdha i bhfertuibh 7 i mirbuilibh imdha at lir gainemh mara no renna nimhe, iar ndesheirc 7 trocuire, doruacht iarsin Nindedh Laimhidhan o Roim Letha. IS aire dano atberthea Nindidh Laimhidan frissein, ár ni tard a laim fria thæbh o roghabh Brigit pater leis. Cunad he dorat comman 7 sacarbaic do Brigit 7 rofhaidh a spírut dochum nimhe. Atait a taisi isna talmandaibh gu cataidh[6] 7 gu n-ordan 7 gu

[1] MS. noemhu. [2] MS. rochuinnidh. [3] In the MS. this poem is written in round majuscules. [4] MS. deighinchaibh. [5] '7 altorach' interlined. [6] MS. gucataigh.

n-airech*us*, gu bhf*er*tuibh 7 mirbhuil*ibh*. Ata a hainim am*al* g*r*ein isin bhflaith nemhdha et*ir* claiscetal a*ingel* 7 archa*ingel*. Et gidh mor a hanoir abhus coléic bidh mó gumor intan adræ ina lochrann lainnerdha i comlan*us* cuirp 7 anma i mordail lai b*ratha*, ind oentuidh[1] hyruphin 7 saruphyn, in æn*tuidh* M*i*c Mhuire Óighe, ISann æn*tuid*h is uaisli cech n-æn*tuidh*, ind 1770 æn*tuidh* na noeib[2]-T*r*in*ói*te, Athair 7 M*ac* 7 Spir*ut* N*oeb*.

Ailim t*r*ocuire De uasail uilecum*acht*aig t*r*e imp*id*i noeibh[3]-B*rigte*: roairiltnigim uile in æn*taidh* sin, ra-issam, ra-aitrebam, in s*aecu*la!

[1] MS. indoentuigh. [2] MS. noeim. [3] MS. noeimh.

[fo. 17. a. 1].

Betha Shenain meic Geirrginn[1].

MIRABILIS DEUS IN *SANCTIS SUIS ET CAETERA*. IN Spir*ut* naob[2] [do roisce ce*ch* spi*r*at, in Spir*ut*] roles*aig*h in eclais cechtardhai .i. pet*ar*laic 7 nufhiadhnaisi o rath ecna 7 fhaitsine, is he roraidh na briáthrasa a gin in righfatha D*abi*d m*eic* Iese don mol*ad* 7 don adhamhrughadh fil do Dhia t*r*iana noebhu[3] 7 t*r*iana fhirenu, am*al* atb*eir* 'Mirabilis De*u*s in s*anc*tis.'

[fo. 17. a. 2]. Oen di*diu* dona næbhuibh[4] 7 dona firénuibh t*r*iasa tainic mol*ad* 7 adhamhrag*ud* in Choimde*d*h fiadh dainibh t*r*iasna fe*r*tuib 7 t*r*ias*n*a mir*builib* doroine Dia aire i tal*main*, IN noebh[5] uasal [oirdnigi] airmitn*ech* dia ta lith 7 fo*r*aithmet i n-ecmong na ree-so 7 na haimsire .i. s*anc*tus Senan*us* espocus[6].

IS ann di*diu* erdharcaigit in cr*ist*aidi lith 7 sollum*un* [a eitsea*cht*a] inti noeimhShenan in ochtai K*al*ainn Marta arai laithe mís g*r*ene, isindiu arai laithe sechtm*ain*e isin blia*dain* frecnairc i tam. Atfiadhat na heo*laig* [ní] do bun*ad* 7 do gheinem*ain* anti noebh[7]-Shenan, o ghuidhi[8] 7 o fo*r*cetal do rath in p*r*imfatha 7 in airdesp*uic* innsi hEir*enn* .i. noemh[5]-Pat*r*aic, gein t-Senain 7 [dona fe*r*taib 7] dona mirbhailibh dorine Dia aire .i.

Seanan m*ac* Gerrginn[9] m*eic* Cobhthaig m*eic* Builc m*eic* Dece m*eic* Imchada m*eic* Cuirp[10] m*eic* Roduind m*eic* Luig*dech* m*eic* Aililla m*eic* Echadha m*eic* Ængh*us*a m*eic* Fiachra Find m*eic* Coirp*ri* Bhaschain m*eic* Con*aire* m*eic* Mogha Lamha m*eic* Luig*dech* All*aid* m*eic* Cairp*ri* C*r*oimcinn m*eic* Daire Dornmair m*eic* Cairp*ri* Finnmhair m*eic* Con*aire* m*eic* Et*er*sceoil meic Eog*ain*. Coimgheall di*diu* ingen Ernaig m*eic* Golbine m*áthair* Shenain, do Allt*r*aighiu. Dorairngair *immorro* in p*r*imhfhaidh 7 in p*r*imapstal rofhaidh Dia do p*r*oicept d'feraib Eir*enn* .i. noebh[5]-Pat*r*aic, gein tSen*ain*. Air intan bái P*átraic* ic p*r*oic*ept* de huaib Figeinti 7 ic a mbaithius i n-Domhn*ach* Mor [Cheiniuil Díue] tancat*ar* Corcobhaiscind gona righ .i. Bolc m*ac* Decce, murchoblach mor tar Luimn*ech* atuaidh cu Pat*r*aic, 7 roguidhseat[11] P*átraic* fa p*r*oic*ept* doibh in la-sin 7 a mbaist*ed* focedair. Doraidh P*átraic* f*r*iusom airisiumh co m*a*duin ár ba scith in la-sin. Roraidset Corcabaiscinn

[1] In this Life the words and letters in brackets have been taken from the Life of Senán, in the Paris MS. Celt. and B. 1, formerly Ancien Fonds. [2] MS. naom. [3] MS. nœmhu. [4] MS. næmhuibh. [5] MS. noemh. [6] MS. esp̃us. [7] MS. noem. [8] MS. ghuighi. [9] MS. errginn. [10] leg. Cuirpri (?). [11] MS. rohuighseat.

re P*atraic*: 'Ni cumhgamait, ar is fas ar c*r*ich darneis cen ocu ica him- choimhet, 7 ita ar coblach ce*n* n*ech* oca [coimét 7] recmait a leas tinden*us* [arcúla] docum ar criche.' Doluidh P*átraic* iarsin ina carp*ut* co faic*ed* cach he 7 cu rocluindis a guth 7 p*roicept* b*r*et*r*i De uadha, [fo. 17. b. 1] et roc*r*eitset annsin do Dhia 7 do P*átraic*. Canuid di*diu* P*átraic* in baithi*us* doib f*or*sin abhuinn bui a comhfhoc*us* doibh, 7 baistt*er* innte na sl*uaigh* uile. Et doratsat almsana mora do P*átraic*. Bendach*aid* P*átraic* iatsomh, 7 doraidh cu mbiadh im*a*d ana 7 innmh*us*a i c*r*ích Baiscinn cob*r*ath. Roáilset Corcabhaiscinn f*or* P*átraic* toidhe*cht* leo do bendachadh a c*r*iche 7 do baist*ed* a mban 7 a leanamh 7 a mog*a*d f*or*fhacsat dianeis. Roraidh P*átraic* f*r*iu: 'Nidam uain-siu do thuidhe*cht* libh 7 imluadh mu mhuinnt*er*i tarin s*r*uth-sa inunn.' Roraidset Corcob*aiscinn*: 'Ata,' ar siat, 'coblach mor linne dod timochar tar in muir, 7 not-b*er*um tairrsi cot uile mhuinnt*er*aib cosaibh tirmaibh, 7 dot-b*er*um aris f*or*culai. Roop P*átraic* aris dul leo, 7 ro raidh: 'Ni fetaimsi,' ar se, 'facbhail na c*r*iche i tu nogu tair a cois*er*cadh 7 a mbennach*ad* uile.' Et dorat P*atraic* benn*acht*ain f*or* Corcabaiscinn, 7 f*or*fhacaib buaidh cabluigh f*or*ro. [*Con*id de sin rochan P*átraic* in rann so:

Ní ró
do Chorccobaiscind, ní gó;
gen b*e*th cloidim f*o*ra cliu
ni gébta*r* riu ni beas mó.]

Doraidh P*átraic* re Corco-b*aiscinn*; 'In fil i foc*us* duin airm as budh reill damhsa bar c*r*ich corosfeg-ainn fein om shuidhi 7 coro*us*-bennachainn asin maigin-sin?' 'Ata eicin,' ar siat, 'in tealach thall' .i. Findine. Luid P*átraic* leo iar*um* f*or* mullach Findine 7 roraidh [f*r*iu:] 'An hí so bar c*r*ich f*r*ia Luimn*ech* i tuaidh corice in n-oician siar?' 'As si,' ar iatsom. 'In roich,' ar P*átraic*, 'in sliabh tall tuaidh .i. sl*iab* Ellbe, i c*r*ich Corcamruadh in Nindois?' 'Ni roich,' ar siat. 'Rosia re mb*r*ath,' ol P*átraic*. 'In roich da*n*o bur c*r*ich in sliabh thall tair .i. Echtgi i c*r*ich ua n[D]esa?' 'Ni roich,' ar siat. 'Rosia iar cein,' ar P*átraic*. Beannachais P*átraic* iar*um* Corca B*aiscinn* 7 doraidh riu: 'Ni ricthe a leas te*cht* damsa libh anbhar tír, ár ita gein ocuibh i mb*r*oinn mhna, 7 is dó dor*a*dadh o Dia b*ur* tir-si: is iarnachul bheithi, is dó fhoighentai 7 foighen*us* in cenel-sa ua Figennte. IS e bus Pat*raic* duibh. Et bidh mór a cata in gein gignith*er*[1] lib. Mogenar bias 'na

[1] MS. gignight*er*.

aircill. Et ann inis tall tiar ambeluibh in mara, in fil [fo. 17. b. 2] aitreabh innte?' ar Pátraic, .i. inis Cathaigh. 'Ni fil,' ar siat, 'ar ita peisd adhuathmur innte nach leicc a haitreabad .i. Cathach a hainm.' 'IS amra,' ar Pátraic, 'an mind ordain 7 in lia loghmur 7 in mogh airmitnech sainshercach oc Dia 7 oc dainibh [.i.] in macan gignither[1] ocaibh, ár is arachinn coiméttar talam na hinnsi út i n-óighe, ár is ann bias a eiseirghi 7 eiserghi sloigh moir do noebuibh[2] maille fris.' IS ann sin roraidh Patraic oc taircetal gene Senain:

Gignidh macan 'san tir thiar
isin oilen os aician,
biaidh Corcabaiscinn fo láimh,
feruibh, macaibh *ocus* mnaibh.
Bid án, uasal, ordnidi[3]
ac Dia *ocus* ag daínibh:
moghenar tuath *ocus* ceall
bias arcul in meic-sin.

Bidh urdraic airmhitnech in mac sin[4], ar Pátraic, 'uair dobhera dhoibh sídh co n-imat gacha maithiusa 7 dichur gach teadhma indlighthigh dia ndernat reir in meic sin .i. noibh[5]-Shenán gu ndechmhadaib 7 primit[ib] 7 almsanuibh do Dia 7 do Shenán. Mairg dia manchaib immorro doghenat aimhreir in meic-sin, ár dobera Dia dighla troma forro intansin, cu mbia dith fora ndaínibh 7 fora n-indilibh, 7 bérthar ith 7 blicht 7 gach torad uathuibh iarsin, co mbeit fo gorta 7 dith, chu recfa cach a mac 7 a ingin a crichaib ciana ar a mbethugud, mina rabhut dorair Senáin. Bidh urgna, oirdnidi a clanna isin bith freacnairc dia rabhut da reir.'

O roraidh Pátraic na briatra-sa, oc taircheta gene Senáin, 7 o rabennach crich Corcabaiscinn, fæidhis uasalsacart 7 deochan do Romanchaib batar maille fris, Maculatus 7 Latius a n-anmanna, immaille re Corca-Baiscinn da mbaithius. Et i n-adaig[6] dorochtatar co Pátraic, it é sin aimser dopritchaiset[7] iris 7 creidium Crist 7 doronsat baithius 7 comna i crich Corco-Baiscinn. IS ann dano rothoghsat na noeibh[8]-sin recles doibh 7 port a n-eisceirghi do thæibh puirt Innsi Cathaig don leth tuaidh i n-ercomair Reilgi Aingil Dé, ár rofhetatar ba hi Relic in Aingil i n-Inis Cathaig nobiath esseirghi Shenáin, 7 ba maith leosom a n-eiseirghi do beith i comhfhocus d'eiseirghi

[1] MS. gignighter. [2] MS. noemuibh. [3] MS. ordnidi uasal.
[4] This and the preceding five words come in the MS. next after the first of these quatrains.
[5] MS. noimh. [6] MS. agaid. [7] dopritchaidset. [8] MS. noeimh.

Senáin [ind*us*] cumadh [fo. 18. a. 1] aroen re Sen*án* rodechsatais do mhordail b*ratha*.

Nir'bho cian iarsin intan boi mordhal Corca-baiscinn ind oenbhaile. Tainic da*no* lanum*ain* docum in aire*chta*. Am*al* doro*chtatur* in t-airecht ad*r*acht in d*r*ai boi isind airect*us* rompa. O'tconnc*a*dar cach sin adra*cht* in t-oire*cht* uile rompa, ár ba mor anoir in d*r*uad acusom isin aimsir-sin. Faitbis [iarum] in t-aire*cht* imon d*r*ai, 7 atb*er*tsat f*r*is. 'Ba linn,' ar siat, 'dodeach*aid* dhuit Gerrginn aithech 7 a ṡeitig doghní do ureirghi.' Atb*er*t in d*r*ui: 'Ni do aithech doghniu-sa ureirghi, *acht* [is in] m*a*c fil a mbroinn na mna thall, ár ad*r*esset Corcu-baiscinn uili roime. IS dó fhoighenat. IS e b*us* flaith doibh cob*rath*.'

INtan t*r*a thainic aims*er* ghene in meic-sin .i. Sen*án*, tairisidh a mh*athair* [i]na hoenar ina lubhghort f*r*ia deiseabhair na grene, 7 tainic a*ingel* De dia furt*acht* cona raibhi docair di a tuism*ed* a meic, 7 bennachais in t-aingel in m*a*c ruc*a*d ann. IN t-uaitne cærthuinn bai [i]na laimh oc tuism*ed* a meic gab*ais* tal*am*, cu mbai fo blath 7 duille focedair, 7 maraidh beo*us* in crann-sin.

Nir'bho cian [dóib] iar ngein in meic-si luidh a m*áthair* do uisq*ui* 7 a m*ac* le 'na hucht. Tarasair iar*um* in mh*áthair* f*or* lomr*ad* a smer don mhuine bui i comfoc*us* in top*air*, ár ba i tus fhoghamhair rogenair Sen*án*. Doraidh [do*no*] in m*ac* remhr*aidte* [f*r*ia m*áthair*] asa hucht: 'An de sin, a mh*áthair*, ár is p*r*oinn riana t*r*ath coir insin.'

Oc Muig [Lacha] da*no* robhai artus aras 7 orba do th*us*tidhibh[1] *Senáin* [riasíu rogenair *Sen*án]. Bai[2] da*no* orba n-aill doibh oc T*r*acht T*er*mainn. Ata di*diu* ré cian et*er* in da fhorba sin. INtan da*no* ba háil[3] do th*us*tidhibh[1] *Senáin* imeirghi do dhenam nothicedh *Senán* la *no* da la rempaibh do denamh thighi 7 lias 7 mhach*ad* 7 g*ach* comhnacal cena ricdis a leas da bheith urrlamh aracinn. Sen*án immorro* is *ed* rognith-saidhe ar dhesheirc cabhair da g*ach* oen ricedh a les, 7 nobith url*am* ar cinn a m*uinter*i tech nua aigisium.

Feacht ann fergaighis a m*áthair* f*r*issium imon ní-sin, 7 is *ed* roraidh [f*r*is]: 'A meic claindi 7 ceniuil,' ar si, 'as beg do tharbha dhuin.' 'A mh*áthair*,' ar se, 'dena [fo. 18. a. 2] airisiumh 7 rat-fia comnacal.' 'Doaircebha dhuinne inni-sin,' ol in mh*áthair*. 'Doaircebha cofir,' ol Senán. Intan t*r*a bat*ar* for*na* briat*r*aibh-sin *con*nacat*ar* cuca isind ær na liasa 7 na

[1] MS. th*us*tighibh. [2] The *i* in modern ink. [3] MS. hal.

machadha 7 na nascu 7 ind uile comnacal rancat*ar* a leas f*or*facaibset isin baili asa tancat*ar*. Cu rofuirmeadh na bhfiadn*us*i isin maighin robo des leo a suidhiug*ud*. Romoradh da*no* ainm De 7 S*enáin* t*r*iasin firt-sin.

Feacht da*no* lot*ar* Corca-b*aiscinn* f*or* sluag*ad* a Corcamruadh i Ninduis. B*er*idh da*no* nert foireicn*ech* na flatha S*enán* isin c*r*ich sin. O rosiactadur na sl*uaig* c*r*ich Corcamruadh geibid f*or* innr*ed* na c*r*iche. Sen*án immorro* is *ed* doroine : teit i sabull n-arbha bai i comfhoc*us* dó, 7 cotl*aid*h ann cein bat*ar* na sl*uaig* oc innr*ed* an tire. IMpoit na sl*uaig* docum a tire fein [i]ar n-indredh Corcamruadh doibh. Facuibt*er* S*enán* isin t-sabhull ana chodl*ud* ait a raibhe. O thainic t*r*a cach isin c*r*ich deis in t-sl*uaig* [día nduth*aig* fein,] is amhl*aid* atces in sabhull i mbui S*enán*, ina thor teineth f*or* las*a*d. O atces inni-sin tainic soc*r*aiti mhor dia thesarcain. O thancat*ar* i bhfoc*us* don t-sabhall i mbui S*enán con*nacat*ar* ba slan don tein*id*. Lot*ar* araile dibh isin t-sabull *con*n-facat*ar* ind ocl*ach* [i]na chotl*ud*. Rot*r*iallsat araili dhibh a ghuin [foc*é*toir]. 'Anaidh f*r*is,' ol in f*er* maith [issin t-saball,] 'bes is cara no is coibhdealach [dúinn] fil ann, 7 is he ros-anacht in sabhall.' Rofiafr*aig*set can dó. Doraidh S*enán* ba don t-sl*uag* roinnr*ed*set in tir do, 7 ni bui cara na coibhdealach dhó isin tir. O ro airigset iar*um* cur'bo duine cu rath De he ro anaicset 7 ro idhnaicset uatha asin c*r*ich co himl*an* [é]. Luidh-sium co tech araili fir mhaith i c*r*ich na n-aicme do chuinghidh dhighi, ar ba scíth 7 ba hit*a*dach oc imdeacht andiaidh [1] in t-sloig. Bui da*no* fleadh [2] urlamh isin tigh sin [do ri] na tuaithi. Roheradh da*no* S*enan* 7 luidh cen b*iad* cen d*ig* asin tigh. Tainic [do*no* fócétoir] in ri [doc*u*m an baile] do chaithimh na fled hi [fo. 18. b. 1] 'ar n-imthe*ch*t [3] do Ṡen*án*. INtan do*no* atcós dó taispen*a*d an bhídh 7 in leanna [is amlaid] f*r*ith, na uisq*ui* b*r*en 7 na biadh b*r*en. Roingantaighs*e*t na sl*uaig* in gnim-sin. Doraid in ri : 'Inn dech*aid* nech uaibh fo era bhidh *nó* leanna?' 'Ni dhech*aid*,' ar siat, 'a*cht* oen gilla do lucht (*no* æs) na c*r*each tainic sunn do chuinghidh dighi, 7 ni tard*a*d dho.' Doraidh in ri : 'Tiaghar andiaidh [1] in duine sin, ár is duine co rath De he.' Docuas andiaidh [1] S*enáin*, 7 t*u*cadh dochum an tighi, 7 robenn*a*ch in biadh 7 in linn, 7 do-dhech*aid* a mblas coir dhoibh, 7 roingantaighs*e*t na huili do*con*nuic in mirb*uil*-sin.

Laa n-aill doluidh S*enán* co ndamhaib a athar leis a hUrr*us* aniar da mb*r*eith sair do Mhaigh Locha *co* nfaca in muir lan arachinn. Ba foc*us* da*no*

[1] MS. andiaigh. [2] MS. fleadh. [3] MS. inithecht.

adhaigh[1] intan sin. Luidh do chuinghidh thighi æigh*ed*[2] co Dun Mechairbai i comfhoc*us* do. Ni raibhe da*no* Mechar ina dhún in ad*aig*[3] sin, 7 rodhiultsat a m*untir* [ina écmais] f*ria* S*enán*. Luid [do*no*] S*enán* f*or*cula docum in mara, do fhunnr*aid*i tragha, 7 ní raibhi i comfhocus dó tech ele dia rach*ad* annsin. Amhail lotur a dhaimh reme [a tracht in mara] *con* fhaca in murtraig arachinn. Iman*aid* a dhamha iar*um* tár in traigh. Am*al* ruc [iarsin] S*enán* a chosa tarsin adhart suas f*or* tir co f*or*cluin in tonn oc bein ria ṡaluibh [dia éis]. Sóaidh a m*en*ma fris intansin, 7 iss *ed* roraidh : 'IS lor dam [a ſat] i tú [oc]*con* loechdh*acht*-so.' Brisidh iarsin in gai bai 'na l*áim*, 7 dorighne crois de, 7 saighidh[4] i tal*main*, 7 sle*chtaid* fo tri aice do Dia. Luidh da*na* caibhdhen 7 roaircset in aidchi[5]-sin dún Mechair, 7 roortsat a mac, 7 r*ucad* a ben a mbraid ; 7 ni ro hait*r*eabhad osin ille in dún, 7 ni[con]dingentar cobrath.

Luidh [da*no*] S*enán* co farcuibh a dhamha oca athair, 7 teit iarsin, 7 geibhidh bachaill o Cassidan carad[6] rogabh recles i crich Urrais. Do Chiarr*aig*i Chuirchi da*no*, do Cassidan. Leghaidh da*no* S*enán* a shalma 7 a ord ecalsa la Cassidan.

Luidh da*no* S*enán* do leg*a*d cu Notail cu Cill Manach Droichit i Crich Osr*aig*i. Ba he, i*mmorro* ord bai ocun scoil .i. notheighedh cech fer don scoil in la rosoigs*ed* dó [fo. 18. b. 2] inghaire lægh na cille. IN lá da*no* dorala do S*enán* te*cht* do inghaire na lægh intan no imain*e*th a læigh roime il-leth-sea ticdis na bai [i]nandiaidh[7]. Intan noiman*a*d na bai il-leth n-aill ticdis na lægh 'nandiaidh[7]. IS hi comhairle doroine S*enán* frissodhain. Dorad tóruinn dia bachaill etarra 7 na lægh 7 tar in mbrugh a mbatar, 7 ni lam*a*d ne*ch*tar dhe te*cht* do shaig*ed* araili tar in torainn-sin, 7 roghnith S*enán* am*laid* sin g*a*c*h* la rosoich*ed* dó ingaire na lægh. Téighedh[8] da*no* S*enán* do den*um* a leighinn iarsin co ticedh trath tabarta na mbo dia n-innis.

O rochuala S*enán* a radh do Cr*ist* f*ria* aps[t]al*u*, Si quis int*er* uos uult maior fieri, sit uester minist*er* [et seruus,] roghabh do laim don scoil athaighidh [in muilind]. Bliad*ain* da*no* núna [7 gorta] moiri in b*liadain* sin. Batar [da*no* dá] latrainn isin crich oc slait chaich. Roraidhset i n-araile aidchi[9] : 'Cidh doghniaid innocht do iaraidh neich[10] dún?' 'Raghm*ai*t,' ar fer dhibh, 'do mhuileann Cille Man*a*c*h*, ár bidh æinf*er* ann ce*ch* n-aidchi[11] oc bleith arbha, 7 oircfimit an f*er*-sin, 7 doberam cucainn in t-arb*ur*.' Lotar [iarum] cu mbat*ar* a ndorus in muil*inn*. Fegait tria tholl na comla *con* fha-

[1] aghaidh. [2] æidh*ed*. [3] ag*aid*. [4] MS. saidhidh. [5] MS. aighthi. [6] leg. ancharad (?) [7] MS. nandiaigh. [8] MS. teidhed. [9] MS. aigthi. [10] MS. neith. [11] MS. naighthi.

catar in dias isin muilinn, indalanæ oc leighiunn, araile oc trathairecht an mhuilinn. Atberut iarsin eturra: 'Cidh doghenum[1]? In bhfoiberam na fira?' 'Ni fhoiberam,' ol siat, 'ár in fer fil oc bleith is leis fesin in t-arbur mheilius, 7 ni hinann muinter dhoibh, 7 raghaidh dia thigh *acht* cu roisc dhó a bleithech, 7 raghmait 'na dhiaidh[2], 7 oircfimít he, 7 bermait linn a arbhur 7 a fhodhbh, 7 doragham iarsin [do]cum in muilleora 7 oircfimit hé, 7 bermait a arbur uadh.' Roansat iarsin gu tairnic in bleithech. Scoiris [dano] in t-oclach bui og bleith in arbha [iss]in muilinn. Iadhais dano Senán a leabhur 7 contuil. Bui dano a chele cen codlud. Anuid na ladrainn a ndorus in muilinn co maduin. O thainicc [dano] in madan osluicid Senán in muilenn. Tecuid na ladrainn chuige [fócétoir] isin muilenn 7 doraidhset fris: [fo. 19. a. 1] 'Cia robui itt farrad cein ron-boi ic leiginn 7 ic codlud?' 'Nir'bo macht[n]adh,' or Senán, 'cid he nobeth ann, inti dia n-ebhradh Non dormitabit[3] neque dormiet[4] qui custodit Israhel.' 'Caide-sidhe?' ar [s]iat sum. 'Atá i bhfogus,' ar Senán, 'ut dicitur Praesto[5] est [Dominus] omnibus inuocantibus se.' Doghniat immorro aitrighi na latrainn, 7 rolaiset in æntaidh[6] re Notail, 7 rofheidhlighset iarsin [i]na chomhaidecht cein batar beo, 7 it iat fein ro innis in scél-sin.

Aidche[7] n-aill doluidh Senán do cuinghidh cainnel cusin coic do bleith in arbha. 'Ni fhileat coinnle tumtha agam,' or an coic, 'acht ænchainneal, 7 ber-si lat coleic, 7 berthar cainnli duit acht co tumthar.' Luid as Senán dia muilinn 7 a ænchainnel lais. Focerd dano menma in coca thairis cur'bhá slan a sechtmain. IS ann doraidh in coic: 'IS machtnad linn na tic in muilleoir do chuinghidh cainneal 7 se ic bleith gach n-aidhchi[8].' Luid didiu i tosach aidche[9] dia fhis cinnus nomeileadh cech n-aidhchi[8], 7 fegaidh tria tholl na comlad co n-acca in cainnealbra occa 7 in muilenn for bleith a oenar, 7 sesium oc denam a leighinn. Luidh as in coic iarsin d[i]a thigh. Dothoet dano arís arabaruch im iarmheirghi dia fhis cinnus dom-both isin mhuilinn. Con-aca in cainneal cetna fora cainnelbra feibh robhui tosach aidhchi[9]. Luidh dano in coic dia thigh in fecht-sin, 7 dotoet doridisi co n-acai samlaid. Roscaich la sodhain in bleith, 7 scoires in muilenn a ænar 7 doberur in cainnel don coic. Ba derbh immorro lasin coic [ann side] ba sí in cainnel tucadh uad robhui oc Senán ar caithimh cech n-oidhchi[10] co cenn sechtmaine 7 ní ro didhbhadh. Teit in coic dano 7 atfet do Notail inní sin. 'As mac

[1] leg. do dénum (?) [2] MS. ndiaigh. [3] MS. dormitauit. [4] MS. dormiat. [5] MS. ipsi. [6] MS. æntaigh. [7] MS. Aigthe. [8] MS. naighthi. [9] MS. aighthi. [10] MS. noighthi.

raith do Dia,' ar Notail, 'in *fer* isa scela *sin*. Timaircfidh muinnt*ir* do Dhia. Dogena Dia mor do *fer*tuibh 7 do mhirbuil*ib* aire. As coir bheith 'na fhaitchi*us*, áir bidh mairg donti dogena a aimreir. Mogenar dontí b*us* riarach dhó.'

Luid S*enán* laithe lá aidi, la Notail, f*or* tir*us* [fo. 19. a. 2] co Cill Mhóir Arad Tire. Am*al* rancatar dor*us* na cille *co*n fhacat*ar* in sochraite nd*er*mhair oc cáine 7 oc toirrsi .i. ænm*ac* tuisigh na tuaithe robo marb acu 7 se ica b*r*eith dia adhnacul. O'tconncatar na cleir*ig* andocum ansat aracinn, 7 roraid in ben f*r*iu: 'Ar an Coimdhi dia n-adhraidh, a clérchu, todhúiscidh [damsa] mo m*ac* marbh!' 'Monuar dhuit, a ben,' ar Notail, 'a n-atbere: is la Dia a chom*us* in gnima sin 7 ni la duine.' 'Ar bháide 7 ar t*r*ocaire,' ar in ben, 'áilidh-se lemsa an Coimdi-sin cu ro thodhuisce damsa mh'ænm*ac*;' 7 do b*er*[ad] in m*ac* a bhfhiadhn*usi* N*o*tail [iarsin]. 'Na tuc ille in m*ac*,' ar N*o*tail, '*acht* tab*air* do Shenan.' 'A mo shruith,' ar S*enán*, 'ni coir a n-atb*er*i.' 'As coir eicin,' ar Not*ail*, 'ar is duit roceduigh Dia tod*ús*cadh in mheic, et geibh in m*ac* fot coim, ar as ced d*uit*.' Ni lamhair da*no* S*enán* f*r*iththairisium [f*r*i Notáil] f*r*iá aidi. Gaibhidh [da*no*] in m*ac* foa coim, 7 rodhluth*aig* f*r*ia c*r*idhe, 7 doghni ern*aigh*thi ndicra [air] maill*e* d*er*uibh. Nir'bhó cian t*r*a gu cualat*ar* in m*ac* oc labhra fa coim S*enáin*, 7 dorat [S*enán*] in m*ac* beo do N*o*tail. Dorat N*o*tail il-láimh a mh*áth*ar. Romor*ad* ainm Dé 7 N*o*tail 7 t-S*enáin* t*r*iasin bhfirt-sin. Lotar iarum na cleir*ig* dia cill fein o rogleset in les f*r*isa tancat*ar*.

Roleth t*r*a clú S*enáin* fona c*r*ich*a* da g*a*ch le*th* ara mh*et* d'f*er*tuibh 7 do mir*builibh* doghnith Dia aire. Ticdis na tuatha 7 na cenela as g*a*ch aird ina dhócum: foirenn dibh *co n*-almsan*aibh* 7 *co n*duthra*ch*taibh, foirenn aile do chuinghidh almsan, foir*enn* do cuinghid a n-ictha o gallr*aib*, foir*enn* do ghabhail a anmcairdi*us*a, foir*enn* da cur a n-ænta[d] [1] f*r*is 7 do ail cu roghab*ad* in*a*d reampaibh. O roairigh N*o*tail innisin roraidh f*r*ia S*enán*: 'A brathair inm*ain*, as mith*íg* d*uit* dul do ghab*ail* inaidh riasin pop*ul* fuil 'god togha.' Doráidh S*enán* [da*no* fria Notáil]: 'A athair, a Notail, ni coir inni itb*er*i[d,] ár ni hedh sin domidar-sa acht bheith i mainchine acutsa dog*res*.' Doraidh Not*ail*: 'Ni hamhl*aid* bias, *acht* eirg 7 geibh baile [fo. 19. b. 1] risin pop*ul* fil 'gut furnaidhi.' 'A athuir thogaidhi,' ar S*enán*, 'cidh norag 7 cia hairm i n-gebh inadh?' Doraidh N*o*tail: 'A meic inm*ain*, faillsighfidh d*uit* inti fil 'gud togha [.i. Día] in maigin a n-gebha.'

Luidh S*enán* [iarsin] do comhairli a aidi (.i. Not*ail*) i cenn sh*éta* 7

[1] MS. anænta.

dobeir Notail a bennachtain dó, 7 geibhidh Senán a n-Inis Coirthe[1] do thæibh na Slaine i crich Ua Cennsilaig. Doghni dano æntaidh[2] 7 Moedhoc Ferna Moire. Timnuid Maedoc a baili dia eis do Senán 7 a bachaill, 7 geibhidh aipdine Ferna déis Moedoc.

Teit asa apdhaine do Roim. Teit [dono] o Roim d'acalduim Martan cu Torinis. IS ann robhui Martan oc scribhiunn t-soscelai arachinnsom. IS ann roraidh Senán: 'Ropadh amra lium comtais iat na lamha ut atcím ocon scribenn doberad sacarbaic dam i laithe mo éitsechta.' 'Bidh iat ecin,' or Martan. Et doghniat a n-æntaid ann sin, .i. Senán 7 Martan, 7 dobeir Martan do Senán i comartha a n-æntad in soiscéla roscribh aracinn. IS essidhe soscél Senáin inniu.

Luidh Senán iarsin do saiged Eirenn [co toracht] cu Cill Muine co Dabid. Doronsat a n-æntaid annsin Dabid 7 Senán, 7 dorat Dabid a bachaill do Senán a comartha a n-æntad.

Luidh iarsin Senán for muir do shaiged Eirenn, 7 gabais ind ailen Arda Neimidh[3] i crich Ua Liathain, 7 anaidh annsin fria re .xl. la 7 aidhchi[4], gur' fhaillsigh Dia do inad a eiserghi. Tainic dano Raphel archaingel d'agallaim Senáin, 7 doraid fris: 'Viriliter age[5] et confortetur cor tuum, quia ad te Dominus tantam familiam congregabit. Eirg dano, 7 geib inad risin morpopul fil [a]gut fornuidi.' 'Ceist, [dono,'] ol Senan, 'cia leth norag, 7 cia baili i m-bia mo eiserghi?' 'Ni tainic duit cu sodhain,' arin t-aingel, 'ar ita do lín in popuil dorinolat chucat cu nach tallat ocut ind oenbhaili. Conudh aire sin gebha-sa congbhala imdha artús, 7 roseis iarsin cu maighin i m-be h'eiserghi.'

Facbus Senán drecht dia muntir ann sin, 7 luid for forcongra in aingil cu rainic Inis Cara i toibh Luae, 7 fothaigis eclais do Dia ann. IS ann tancadar lucht luinge a tiribh Letha dia n-oilitre ind Eirinn, coicca fer[6] a lin uili [fo. 19. b. 2] do æs foirfe. Rotog didiu gach dechnebar dib a menmarc do næbuib[7] Erenn, 7 rolaiset fora muinterus riasiu tistais asa n-duthaig fein, 7 rolaiset forro ainecrus a n-indtige 7 a n-imtechta co toirsitis Erinn .i. la co n-oidce do gach ceitirn gusa naob[8] asa mui[n]dterus notogad do luamairecht a n-imramo co roised cach gusa noeb[9] doraega[10]. It e dono naoib doraegatar[11] .i. Findia 7 Senan 7 Brenainn 7 Ciaran 7 Bairrei. Al-lá dono doralo do mui[n]dtir t-Shenain enechrus an imrama, roraid an luamaire: 'Cuich[12] an la-

[1] Inis-conirthe, Colg. 532, col. 2. [2] MS. æntaigh. [3] Ardmenedh, Colg. 532, col. 1.
[4] aighthi. [5] MS. agite. [6] MS. .x.ur. [7] MS. næmuib. [8] MS. naom.
[9] MS. noem. [10] MS. doraga. [11] MS. naoim doragatar. [12] MS. cuith.

so aniu?' 'Lá muindter*e* Senain,' ar siat. 'Torced cobair coluath uadaib mata ocaib nech nos-toire, ar dorala an gæth [cohamn*us*] anarnagaid.' At-*r*acht esp*oc* umal[1] dib foc*é*toir, 7 as ed doralo ana laim cnaim na lairge air, áir as í uair robat*ur* ag p*r*oindech*ad*; 7 bendachuis in aer 7 atbert: 'A t-Senain, tiged cobair goluath, 7 tæt an gæth ina coir.' O roraidh esp*oc* Mula na b*r*iat*hr*a-so tarla in gæth [i]nandiaidh[2] isin bhrut, *con*us-tarla 'na feth choir, cu roghabhsat ic Corc*aig*. Anuit a mhuindt*er* la Barræ. Lot*ar* olcena cu Sen*án*, co hInis Cara, 7 ba foil*id* f*r*iu, 7 ans*at* aice a m*uinter* fein .i. esp*oc* (Ioh)áin 7 esp*oc* Mula a ndeichenb*ur*, 7 tiag*ur* uadh la m*uintir* co Finnia 7 Ciaran 7 B*r*enainn.

IS AND sin tanc*us* o righ Raithlind .i. o Lug*aid* Cíchech, do cuingidh arr*ad* co S*enán*. Doraidh S*enán* f*r*isna te*chta* nach biath fo chis do righ talm*an*da. Ba lon*n* la Lug*aid* ind aithesc-sin, 7 doraidh re m*uintir*: 'Beiridh mo each mbuadha c*us*in cl*érech*, 7 biattar ar arb*ur* aice hi.' T*u*cadh iarsin in t-ech co S*enán*, 7 t*u*cadh a lind in p*r*oinntighi dia fothrac*ad*, 7 baitt*er* a c*é*toir in t-each isin linn, *con* náces di *acht* a cara uasin lind; *con*adh de dogarar [an baile .i.] Inis Cara, ar ba Tuaim n-Aba a hainm cosin.

O rohindisedh do Lug*aid* a ech do bhadh*ud* doluidh co bhf*eir*g 7 lonn*us* co S*enán*, 7 baghaidh f*r*is cumór. Fergaighi*us* Se*nan* f*r*ia Lug*aid*, 7 doraidh na gebhtha righi cub*r*ath uadh f*or* Uaib Echach, et doraidh [fris] beo*us* noghet*ad* nem 7 t*almain* aire mina thug*ad* a reir dho. Dobat*ar* i*mmorro* da dhalta ag Lug*aid* .i. Ædh 7 Læghairc, 7 doraidhset[-side] ris: 'Tabhuir a oighreir don cl*érech*.' Dorat iarsin Lug*aid* a oighreir doibhsen 7 do S*enán*, 7 facbhuidh S*enán* ordan [fo. 20. a. 1] dog*r*es f*or* cloinn Luig*dech*. Dorat da*no* Ædh 7 Læguiri a oighreir do S*enán*, et f*or*facuibh S*enán* doibsium rigi Hua n-Ech*ach* ocu dog*r*ess cen tiactain eatarra cein doghneat r*eir* Shen*áin*. Cun*ad* de sin rochan an file co rath nDe .i. Colman m*ac* Lenin, an laidh:

Aeinis Senan tes ind ailen Arda Neimidh,
f*r*ia crab*udh* ceart, cidh n*ach* commaith ba feacht feidhil.
Feidhligi*us* ann cethr*ach*a la la fir-Fiadhait
nogu tainic Raphel ai*ngel* c*r*uth adfiadhait.
Asrub*ar*t ris Raphel aingeal ro ataire
ára tesseadh, taghraim sonæ, do Tuaim Aibhe.
Fothaighi*us* altoir iar suidhiu isin tuaim-sin
la breithir nDe feidhl*égius* ré[3] isin ruaim-sin.
Raitti rissium o Lug*aid* lonn lith co maithg*r*eim
farath[4] co mb*r*igh cen n*ach* d*r*ochrainn do righ Raith*lenn*.
Asb*er*t Sen*án* f*r*isna te*cht*aibh tog*r*aim n-allmhar

[1] leg. Mula (?) [2] MS. diaigh. [3] MS. se. [4] leg. arradh (?)

nach beth fo chis, na fa foghnam do righ talmhan.
Lotar a techta co Lughuidh cosin n-aithesc:
sochtais forro cen nach n-aithiusc coir a cleithescc.
[Búi ech amra lassin Lugaid, fer co ndéine,
aille da each ni frith arambeth and-Éire.]
'Beiridh mh'ech-sa cusin clérech, lith nolabhrad,
tré breithir mbrais cu robiattar lais ar arbur.'
Cosin anall ba hedh[1] a hainm, Tuaim na hAbha,
conudh de ata iar suidhiu, Inis Cara.
Doluid anes riu ri Raithlenn, ruathar nuallach,
arbeluibh caich[2] gur-rabáidh fria Senán sluaghach.
IS edh isbert risin cleirech Lugaid Cícheach[3]
tre labhra lonn a bhreith a n-uisci trom thirech.
Fobith a n-asbert fria[4] Senan, sasadh nallmhar:
'ní seol sidhe, ni gebhthar uait righi talman.
Ni gebhthar uait righi rathach, ruathar creachach,
tre breithir næib[5] ni bat suthach ar ib Eachach[6].
Acht mina thabra mo reir-sea, gnim gun glanbhail,
radh asrobhart gétad[7] orat nemh is talmain.'
'Nocha maith doghni-si, a Lugaid, gnim gu ngartghail,
Senán soer sreidh tabair do a reir,' ar a daltaibh.
Tabair a oighreir don clérech, cruth rotechta,
cen labra len, curap scel co deireadh mbeatha.'
Dorad Lugaid reir do Sheanan ara bhfuighled,
[fo. 20. a. 2.] dobreth fír ordan fonn foghlach do clainn Luigdech.
[O dorónsat ógreír Senain, sássad sainricht,
in dís máræn Æd ocus Lægaire laindreach.]
O doronsat oighreir Shenáin rointe[8] aiffrinn
dobert doibh la sidhe[9] is sochlainn righe Raithlinn.
Asrubhairt briathar ind apstail shærus sætha
righi nat bæth d'Ædh is do Læguire læchdha.
O roclai-sium cath for deman ni len claoine
mór do ghradhaibh doratad dhó daltaibh aine. Ainius.

FORfacuibh Senán iarsin ochtur dia muintir a n-Inis Caro im Cillín 7 im Fheichin, mac saidhe righ Múscraighi[10] 7 dalta do Senán hé. LUID Senán iarsin la forcongra nDe cu roghabh a n-Inis Luinge, 7 fothaigis eclais innti. IS ann sin tancatar na noebhógha[11] adhochum .i. ingena Brenainn righ o bhFigeinte, 7 ros-idbrait do Dia 7 do Shenán. Ba hi sin primit Eoganachta Gabra do Senán. Facbaidh Senán iarum in recles[-sin] leosom.

[1] MS. sedh. [2] MS. caigh. [3] MS. cigheach. [4] leg. fris(?) [5] MS. næim. [6] leg. ar in beathach(?) [7] leg. gétar. [8] leg. sloindti (?). [9] leg. sídh. [10] MS. múscraidhi. [11] MS. noemhógha.

LUID *Senán* asside co hInis Moir ind Irr*us* Deisc*ir*t. No*us*-b*eir* in gæth seice cu rogabsat a n-Inis Tuaisceirt. Anais da*no* *Senán* i suidhiu 7 foth*aigis* ecl*ais* do Dhia innte 7 facb*ais* d*r*echt dia m*uintir* innti.

LUID *Senán* iarsin cu roghaibh a n-Inis Moir 7 foth*aigis* ecl*ais* innti. Tipra asa tab*ar*tha us*ce* doibh, doluidh ben do lucht na hindsi do nighe[1] eduigh a meic [i]na docum. Atconnaic [do*no*] esp*oc* Sétna innísin, 7 roraidh : 'IS olc in gnímh út.' 'Cía gnímh sin?' ar Liber*n* m*ac* Daill. 'Bannscál ag nighi eduigh a meic asin tip*r*ait asa tab*arr* us*ce* oiffrind dún.' 'Dochoidh a m*ac* [uaithi] dar or n-Éire*nn*,' ar Liber*n*. IS ann [da*no*] bai in m*ac* intansin oc cluichi f*or* bru inn aille i bhfiadhnu*se* a m*áthar*. Dofhuit in m*ac* isind all. Goil*is* in bannscal andiaidh[2] a meic. 'IS olc dhaibh in dunorcuin do denumh,' ar *Senán*. 'Atdamam pennait forainn,' ar siat. Doraidh *Senán* : 'Eirigh-si, a escuip Setnai, ar ita fochunn d*uit* a mbasug*ud* in mheic, 7 b*eir* lat Libher*nn*, 7 facaib é f*or* an carraic gu r*u*ca Dia br*eith* fair, 7 t*uc* lat a m*ac* don mhnái.' Luidh esp*oc* Setna cu farcoibh Lib*er*n in a carraic, 7 luidh f*or* iarair in meic, cu bhfuair isinn orcel i raibhi, [fo. 20. b. 1] 7 se oc cluichi f*r*isna tonna .I. doroicdis na tonna adochum cu tibhtis uimme. Nothibhedh som f*r*isna tonnuibh, 7 dob*er*eadh a bhais fria huan na tonn, 7 rolighedh am*al* uan lemhn*acht*a, et bui in mac annsin on t*r*ath co araile. Geibhidh esp*oc* Setna in m*ac* chuigi isin noi, 7 dob*eir* do *Senán*, 7 dob*eir* *Senán* dia m*áthair*. Doraidh *Senán* f*r*ia hespac Setna : 'Eirg 7 t*uc* Lib*er*n asin carraic, ar atciu is coindircleach a b*r*eithium f*r*is. Ni tic in muir chuice fot a bhachla g*ach*a l*eth*i uad.' Luidh iarsin esp*oc* Setna, 7 dob*eir* Lib*er*n lais asin carraic co hairm i m-bui *Senán*.

Doraidh Lib*er*n : 'Ni má dhun cia nobeimis inn aice neich im us*ce* sunn[3].' 'IS arafíad duitsi,' ar *Senán*, 'ár ita tip*r*a fot cosaibh isin bhaile i tái. Saidh do bhachaill ra tæbh do coisi isin tal*main* 7 dothep*er*fea us*ce* d*uit*.' Saidh*id* Lib*er*n a bhachaill la tæbh a choisi isin tal*main*, 7 doeip*r*inn foc*é*toir top*ur* firuisce asin maighin-sin, 7 is he a hainm, Tip*r*a Liber*nn*.

Doraidh esp*oc* Dalann : 'As c*r*iata b*r*isc in tal*ann*[-so] : nochnaife in muir 7 ber*aid* leis ar reilgi-ne : ni maith in baili eiseirghi dun.' 'Nib aml*aid* sin bias,' ar Lib*er*n, '*acht* tabhair mu da bhonn-sa f*r*isin muir intan doghenaidh mo adn*a*cal, 7 nom-bia-sa o Dhia na brisfe in muir in tal*main* sin osin amach ;' et rocomaill*ed* aml*aid*.

FACBAIDH *Senán* esp*oc* Dalann 7 esp*oc* Setnai 7 esp*oc* Eirc 7 Lib*er*n

[1] MS. nidhe. [2] MS. ndiaigh. [3] This is corrupt : see the various readings.

mac in Daill 7 araili fir noebu[1] maille friu a n-Inis Moir, et doluidh Senán cor'ghabh a n-Inis Cæirech [Céoil,] 7 facbuidh drecht dia muintir indti. Doluidh Senán assin cu roghaibh a n-Inis Connla i crich Ua Setna, 7 fothaigis eclais ann, et facbaidh dís dia muntir ann .i. espoc Fiannai 7 espoc Findein.

IS AND sin tainic Raphel archaingel d'acallaim Senáin, 7 roraid: 'Tair leam co rofaillsigiur duit bhaile i mbia h'eseirghi, ár is mithig la Dia a rochtain duid.' Lotar iarum Senán 7 in t-aingel cu mbátar for mullach Feis[2]. IS annsin doraidh in t-aingel fris: 'Feg lat in n-indsi tall: is innti bias h'eiseirghi [fo. 20. b. 2] 7 eiseirghi shlóigh mhoir do næbhuib[3] maille frit. Ni fhil a n-iarthar betha ailen is noeibe[4]. Ni dernad tocradh Dé ann. Rofhaidh Día péisd adhuathmhur da imchoimhet cona ro aitreabdaiss coraidh náit meic mallachtan innti, acht gu mbeth a næibe[5] ardochindsa. Docuirfither romatsa in bhéisd út asinn ailen na rocraide do muintir [a] comaitriubh frie, ar is mithig la Dia do dhul-sa do chumhdach ecalsa isin n-oilen sin. Bidh uasal airmheitnech an eclais-sin. Bidh cenn crabhuidh 7 bidh topur cona iarthair betha. [Bid dín attaig do Gallaib 7 do Gædealaib].' Roraid Senán frisin n-aingel: 'As mithig leamsa inní is mithig la Dia, ár is ed connaigim-si[6] dogres, inní is tol do Dia.' La sodhain tocbhait na haingil leo he cusin licc cloichi for a mbídh [i]na shuidhi do Mhullach Fessi, cu rofhuirmit for tulaig aird a medon na hindsi, conudh de sin itá Ard na nAingel 7 Lec na nAingel a n-Inis Cathaig. Canait molad do Dhia isin maighin-sin .i. Senán 7 na haingil, 7 lotar iarsin do shaigid na piasda cusan inad a raibhe an péisd.

O'tchualaan peisd iat, rocraith [a cend], 7 adracht a guairi fuirre 7 a gairbhdriuch, 7 ros-feg co hainserg ainniardhai. Nir'bhó ciuin, cairdemail, cennais in fegad dorat forro, ar ba hingnad le nech aile da hindsaigid ina hindsi [gusin dallá sin.] Doching dono a n-andochum cotren 7 cotairptech, cu rocrithnuigh in talam foa cosaibh. Ba heitigh, anaithnid, angbhuidh, adhuathmhar an míl doeirig ann. [Ba sithiter a corp ailén na urclaide.] Airrter eich lé: rosc loindrech lasamail 'na cinn os sí feigh feochuir fichda fergach fæbhrach fordherc fuilidhe firamhnus forluaimhnech. Ba doigh la nech is trit notheiged a rosc intan rośilled fair. Da chois urgrana imremra foithe [i]ar n-airrter. Ingne iarnaidi fuirre doboingdis frasa teinedh asna hail[ch]ibh cloiche airm i cingdis tarrsa. Anal tenntidhi[7] le, noloiscedh amal gris. Midhbolg aice cosmhuil re bolg-sidhe. Eithre muirmhil fuirre iar n-iartar. Ingne frithrosca iarnaidhi [fo. 21. a. 1] forra-saidhe. Nolomraitis forrúsc in

[1] MS. noemu. [2] Tese, Colgan. [3] MS. næmhuib. [4] MS. noeime.
[5] MS. næime. [6] MS. conaidimsi. [7] MS. teinntighi.

talmhan leo in *con*uir notheighdis andeghaidh na piasta. IS cuma noimthi- 2225
ghedh muir 7 tír intan ba hal dí. Rofhiuch*ad* di*diu* in fairrce ar mh*ét* a br*o*tha 7 ara n[d]eimhn*ig*i intan nocingedh innte. Ní is n-etfaitis ethra, ni t*ér*nai uaithi ósin inall nech atfess*ed* a scéla. O doroc*ht* iar*um* an péisd cufeochair c*us*in maigin i mbui S*enán*, oslaicidh a craes cu mbó reill a hinath*ar* [d'fhaic-sin] tar in croes docum in cleir*ig*. Dothocuib Sen*án* a laimh la sodhuin, 7 2230
dob*er*t sig*in* croichi Cr*ist* [i]na hagh*aid*[1]. Sochtais in pheisd iarsin, et is edh so raráid S*enán* fria: 'Atb*er*im friut,' ar sé, 'ind ainm an Ath*ar* 7 an M*aic* 7 in Sp*ír*to N*ói*b, facuibh an n-indsi-sea, 7 ni d*er*na urchoit isin crich tarsa raghai na isin crich cosa ricfa.' Luidh acedair *in* p*éist* la breithir S*enáin* asind ailén gu riacht Dubloch Sl*é*bi Collain, 7 ni d*er*na urc*ói*d do neoch 2235
co rainic sin na iar rochtain, ár ni lamhair te*cht* tar breithir S*enáin*.

LOTUR da*no* iarsin S*enán* 7 na haingil f*or* deisil timcheall na hindsi cu rancat*ar* aris Ard na nA*ingel*. Iar coisecr*ad* doibh na hindsi, doraidh S*enán* frisind a*ingel*: 'Is amhn*us* in muir fil imon indsi, ar doigh p*opul* imn*edach* indti.' 'Gidh amhn*us*,' ol in t-a*ingel*, 'gebe manach co n-umla 2240
c*r*aidhe ragh*us* f*r*i herlathar uaitsi ni baithfidir co tora cucat doridhisi.' 'Roir Dia duit,' or in t-a*ingel*, 'ni ba hithfern*ach* iar mbrath anti dara ragha úir na hinnsi-si.'

[Is ann atb*er*t in t-aiṅgil in rann-so:

Muir n-ard n-áinbtheach seoch a tæb 2245
debrad nocha rigda dúil
ní blais[fe] pendaid *acht* ecc
intí tara t*ét* a húir.]

O ROclos fona tuath*a* an scel-sin .i. Sen*án* do aitr*eib* a n-Inis Cath*aig* 7 d'innarba na p*éiste* aisdi, O Rocuala *immorro* Mac Tail, ri Hua Figeinti, an 2250
scel-sin, rofherguigh [gumor,] 7 is *ed* roraidh: 'Cia rolamhair,' ar se, 'aitr*eb* mo thire-sea cen deoin damh?' Faidh*is* a rechtaire uadh cu roghaibh ar br*ait*ribh S*enáin* .i. ar Chæl 7 ar Liath, *co n*dingbhaitis a mbrath*air* donn[2] innsi. Lot*ar*-saidhe don indsi co S*enán*, 7 doraidhset fris: 'IS dot br*eith*-si asin innsi-si thancam*ur*-ne, [fo. 21. a. 2] ar rothubh ri Hua-Figennte 2255
frind. Atbeir is leis an indsi-sea 7 innse Luimnigh olcena.' 'IS deimhin,' ol S*enán*, 'ni ba leis an indsi-sea, 7 ni ba mó a chuit dona hinnsibh olcena oldas mo chuid-si.' 'IS deimhin, t*ra*,' ar a br*ait*ri frissium, 'is eic*en* duinne do bhreit-si asin indsi.' Geibidh iarsin ce*cht*ar dhe a lámha 7 rotairrngit leo

[1] MS. hadh*aid*. [2] leg. asinn (?)

ar eicin taran carraic sis. Ba *fergach* di*diu* boi *fr*issium, Cæl oca *sr*eing *fr*is frisna clocha cur'brisedh uile. 'Cidh tai,' ar Cæl *fr*ia Liath, 'na tairrnge in *fer*-so maille frium?' 'Ni dhigen,' ol Liath, 'as aithr*ech* leam a nd*er*nas *fr*is.' Da m*a*d do dhenam gnima ele thista is amla*id* [sin] dogenta. Cidh armadh ferr lat do thir diles do breith uait inas breith an gilla-so asin tír n*ach* leis? As usa lium[sa],' ar Liath, 'cidh facbhail na hEir*enn* inás sárug*ud* ind fir-si.' 'Ni ba heic*en*,' ol *Senán*, 'áir ait*r*eabhfuidh do clann addiaidh[1] an tír. In *fer* út char*us* an tír ni ait*r*ebha fein na a cl*ann* dia eis, 7 bidh t*us*a nos-melfa.' Lot*ar* iar*um* as, 7 facbhait *Senán* ina innsi. Am*al* rosia*cht* Cæl dor*us* a lis ind Ochtar Maigi Fochailleach luidh do dhianbhas. O't-connaic Liath inní-sin luidh co *Senán* arís 7 doghni aithr*igi*. Doraidh *Senán* [fri Liath]: 'Ni sechbhaidh d*uit* [indi doronaiss] cen æntaidh *fr*ia Cæl, ár ni bhadh shia do shæg*ul* [ina Coel], 7 roba[d] didhb*ad* do cl*ann*.' Doraidh L*iath* re *Senán*: 'In tibhirt*er* cor*p* in t*r*uaigh út cucat?' 'Ni tibirt*er*,' ar *Senán*, 'ár ní cub*aid*h a ainim ag Diabhul 7 a cor*p* liumsa: *acht* adnaict*er* isin tul*aig* i torchair.' Rohadhn*acht* iar*um* Cæl isin maigin-sin, 7 rodidhb*at* a cl*ann* dia eis, 7 ata a thir la *Senán*.

Luidh da*no* a rechtaire co M*a*c Tail, 7 atfet a scéla dho. Ba br*on*a*ch* M*ac* T*ail* dona scelaib-sin, 7 roraid: 'IS saoth lium,' ar se, 'in bachlach[2] ut do ghab*ail* for*m* ar éic*in*.' Adub*air*t a dhrúidh *fr*isin righ: 'Ni rice a leas a shnímh f*or*t, ar dober-sa sén chuigi, 7 atbela no fuicfidh do thír latsa.' Ba fæil*id* in ri don aithiusc sin, 7 luidh in d*r*ai iar*um*, 7 dobeir dá chairpthech in righ i n-eccor for *Senán*, 7 scorais isin maighin ba togha lais isinn innsi. Luid iarsin co hairm [fo. 21. b. 1] i mbai *Senán*, 7 rochan brechta [i]na ag*aid*, 7 doraidh: 'Facuib an tír lasin sén-sa.' Doraidh Sen*án* [frisseom]:

'Doro at cenn do shena.
is f*or*tsa b*us* mela.
ba at tru c*en* deilm ndina.
is t*us*a not-béla.

'IS t*r*eisi an sen tuc*us*-sa lim,' ar *Senán*, '7 is ferr mo dhan.' 'Biaidh ní dia fesam*ur*,' ol in d*r*ai, 'ár doghen-sa inno*us*a ní n*ach* dingne-siu.' 'Ni dingne-sa ní do maith et*ir*,' ar *Senán*, 'n*ach* dingen-sa. C*ech* olc doghena cuirfidh Dia leamsa f*or*cúlai.' Dorat in d*r*ai doirche darsin ng*r*ein con*ach* f*ai*cedh nech aighedh a chéli isind innsi. Senais Sen*án* na dorcha *co ndech*atar as foc*é*toir cumba sol*us*. Dorat an d*r*ai toirn*ich* 7 saignenu imdha 7 cumasc mor isind ær. Senais *Senán* sin uili, 7

[1] MS. addiaigh. [2] MS. inbathlach.

b*er*the f*or*culai. O nar'chumhaing in d*r*ai t*r*a ní do S*enán*, luidh asind inis 7 doraidh re S*enán*: 'Nachat-aicim-sea armochinn sunn intan tíos aríss.' 'Cidh theighi-siu?' or S*enán*. 'Il-leth téighim[1],' ol in d*r*ai, 'ni fhed*r*aissi 7 ni fheisir cun ticabh, [7 can do*r*rag do dóc*u*m arís]. 'Má rofhet*ar*sa,' or S*enán*, 'ní ticfa t*us*a aris 'san tír asa téighi[2], 7 ni ba soinmhech d*uit* isin tir i ricfa.' LUIDH as iarsin an d*r*ai la feirg, 7 dolbh*ais* chiaigh uime ar na haiceasda cu mbai i nDairinis .ı. inis bui arbel*aib* Innsi Cath*aig* anairdhes. IS airi dochuaidh innti, [ardáig] *co n*dighs*ed*h i f*or*mnai a dhana innti, 7 cu rothochuir*edh* demhna dia fhoiridhin, ár nir'lamhs*a*t demhnai te*cht*a dia fhoiridin indag*aid* S*enáin*. O rosiact t*r*a an d*r*ai cu mboi isind inis tic in muir tairrsi 7 baitt*er* in d*r*ai *con*a m*uintir* innti, *con*ad hí sin Carrac na n-D*r*uadh aníu. Atces do M*a*c Tail an d*r*ai do bhádhadh, 7 rofherg*aig* de cohadhbhal.

BOI da*no* intansin comhdhal f*or*sin righ i Corcamruadh. Taraill lais co hInis Cath*aig*, 7 raidhis f*r*ia S*enán*: 'IN tusa gheibhes mo thir f*r*imsa ar eicin, 7 romharbh mu d*r*ai? IS deimin bidh inann adnacul daib, áir leicfit*er* cl*o*ch fot b*r*aghait i fudhomhuin na fairrgi do dighuil[3] f*or*t in gnima doronuis.' 'Ni leat a chom*us*,' ol S*enán*. Doraidh do*no* an ri [fo. 21. b. 2] f*r*ia S*enán*: 'Na tiaghat mu eich i mudha[4] ocut.' 'Ni ba misi b*us* echaire d*uit*,' ol S*enán*. 'IS chug*u*tsa t*ucus*-sa mo e*o*cha cu tisar dom thur*us*.' 'IS tual*aing* Dia,' or S*enán*, 'connach ticfa-sa arís is-tir-sea, 7 cu*n* ná rís cen*n* do sheta.' Sluic*id* da*no* in tal*am* na heo*c*hu isin maighin a mbat*ar* [intan sin], i bhFán na n-Ea*c*h, a n-iart*ur* Innsi Cathaigh. Dohindis*ed* don righ innisin, 7 ni ba f*er*di lais a me*n*ma. 'Nir'choir d*uit*,' ar a m*a*c f*r*isin righ, 'a ndene f*r*isin cleirech, 7 dofhetam*ur* doghebha díg*ail* f*or*t ind.' 'Ni mo lem a b*r*igh,' ol in rí, 'inas cúra mhæl lachtnai.' 'Gin ghub nertm*ur* sin,' or S*enán*, 'as tual*aing* Dia co ticfa h'aid*e*d-sa[5] dhi.'

Luid iarsin in rí i cenn t-seda la feirg 7 dium*us*. INtan da*no* rosiacht cu mbai oc imte*cht* ra tæbh n-aille i tuaisc*ir*t chriche Baiscind, foce*ir*d in cura mhæl l*acht*na bedhg fo chosaibh na n-ech bat*ar* fon carp*ut*, *co n*dern*s*at na heich cucl*aig*i moir fon carp*ut* roim in cæri*g*, cu*n* rala in rí asin carp*ut*, cur'ben a cenn f*r*ia cloich, *co n*-eipilt de, 7 *co n*-dech*aid* la miscaidh S*enáin* fo dhimbuaidh mart*r*a docum ithf*r*inn isin maigin-sin, la dilsi a thire do S*enán* ó sin imach.

[1] MS. teidhim. [2] MS. teidhi. [3] MS. didhuil.
[4] MS. imugha. [5] MS. haig*e*dsa.

LUIDH dano Dondan mac Leith, dalta do Senán, 7 da mac becu batar ic leighiunn [i]maille fris do bhuain duilisc leis ar tír. Beridh in mhuir a næi uadha, cu na búi oca næi arcenn na mac, 7 ni raibhe noi ele isin innsi do cabair na mac. Robaidhit dano na meic isin carraic. Tuctha dano a cuirp arnamharach cu mbatar i tracht na hindsi. Tancatar [dono] a tuistidhi co mbátar isin tracht 7 dochuindighset a macu do tabairt doibh a mbethaid. Doraidh Senán fria Dondan: 'Abair frisna macuib eirghi dom acallaim.' Roraidh Donnan frisna macuibh: 'As ced duibh eirghi dh'agallaimh bar tustidhi[1], ár itbeir Senán fribh.' Atrachtatar fochedoir la forcongra Senáin [forru], 7 doraidset fria tuistidibh[2]: 'IS olc doronsaidh rind, [oc]ar tabairt asin tír rancamar.' 'Cid armad fherr libsi,' ol a máthair friusom, 'anadh isin tir-sin anas tuidecht cucaindne?' 'A mháthair,' ar iatsom, 'gia dobertha cumachta ind uile dhomuin duinne, 7 a aibhnes 7 airphiteadh, robudh inann linne 7 nobhemis i carcair [fo. 22. a. 1] ic feghain bheith isin bethaid 7 isin tír rancamur. Na fuirghidh sinn, áir is mithig linn rochtuin arís an tíri asa tancumar, 7 doghena Dia fornne cona bia ar cuma foruibh d[í]arneis.' Dobcrud dano a tustidhi[1] deonaghadh doib, 7 lotar aroen ra Senán docum a reclesa, 7 doberur sacarbhuic dhoibh, 7 tiagait docum nimhe, 7 adnaicter a cuirp a ndorus in reclesa a mbai Senán. Et it eat sin cétmhairb rohadhnacht a n-Inis Cathaig.

TANCATAR dano Brenaind 7 Ciaran cu roghabsat Senán do anmcharuid doibh, ár ba sine inait fein, 7 ba huaisli a gradh .i. espoc Senan, 7 sacairt in dias aile. Ni raibhi dano biadh indairithi isin coitcenn intan doríachtadar. Robhátar dano tredhenus cin bhiadh idir æigeda[3] 7 mhuinntir, 7 ni thoract biadh o neoch. Rohindised dono do Nechtain Cennfhada, do righ Ua-Fighennti, Brenainn 7 Ciaran a n-Inis Cathaig oc acallaim Senain, 7 ba lan a treidhinus cen biadh. Roraidh Nechtain fria rechtaire: 'IN tairnic ocut fúr na fleidhi[4] oca rabhadhuis denumh damsa?' 'Tairnic,' ol in rechtaire. 'Beir lat culeir do Senán cona æigedaib[5] fileat cin biadh a n-Inis Cathaig.' Doronad amhlaid sin, 7 tainic in ri fein cu mbai i purt na hindsi, ár ni lamhair in ri techt on purt cen deonugud Senáin. Rotaispenad in fhled don choic, 7 rofuc leis cu m-bui isin cuicind. Rothochuired na clérigh dano d'agallaim an righ cu port na hindsi, 7 iss ed roraidh friu: 'IS eadh is ail damh más airichthe mo dhuthracht curub airichthe mo manche la Senán.' Slechtuid Nechtain do Senán intan sin, 7 roudhpair [é fein] cona shil [i]nadhiaidh[6]

[1] MS. tustighi. [2] MS. tuistighibh. [3] MS. æideda. [4] MS. fleighi. [5] MS. æidedaib. [6] MS. dhiaigh.

i mbithdilsi cu brath do Dia 7 do *Senán* i bhfiadhnaisi Brenainn 7 Ciarain. Doratsat na cleir*ig* iarsin benn*acht*uin f*or* Nech*t*ain 7 f*or* a shil cein nocomalldais reir *Senáin*, 7 doraidhset [na clér*ig* .i. Brénaind 7 Senán,] ná roiss*ed* righi na airech*us* na feibh thoch*us*a inte do shil Nechtain ná dingn*ed* reir Sen*áin*. Luid iarsin in ri dia c*r*ich, 7 b*er*id bennachtain [fo. 22. a. 2] ona noebhuibh[1]. Tancat*ar* da*no* na cléirigh [do]chum a recl*es*a, 7 robennachsat in fhl*eid* thuc*ad* dhoibh. IS annsin doraidh Bre*nainn*: 'As deimhin,' ol se, 'biaidh díg*al* Dé ibhus 7 tall f*or*sinti tomela tor*ad* æine 7 urn*aigh*thi *Senáin* codeolaidh intan is damhsa a caithium 7 Ciaran na rocomarleic*ed* *co n*-d*er*nsam a luagh do æine 7 urn*aig*thi artus.'

Bliad*ain* tarta móir tháinic ann iarsin. Acainit a m*uinter* re *Senán* b*eith* cen us*ce* occu. Tainic iarsin aingel De do acall*aim* *Senáin* iar n-ern*aig*thi dó ina iarmheirghi, 7 is *ed* atb*er*t: 'IS mór acainit do m*uintir* f*r*iut bheith cen uisq*ui* [ac*u*.] Eirigh *co n*-accam*ur* in bhaile i ta uisq*ui* i bhfoc*us* doibh.' Ad*r*achtat*ur* foc*é*toir *Senán* 7 in t-ai*ngel*,7 dochuat*ar* *cus*in maighin i tá in t-uisci inniu. Doraidh in t-ai*ngel* f*r*ia *Senán*: 'Tochuil sunn,' ol se. Geibhidh cuaille cuill bui i comhfhoc*us* dó, 7 tochl*aid* an tal*am* am*al* roraidh in t-ai*ngel* f*r*is. Am*al* roclaidheadh *Senán* doglan*ad* an t-ai*ngel*. Doraidh an t-ai*ngel*: 'As lor a dhoimne thochlai, ni bhia urc*r*a ar uisci isin tip*r*ait-si cein bias aitr*eib* isin cill-so, 7 icfaidh cech ngalar dob*er*thar cuici.' Saidi*dh* da*no* *Senan* an cuailli bui [i]na láimh f*or* bru na tip*r*at cu raghaibh tal*am* foc*é*toir. Amhuil ad*r*achtat*ar* na brait*r*i ar m*a*duin *con*fhacat*ar* an tip*r*ait lán d'uisq*ui* 7 in bili cuill f*or* a bru.

Feacht ann luidh Ciaran d'agall*aim* *Senáin* cu tarla clamha dhó in Ocht*ur* Sceith. Gabhsat ailgi*us* de cu tart a chasal doibh. Luidh iarumh ina enshnaithi cu mbui f*or* bru na hindsi athuaidh. Rofaillsig*ed* do *Senán* Ciaran do beith isin phurt. B*er*ur da*no* næi cen chodhuil arcenn Ciar*áin*, ár ní raibhi noi eli isin innsi [nobértha f*or*acend]. Luidh *Senán* cu mbui isin p*ur*t, 7 a chasal leis foa coim da thab*air*t do Ciar*án*, ar na budh imd*er*g*a*d do b*eith* cen cochull. Am*ail* doroc*ht* Ciar*án* in po*r*t doraidh *Senán* la faitbedh: 'Ciarán cen cochull,' or se. 'Bidh gairit mu nochta,' or Ciaran, 'ita casal damh fot coim-si.' Gabuidh Ciar*án* [fo. 22. b. 1] in casal uime, 7 is aml*aid* sin tancat*ar* cusan recl*es*, et is e sin casal Ciar*áin* iníu.

Brighit i*ngen* *Con*-cathrach de Húaibh m*a*ic Tail, næbh[2]-*ingen* ógh,

[1] MS. noemhuibh.

[2] MS. næmh.

gabhais reicles i Cluain Infide for bru Shinna. Robui aiciside casal i n-almsain do Senán, 7 ni bhui aice techtaire leis, co nderna cliab bec do fhleascaib cuill 7 co tart cúnnach friss, 7 co tuc an casal inn, 7 cu tard a rinde do chuinghidh shacarbaice, 7 foceird iarsin in cliabh for Sinainn, 7 atbert: 'As ced duit sin do breith let co hInis Cathaig.' IN la iarum rainic in casal co hInis Cathaig raraid Senán fria deochain: 'Is cead duit má fogheibhe ni isin traigh a tabhuirt lat.' Luidh in deochain co bhfuair in cliab isin traigh, 7 dobeir leis co Senán. Benaidh as in casal 7 nus-geibh Senán uime. Doberar farsin dá cloich t-salainn isin cliabh cétna, 7 doberar in rinde co sacarbaic, 7 cuirter for an uisqui cetna, 7 doraidh Senán fris: 'As ced duit so do breith cu rothaispenu an rinde 7 an salann cu Brighit, cu Cluain Infidhe, 7 [co tarda] in salann aili do Diarmait, co hInis Clothrann.' O rasiacht in cliabh co Cluain Infidhe, luidh Brigid chuigi 7 geibhidh chuice as an rinde 7 indara salann. Dobeir sruth Sinna beim uaithe forsin cliabh co[nid] farcuibh oc Diarmait a n-Inis Clothrann. Doghni dano Brighit 7 Diarmait altughadh buidhe do Dia 7 do Sheanan iarsin.

CANIR craibhdech, næbhógh[1] do Benntraighe deisceirt Eirenn, gabhuis disert ina crich fein. Bai adaig[2] ann iar n-iarmeirghi oc ernaigthi co tarfas dí cealla Eirenn uili, 7 tor teined dá cech cill dibh docum nime. In tene thurgaibh a hInis Cathaig as í ba mó dibh, 7 ba hedrochta, 7 ba dirgha docum nime. 'IS cain in recles ut,' ar si: 'iss ed ragat-sa curub aice bias mo eiseirgi.' Tainic roimpi acétair cen eolus acht in tor teined atconnaic oc lasad cen cumsanad etir la 7 aidhchi[3] [inafiadnaisi] co toracht cuice. O dhorocht immorro cu m-bai for bru Luimnigh andes luid iarum [tar muir] cosaibh tirmaibh amal bid ar talamh [fo. 22. b. 2] réidh, cu mbai i purt Innsi Cathaig. Rofhidir dano Senán inní sin, 7 luidh cu mbui isin purt aracind, 7 feruidh failti fria. 'ISs ed dorochtus-sa,' ol sí.

'A Chanir, eirigh,' ol Senán, 'docum mo máthar do shethar fil isin indsi út tair, co nderntar h'áighidhecht[4] ann.'

'Ni hedh dorochtamar,' ol Canir, 'acht is aire dorochtus, conam-raibh aighidhecht[5] latsa isin indsi-seo.'

'Ni thiagat mna a n-indsi-sea,' ol Senán.

'Cid dia ta latsa sin?' ol Canir. 'Ni messa Crist, ar ni lugha thainic do thathcreic ban inás do thathcreic fher. Ni lugha roces ardaigh ban inás

[1] MS. naemhógh. [2] MS. agaid. [3] MS. aighthi.
[4] MS. haidhighecht. [5] MS. aidhighecht.

ardaigh fher. Robhat*ar* mná oc uma*l*oid 7 oc timt*erecht* do Cr*ist* 7 dia aps[t]al*aib*. Ní lugha, da*no*, thiaghuit mna isin bhflaith nemhdha inait fir. Cidh, da*no*, arna gebhtha-sa mná cucat at indsi?'

'IS talchar atai,' ar S*enán*.

'Cidh on,' or Canir, 'in roa inní *con*naigim[1], inat mo thæibh isin indsi-sea 7 sacarbhaic uaitsi damh?'

'Dob*ér*thar,' or Sen*án*, 'inat eiseirghi d*uit* sunn f*or* brú thuindi, 7 is *ec*al lim in mhuir do br*eith* do taiss*e* as.'

'Rom-bia-sa la Dia,' ol Canir, 'ni ba hedh tois*ecch* b*é*ras an mhuir as don inis in maighin a mbiu-sa.'

'IS cet d*uit*si, t*r*a,' ol S*enán*, 'techt a tir.'

Ár is amhl*aid* robui sisi cein robat*ar* oc imacall*aim*, 7 sí 'na sesamh f*or*sin tuind, 7 a t*r*osdan fo a br*u*inne am*al* bidh f*or* tír nobheth. Tic iar*um* Caneir f*or* tír, 7 dob*er*ur sacarbhaic di, 7 teit docum nimhe [foc*étói*r]. Roir[2] Día Canir cibe thaidhl*es* a recles ria ndul f*or* in muir ni baithfid*er* nogu ti aris.

IS lia, t*r*a, tuirium 7 aisneis a ndoroine Dia do fhertuibh 7 do mhirbuil*ib* ar Shenan, ár ni fhil nech dia tiss*ed* a fhaisneis uile, *acht* mina tiss*ed* ai*ngel* Dé dia fhaisneis. IS lór t*r*a in bec-so dhibh ar deismir*echt* .i. a betha inmhedhon*ach*, a airbhirt bhithbhuan cech laithe, a umhla, a chennsa, a cæinfh[u]arraighi, a ainmne, a ailginc, a dhesheirc, a t*r*ocuire, a dhilghidhche, a æine, a apstanait, a ern*aig*thi, a f*r*ithaire gr*e*sach, a menma indfh*e*thm*ech* in Dia dogr*es*. Ni fil nech dofh*et*fad a innisi acht n*ech* o Dia.

[fo. 23. a. 1] Bat[ar] ile t*r*a buadha S*enáin*. Ba hé in top*ur* glainide t*r*iasa night*er* ind uile pop*uil* roerb Dia fris do glaine a fhoircetail. Ba he, da*no*, in nell nemhdhai t*r*iasa bhfursanntar tal*am* na h*ec*alsa 7 anmunna na firen o bræn a f*or*cetuil co n-astudh sualach. IS hé, da*no*, in locrann órdha rohadn*ad* on Sp*írut* N*oebh* t*r*iasa teichet dorcha c*i*udh 7 targabhal a tegdais Eculsa Dé. IS é in barc bithbhuadhach b*er*ius slóghu na firian tar ainbhthine in dom*uin* cu t*r*acht na h*Ec*alsa nemhdha. IS é so in fetal [.i. mincúis] coisecartha in Righ nemhdha dogní sidh 7 set 7 coræ et*ur*ro 7 meic dhaine. IS e so mær 7 re*cht*aire 7 ronnaire rofhaidh an t-Airdri nemdhai do thabhuch císa sualach 7 sognímh do ilclannuibh Gæidhil[3]. IS é in lia loghmhar o cumhduight*er* an richedh nemhda do sloghuibh na talm*an*. IS é in leastar glan t*r*iasa ndailt*er* fín br*ei*thre De dona popluibh. IS é in morbr*iugh*aidh

[1] MS. *con*aidim. [2] MS. Rofḥir, with a punctum delens under *fh*. [3] MS. Gæighil.

sona sofhoircetuil noshasadh bochta 7 nochta. IS e gesca na fír-fhinemna tuaraidh bheath*aid* 7 sas*a*d don dom*on*. IS e in fír-liaigh icas gallra 7 teadma anma cech dhuine irisigh isin ecl*ais* cr*ist*aidhe.

O ROchomhfhoicsigh t*r*a laithi a eitseacta in noib[1]-sin .i. Senan, 'ar n-íc dall 7 bodhur 7 bacach 7 amhlabhar 7 gacha haimhreidhi arcena, IAr foth*ugud* cheall 7 recl*es* 7 mainist*r*each do Dhia, 7 iar n-oirdnedh indtibh-sein esp*oc* 7 t-sacart 7 æs g*ach*a g*r*aidh arcena fo ong*a*d 7 coisecr*a*d 7 benn*ach*adh tuath, tainic ina mhenm*ain* do S*enán* te*cht* do dhenam ern*aigh*thi oc relcibh Cassidain a aidi 7 sethar a athar .i. Scath c*r*aibhdheach *ingen* Dubhthaigh. Luidh iar*um* i leth-sin 7 aidhleadh leis co Cill [E]ochaille d' acall*aim* *ingen* Neir robatar ann .i. næbhogha[2] c*r*aibhd*ech*a roghabhsat caille fo láimh S*enáin* 7 robat*ar* *for* a anmcaird*ius*. Ailit-sidhe da*no* do S*enán* co tardta c*or*p manaigh umhail dá mhuinnt*ir* cucasomh 'da adhnacal ocainn co rabdais a reilce oc ar n-imcoimet.' 'Dob*ér*thar cucaibh [ciccin],' ar S*enán*, 'nech dia targha bar n-imcoim*ét* na bídh a shnim f*or*uibh.' [fo. 23. a. 2] Ceileabhraidh iarsin dona noebhóghuibh[3], [7 t*ét*] 7 doghni ern*aig*thi oc reilcibh Cassidain, 7 tic arís cu torocht in sceich fil isin fiadh re cill Eochaille anír. Cu cual*a* annsidhe in guth fris dona nemhaibh, 7 is *ed* roraidh: 'A Shen*áin* noeibh[4]! tair docum nimhe.' Dofhrecair S*enán*, 7 is *ed* roraidh: 'Cex,' ar sé. Deisidh foc*ét*oir isin maigin-sin. IS annsin rotocbait aingil De Martan o Toirinis i neoll nemhdha, 7 fuirmidhset isin maigin a mbui S*enán*, 7 dorat comna 7 sacarbaic dhó. Amar thairnic dó sin rodheonuigh Dia rotocbaiset na haingil Martan manach isin neoll cetna cu rofhacuibset i Toirinis isin ló cetna. Roraidh da*no* S*enán* fr*ia* mhuinntir: 'Bídh mu c*or*p-sa sunn cu mocht*r*ath.' Et faid*idh* Senan a spir*ut* docum nime et*ir* airbhribh ai*ngel* f*or* cuiredh na T*r*inoidi i medhon lai i kl. marta. Bái da*no* c*or*p S*enáin* innsin co aramharach[5], 7 gia theasta soillsi na g*r*ene in aidhchi[6]-sin uatha som ni theasta f*r*eacnarcus aingeal na soillsi nemhdha uathaibh. Tancat*ar* t*r*a ar m*a*dain a m*uinter* assan indsi arcenn cuirp S*enáin* .i. Odhran 7 M*a*c Inill 7 esp*oc* n-Iuil 7 esp*oc* Mula Segda m*ac* Baith 7 na noeibh[4] arcena, 7 roadhnaicit c*or*p S*enáin* gu n-anóir 7 airmhitin móir, 7 r*ucsa*t aingil a ainim c*us*an cumsan*a*d suthain a n-æntaidh na næib[7]-T*r*inoidi 7 muinnt*er*i nime. Ailim t*r*ocaire Dhé t*r*e imp*idi* S*enáin* co roisem in æntuidh-sin[8]. In s*aecula* s*aeculorum*. Amen.

[1] MS. noim. [2] MS. næmhogha. [3] MS. noemhoghuibh. [4] MS. noeimh. [5] MS. arabharach. [6] MS. aighthi. [7] MS. næim. [8] æntuighsin.

[fo. 23. a. 2.]

Betha Fhindein Cl*úan*a hEraird.

ATFIADAR DID*IU* A CUMAIR FERTA 7 MIR*BUILI* in craibhdhigh-seo 7 in forbhadh dorat f*or* a rith mbuadha ibhos isin bith frecnairc: atfiadhar sin ar airfited anma na n-irisech .i. Findian m*ac* Findtain, m*eic* *Concr*aid, m*eic* Dairchealla, m*eic* Senaigh, m*eic* Diarm*a*da, [fo. 23. b. 1] meic Ædha, m*eic* Fherghusa, m*eic* Aililla Taulduibh, m*eic* Cealtchair, m*eic* Uithech*uir*. In Findtan-sin, d*idiu*, doráidhsem, tuc-side setig socenel*aig*, Teluch a hainm-side. Dorala cu mba al*acht*a isidhe[1] uadhasom. A n-aimsir a himt*r*uma co tarfas dí araili lasair thein*ed* do dul ina beola 7 a tiachtain a ndeilb eoin ed*r*ochta f*or*cula for in *con*uir cetna, dula don eon c*o* *n*-essidh for barr crainn, eoin 7 enluithi Leithi Mogha do thiachtain cuigi isin crainn-sin co n-asta uile acasom, a tiachtain in eoin il-Leith Cuinn *co* *n*-eiss*ed* annsidhe f*or* barr chroinn ele. Eoin 7 énluithe Eir*enn* do thiachtain cuice cu ros-fhasta ocai. Atcuaidh d*idiu* in aisl*ing*i-sin dia céli. 'Coimp*er*t c*r*aibhdhech eicin fil ocut,' ar se. 'Scaram coimleapuid cein bhia-sa fon n-ind*us*-sin.' Doronsat amhl*aid*. Ni chaitheadh d*idiu* Teluch fésin biadha inmarra *acht* luibhe ailghena 7 airera et*r*oma, cu rogenair in ghein buadha sin.

Rug*a*d iar*um* inti noeib[2]-Finden cu hAbban m*ac* Húi Chorm*aic* cu rombaist. Bat*ar* d*idiu* dá thopar isin mag in ro baist*e*d-somh, Bal 7 Dimbal a n-anmanna. Asan top*ur* dia n-ainm Bal robaist*e*d-som am*ail* ba cub*aid*h dia airilliudh. O roforbair intí noeibh[3]-Fhinden ruc*a*d co hespo*c*[4], cu F*or*tchernn, cu rolegh salma 7 in t-ord n-ecclasda occa. Rofhoth*aig*-siumh i*mmorro* t*ri* hecalsa asa ghill*acht* .i. Ros Cuire 7 Druim Fiaid 7 Magh nGlas.

O rasiact i*mmorro* co hæs t*r*ichtaighi[5] luidh tar muir. Taraill co Tairinis. Fuair senoir aracind innti, Cæmhan a ainm. Bat*ar* seal immalle 7 doronsat æntaid. Luid Finden iarsin cu Cill Muine. Fuair t*r*i suithe aracind annsin .i. D*abi*d 7 Gillas 7 Cathmæl a n-anmanna. Robe fath a comthinoil annsin, cosnum cennachta 7 apdaine innsi Bre*t*an et*ir* dís díbh .i. et*ir* D*abi*d 7 Gillas. Do br*eth*eamh choitcenn roæntuighseatt eatarra Cathmhæl.

[1] The first *i* seems in a later hand. [2] MS. noeim. [3] MS. noeimh.
[4] cohespo*c* in marg. l. [5] MS. trictaidhi.

O'tconnaic i*mmorro* Cathmhæl noebh[1]-Finden rofhegh cohinnfheith*ech*: [fo. 23. b. 2] 'Cia hinnithemh romhor,' ar Daibhith f*r*ia Catmæl, 'dob*er*i f*or*san oclach n-anaithn*id* dodech*aid* isin tech?' 'Rath mor,' ar Cathmhæl, 'airighim air.' 'Ma ata,' ar Daibhith, 'rath fair, labradh innou*s*a asin bérla bre*t*nach et e*r*certa*d* in caingin ima taím-ne.' Dorat Finden airrdhe na c*r*oiche tara ghin, 7 rolab*air* asin mbre*t*nais am*ail* bhud hé a berla bun*aid*, et dorat an indse do D*aibi*d ar senser*echt*.

Luidh iarsin Finden 7 Cathmhæl 7 D*aibi*d 7 Gillas d'agalduim righ Br*c*atan do chuinghidh inaidh reclesa fair. Atbert saidhe ná raibe oga. Atb*er*t cohessomain i*mmorro* araili duine istigh: 'Madh ail,' ar se, 'dona clerch*ib*, cuiret ass in loch mor-sa imuich a toebh in dúine 7 denat recl*es* doibh 'na inat.' 'Dia nd*er*na*t*-somh sin,' ol in ri, 'rot-biat cidh an dun*a*d-sa la toebh inaidh in locha.' Luidh Finden i*mmorro* 7 aithinne 'na láimh co rathum isin loch, cu rotheich roime isin muir: cu romor*a*d ainm De 7 Finn*ein* t*r*iasin moirmirb*uil*-sin. Rohedpartha t*r*a na feranna-sin do Dia 7 d'Fhinn*ian*. Dorat-sidhe iat dona s*r*uithibh Bretn*ach*aib bat*ar* malle f*r*is. Rofoth*aiged* t*r*i cathr*ac*h*a* ocuside inntib. As dibsidhe Lann Gharban (*no* Gab*r*an) aniu. Bui i*mmorro* Finden .xxx. bl*iadn*e oc foglaim immalle f*r*isna s*r*uithibh Bretnachuibh bat*ar* malle fris.

Laa n-æn ann lot*ar* manuigh isin caill*id* do bhuain chrann 'chum ecalsa. Ni roleicset Finden leo ar chadh*us* dó. Tainic in secnap taraneis co F*indén, co n*-eb*er*t f*r*iss: 'Cidh rombai,' or se, 'ná dechadais isin caill*id*?' 'Cidh o chianaibh,' ar Finn*én*, 'atb*er*thea f*r*ind noraghmais: intan da*no* atb*er*ur frind noragam *acht* fogabhur a comadhbhur dhún.' 'Atat,' or in secnap, 'dá ógdhamh amuigh isind ach*ad*; timairc-si lat iat 7 eirg isin caill*id*.' Luidh Finn*én* leo isan caill*id*, 7 ba he feidhm toisech doriacht an ecl*ais* a fheidhm. Ni fes *immorro* dil in t-secnap rota-cursaigh-seom. Romo*rad* a*inm* D*é* 7 F*indéin* t*r*esin mo*ir*m*ir*b*uil* sin.

Feachtus tancat*ar* Saxain d'innarba (no d'innr*ed*) Bre*t*nach. [fo. 24. a. 1] Rogabhsat longphort i tæbh shleibhi aird. Dochuatar Bre*t*ain i muinighin Findein im chuinghidh osaidh doibh o Shaxanch*aib*. Luidh F*indén for*sin n-umuloit. Doratsat Sachsain era fair. Dorat Finen buille dia bach*aill* isin sliabh, cu torchuir in sliabh f*or* Saxanch*aib*, cuna t*ór*no fer indisdi scel dibh.

Tainic iarsin toc*r*a do Fhinnen dula do Róimh iar forbhadh a fhogl*am*a.

[1] MS. noemh.

Tainic aingel Dé chuigi *co n*-eb*er*t fr*is*: 'A ndob*er*tha dhuit icc Roim,' ol sé, 'doberthar ibhos. Eirg 7 athnuidhig iris 7 creidium a n-Eir*inn* tareis Patraic.' Dodhechaidh iar*um* F*innén* do thoil De dochum nEir*enn*. Luidh Muiredach mac Ænghusa ri Laigen dochum puirt ana frithshet co n dofhuc foramhuin a tri huidedaib tarna tri háthu[1] roptar nesa don phurt. Annside atbert fer do mhuinntir in righ: 'Is tromdai atai, a cleirig, forsin righ.' 'Easpach sin,' ar F*innén*, 'ár in lín fechtus nom-gebhudh-sa for a mhuin nobhiath in lín righ sin for an cuicid dia shil. Uair as fotri dano,' ar se, 'nom-gabh, gebuit tri rig dia shil coiced Laigen.' Robennach F*innén* iarsin Muiredach bhadein, 7 atbert: 'Amail fuair,' ar se, 'mogh De fæilti ocut, cu bhfaghbhu-sa fæilti ac muinntir nimhe i Tír na mBeo.' Robennach dano broind a sheitche co ruc-side mac sainemail, Eochu a ainm .i. athair Branduibh[2] iarsin. Atbert in ri re F*inden*: 'Gebe inad,' ar sé, 'i Laighnib bus maith lat doberthar dhuit do dhenam do reclessa.' Tainic aingel Dé ria bhFinnen cusan sliabh danad ainm Condal. Roimchuirset aingil Dé hé cona mhuindtir i n-adhaigh[3]-sin do mhullach in t-slébi isin glinn ba nesa dhó. Atbert-somh isin maduin ria muintir techt isin caillid do bhuáin crand do cumhdach reclesa. Dodhechaid æn dibh cuicisium arcula, 7 geg do abhuill cona torad 'na láimh. Luidh-siumh amalle frisside cusan inadh i m-bai in abhall. 'Dentar,' ar essium, 'in recles isunna.' Dia mbatar forsna briathraib-sin co n-fhaccatar chuca Bresal mac Muiredaig 7 Cremhthann espoc a bhrathair. Luid Breasal co raghaibh [fo. 24. a. 2] coslatra laimh in cléirig do deoin in espuic. Feargaightcr iarum in clérech, *co n*debairt: 'In lámh,' ar se, 'rosinedh do dlomad damsa, resiu[4] dorua in trath so imarach ind ingnibh seabaic, curo fuirmidter am fhiadhnaisi. In t-espoc dano dia ndernadh deoin, ní ba hard a congbhail isna talmandaibh, 7 ni festar cidh inadh a eiseirghi.' Tangatar immorro Osraighi[5] for creich isin tír 'arnamharach. Luidh Bresal dia fuapairt, cu romarbad and, cu tucad lasin seabac a lamh, co rus-fuirim i bhfiadhnuse F*indéin*, cu romórad ainm De 7 Finnein don mhóirmhirbuil-sin.

TAINIC iarsin Muiredach athair Bresail, gu tard do F*innén* in magh as radlomh Bresal dó. Roleasaiged laissium, conad he Achadh Abhall aníu. Bai-sium .ui. bliadni dec isin inad-sin oc foghnum don Coimdid na n-dula, co ndebert an[6] t-aingel[6] fris: 'Ni hé so inadh h'eiseirghi,' ar se. 'Bid he

[1] MS. hachu. [2] 'i. athair' and the i of 'Branduibh' are inserted in a later hand.
[3] MS. aghaidh. [4] Interlined in later ink. [5] MS. osraidhi. [6] in margin.

cena inadh do comdhala riat mhanchuibh il-lo b*ratha*:' *con*udh desin ita Sliabh *Con*dala .1. sl*iab* comdhala Finnein ria manch*aib* il-lo b*ratha*.

Ceileabhraidh F*innén* iarsin dia mhanch*aib* 7 tainic i c*r*ich Hua-
2605 nDunlainge. IS annsidhe roedhbair in ri Coirp*r*i Mugna Salcain dosum. Bui-si*u*m se bl*iadni* annsidhe. Tainic iarsin co hAchad Fhiacla: annside dorochair fiacal[1] asa cind-som, cu rofhol*aig* i muine dresa. Ic tiachtain doibhsium iarsin as cunaitchetar na b*r*aithre uadh com*ur*tha[2] d'facbhail acu, cu n-deb*air*t-seomh f*r*iu: 'Eirgidh,' ar se, 'c*us*in muine nd*r*easa út
2610 atciche, 7 tucaidh as in fhiacuil f*or*facbhassa ann.' Dothiaghat iar*um* 7 fuaratur in muine ar las*a*d, 7 tucs*a*t in fiac*uil* leo, 7 is uaithi rohainmnig*e*d in baile .1. Achadh Fiacla.

TAINIC iarsin Finnen cu Cill Dara co Brighit, cu mbui ic tiachtuin leiginn 7 p*r*oicepta f*r*i re. Ceil*ebr*ais iarsin do Br*ig*it, 7 dobr*eth* Brighit fainne oir
2615 dho. Nir'bho santach-som imon sæg*ul*. Ni roghabh in fainne. 'Ce no optha,' ar Br*ig*it, 'roricfea a leas.' Tainic Finnen iarsin cu Fotharta Airbrech. Dorala uisce do. Roinnail a lamha asin *usqui*: [fo. 24. b. 1] tuc lais f*or*a bhais asan uisq*ui* in fáinne targaidh Brighit dó. Táinic iarsin Caisin m*ac* Nemain co fælti moir f*r*i Finden, 7 ron-eadhb*air* fein
2620 dó, et roacain f*r*is rí Fotharta ic cuinghidh oir fair ara shæire. 'Cia mét,' ar F*indén*, '*con*naigheas[3]?' 'Noghebhudh uingi n-oir,' ar Caisin. Rothomhuis sé iarsin in fainne, 7 f*r*ith uingi oir[4] ann. Dorat Caisin hi ar a shæiri.

TAINIC Fin*dén* iarsin tar Bóinn co hEiscir mBranain, ait ita Ard Relec
2625 iníu. Rofoth*aig* ecl*ais* isin maigin-sin. Tainic duine et*r*ocar chuigisium, Bæth a ainm. Atb*er*t f*r*isin cléi*rech* na bíat isin maighin-sin. Rob*er*thea a rosc uadha achedoir. Doroine aithr*ig*i iarsin 7 tuc*a*d dó arís a shúili.

Crech dodhech*aid* an inbh*aid*-sin a F*er*uibh Tulach sech recles an cleir*ig*, co tarla d'áraile gilla don creich cu n-dech*aid* i sorn na hatha bui i
2630 focus in reclesa. Rofaillsig*ed* do Finn*én* innísin. Luid-side 7 aidhme in berrtha leis, cu rocoronaighedh aca in duine-sin fon n-ecosc n-eclasda, cu rolégh ac Finn*én*, co tart g*r*adha fair iarumh, *con*ad he esp*oc* Senaigh .1. cetna comharba roghabh iar F*innén*.

FEACTUS d'Finnen oc glan*a*d thip*r*at oice. Tainic aingeal cuigi *co* n-eb*air*t:
2635 'Ni he so in*a*d na tip*r*at.' '(Do)b*er*uinn,' ar F*innén*, 'g*us*an in*a*d a ndl*egur*.'

[1] Interlined. [2] Interlined in place of *af hiacuil*, which is cancelled. [3] MS. conaidheas.
[4] The words *7 frith uingi oir* are interlined in a recent hand.

Luidh in t-ai*ngel* roim F*innén* seal soir on ecl*ais* gu rofoillsigh dhó inadh na tip*r*aiti[1]. 'A mo coimdhi,' ar F*indén*, 'in sæthar-sa doronsam-ne o chianuibh cidh bias de?' 'Cibe tara ragha in uir roclaidhis,' ar an t-aingel, 'dogeba t*r*ocaire on Coimdh*id*.'

TANCATAR iarsin noéibh[2] Eir*enn* cucasom as g*ach* aird d'foghlaim eccna oca, cu mbat*ar* t*r*i mile do næbuib[3] imalle f*r*is, con*a*d dibhsidhe rothogh-sum na da airdesp*oc* dec na hEir*enn*, am*ail* dofhi*n*dat ind eolaigh. Oc*us* atfiadhat ind eol*aig* 7 na sc*r*ibenna *con*na d*ech*aid nech dona t*r*i mhilesin uadhasom cen bhachail no soisc*él* no comartha suaichnidh eiccin, cunadh impaibhsin rogabsat a reclesa 7 a cathracha iardain.

FEACHTUS rofaidh-sium a dhalta .i. esp*oc* Senaigh, do taiscel*ad* f*or* lucht a scoile d*us* cidh doghnítis. Ba sain, t*r*a, an ní ica bhfaghbhaithe cach dibh, acht battís maithe uile. Frith, t*r*a, Colum m*ac* C*r*imhthain 7 a lama a sinedh [fo. 24. b. 2] úadh, 7 a menma indithmheach a nDia, 7 eoin oc tairisium f*or* a lamhu 7 f*or* a cenn. O'tcuas do Fhinnen innísin atb*er*t: 'Lámha ind fhir-sin,' ar se, 'dobera com*unn* 7 sarcarbhaic (*sic*) damsa frisna déidhenchu[4].'

TAINIC ai*ngel* De co F*innén co* n-eb*airt* f*r*is: 'Ni he so inad th'eiseirghe, ár biaidh duine maith dot muindtir i sund[5]. Tainic ai*ngel* co F*indén*, cu Ros Findchuill, is eisidhe Les in Mem*r*a inniu. Ann sein gabh*us* F*innén* in fersa fathachda, Hec requies mea[6]. Annsin tainic F*r*aechan d*r*ui adocumsom. Rofhiarfocht-sum: 'In ó Dia,' ar se, 'ata dhaitsi in fis fil ocut?' 'A fhromhudh d*ui*tsi,' or F*r*aechan. 'Abair cetam*us*,' ar F*indén*, 'inadh mo eiseirghi-sea. Atcim a nimh 7 ni fhaicim i tal*main*.' Atracht F*innén*. 'In t-in*a*d asa n-err*acht*air innósa,' or F*r*aechan, 'is as ad*r*eis do mórdhail br*atha*.'

TANCATAR iarsin a dha shiair co F*innén* .i. Righnach 7 Richenn, 7 a mathair .i. math*air* Ciarain, cu ragaibhset i Cill Righn*aig*i. Luid F*innén* 7 Ciaran dia torruma. Bat*ar* na caill*ech*a oc acaine b*eit*h cen us*ce*. 'A choimdhe,' ar Finnén fria Ciaran, 'cait i bhfhuighbhium uisq*ui* doibh sut?' 'IN budh leasc latsa,' or Ciaran, 'eirghi asan in*a*d i tai?' At*r*act F*innén*. 'An t-inadh asa r'eirghis,' ar F*innén*, 'as é inadh na tip*r*at.' Rofhiarfo*cht* F*innén* do Righnaigh cind*us* bai in chaill*ech* a m*áthair*. 'Ni cumang ar nd(ul)[7] i naicsighudh[8] di ar t*r*omdha*cht* a hanala.' Roimd*er*g cumor imon cleir*ech* 7 atb*er*t-somh:

[1] From '(Do)b*er*uinn' to 'tip*r*aiti' (inclusive) is in the lower margin. [2] MS. noéimh. [3] MS. næmuib. [4] MS. deighenchu. [5] From *Tainic* to *sund* (inclusive) is in the upper margin. [6] MS. requies cam me. [7] In lower marg. [8] Between *n* and *a* a dotted *f* interlined in a recent hand.

'In Coimdhe,' ar se, 'airchesas cechæn don chinedh dæna dia hairchisect!'
Luidh Righnach iarsin dia taigh. Fuair a máthair n-óghshlain[1] la breitir in noeib[2].

Molad thuc Geman[3] maighister fechtus donti noibh[4]-Fhinden, iarna dhenum tria rithimm. 'Ni hór tra, ná airget, ná étach loghmar,' ar Geman[3], 'chuingim-si fort ar an molad-sa, *acht* oen ni, ferann bec fil ocam, is he étairthech, *co ndern*ta-sa ernuighthe curub toirthech.' 'IN t-immann dorighnis,' ol Finnén, 'geibh ind uisqui, 7 sreith in t-uisci-sin tarsin bhferann, 7 bidh toirthech.' Dorighnedh samhlaid, 7 ba toirtech in ferann.

CRAND leimh bai ic Rúadhan Lothra, crann o sileadh linn shomblasta fora faghbhudh cach in blas ba maith lais, conad de nolesaighdis na manaig na háighidh, conadh do sin [fo. 25. a. 1] batur manuigh Eirenn ac togra gu Rúadhan. Tangadar a dhaltæ co Finnén cu mbatar ica acaine fris a dhaltada icá fhacbhail. Ron-gáidetar im dula leo co Rúadhan cu mbeth Rúadan i coitchinne mbethadh amail cach. Luid Finnen immaille friu gu Lothra. Ba hedh toissech dochuatar cusan crann cu tard Finnén crois dia bachaill tarsin crann, conná rosil banna ass. O rochuala Rúadhan innísin doraidh uisqui a thopair do thabairt dó. Dorigne ernuighthe. Dosoud uisqui na tiprat a mblas lenna. In lind rucadh do Finnén cona noebhuibh[5] doratsidhe airrdhe na croiche thairis. Rosóud focedoir a n-aicned uisqui. 'Cia tarba sin?' ar na cleirig fria Finnén, 'mina choiscir in tiprait?' 'A braithre inmuine!' ar Finnén, 'cidh táithe do Rúadhan, ár cidh a bhfhuil d'uisce isin monaidh-sea i tæibh in reclesa bhus ail leis do shoudh i lind shomblasta, dogena Dia aire.' Rogádatar iarum diblinaibh Finnén 7 na nocib inhí Ruadhan co mbeth a betha[6] amal chach. Atbert Rúadan doghenadh sein ara aidi, ar Fhinnen. Rocesnuigh cena ferann beag bui imon recless do bheith etoirthech. Robendachai dano an ferann sin, conadh toirthech.

Luid Finnén iarsin i crich Connacht co Druim eitir da Loch i n-Húaibh Oililla. Fuair Muisi 7 Ainmire ann arachind 7 siat toirrsech do écaib a sethar an lá sin. O roairigh Finnén innisin luidh isin tech i mbai corp na sethar. Dorighne depraccoit ndicra ndedhghair fri Dia, cu rothodhuisc in caillig a báss, cu mbui ica [f]erdhaighis, et cu romharbh in lægh bui foa hænbhoin, 7 cu tuc drolmaig n-englaisi dhó, cu robennach Finnén an englais curra soudh a mblas fina. Frith didiu in lægh beo 'arnamharach foa

[1] Altered in recent hand into inóghshlaini. [2] MS. noeim. [3] Altered in same hand into German. [4] MS. noimh. [5] MS. noemhuibh. [6] *abetha* interlined in later hand.

mhathair. Romorad ainm De 7 F*innéin* triasin moirmhirb*uil*-sin. Roedbair iarsin Múisi[1] 7 Ainmire a recl*és* do Día 7 d'Finnen.

Luid F*innén* iarsin isin Corunn i Crich Luighne. Tainic Crumtir Dathi co mbai amalle friss. Tainic aingel Dé *co* n-eb*air*t fris: 'In bhaile,' ar sé, 'in-debera fer dot muindt*ir* frit 'is cæin in t-ach*ad*-so:' [fo. 25. a. 2] foth*aig* ecl*ais* ann.' Nir'bho cian *co n*deb*air*t fer dia mhuinntir-seom: 'As cain,' ar se, 'in t-ach*ad*-so.' Rofhoth*aig*-siumh iarsin ecl*ais* isin inadh-sin. Forfhacaibh cruimthir Dathi isin dú-sin. Ita innsin tipra Fhindein 7 a lecc. Geb e duine othair dhech isin tiprait ticfa slan cisdi. Geb e dámh dhui*lech* thí cusin n-airchindech ni berthar a einech *acht* gu roghabha a ph*at*er o*con* leicsin. Sic Tipra Fhinnein 7 Leac in Pupail ic Ach*ad* Abla.

Tainic iarsin F*innén* i Coirp*ri* Mhoir. Æng*us* ba rí an inbhaidh-sin i Coirp*ri*. Tainic a mac-saidhe .i. Ne*cht*ain, do dlomad don cleir*ech*. Roleans*at* cosa a mhuinnt*iri* don talum 7 atbath fein. Táinic Ængh*us* iarsin cu tard a reir don cl*érech*, co r*us*-dúisigh a mac do a bás, et co tard in*ad* reclesa dhó. Forfhacaibh-siumh Grellan mac Nat-fræich annsin.

O rafhoth*aig* tra F*innén* cealla 7 congbhala fon n-inn*us*-sin, et o rapr*o*itche breit*ir* nDe do fer*u*ibh Eir*enn*, dodech*aid* docum a recl*es*a gu Cluain Iraird. Laa n-oen annside do esp*oc* Senaigh, dia dhalta-somh, ica fhég*ad*, aml*aid* atconnaic a cæile 7 a troighi mhoir he, in meit co n-airmitís a esnæ triana étach inmhedhon*ach* amach. Atconnaic da*no* in cruimh do the*cht*a asa thæbh, et ba he in fath, ón uarchris iarainn búi uime ardaigh pennaiti don c*ur*p cu rothesc gu cnaimh. Caíis iarsin esp*oc* Sen*aigh*. 'Cidh dot-gni toirs*ech*?' ar Finnen. 'Do chæili-siu,' ar esp*oc* Senaigh. Ferfaidh cruimh f*or* h'asnaibh-si in chaile-sin,' ar F*innén*. Moidi ón rocháí esp*oc* Sen*aig*. 'Cuma da*no* duit,' ar F*innén*, 'toirrsi dhosin. Beruidh ænduine do cor*p* docum n-adhnacail.'

IS lia, tra, tuiremh 7 aisneis a nderna in Coimdhe do fertuibh 7 mhírbhail*ib* ar noebh[2]-Fhinden: áir mina thisadh a spir*ut* fein no a*ingel* de nim dia n-indisi, ní cæmhnacair nech aile a mhiadhamhla, a bhetha inmhedon*ach*, a comhairbirt bithbhuan in cech lithlaithe, *acht* is Dia nama rod*us*-fid*ir*. Ba sí *immorro* a proinn lai .i. boim do aran eorna 7 deogh do uisce: i n-domhnaighibh *immorro* 7 i sollumnaibh boim do aran cruithnecht*a*, 7 orda do bradan fhon*aith*i, [fo. 25. b. 1] 7 lán copain do mhidh[3] ghlan no do chormaim. Nochairighedh na daine atceth ac craesach*ad* 7 nociedh 7 na[4]

[1] in marg. l. moxsi. [2] MS. noemh. [3] MS. mhigh. [4] 'ciedh 7 na' in a recent hand.

pendedh a pec*ad*. Ni chodl*ad* f*or* clúimh na f*or* colcaidh[1], co comhairsedh a thoebh re huir noicht, 7 cloch do fhrithadhart fo chind.

Glanedhbart*ach* do Dhia am*al* Aibel m*ac* Adhaimh. Dip*r*ocoitech am*al* Enoc m*ac* Iareth. Luamhaire Jantoltnaight*ech* do airec no do fhollamn*acht* na h*cc*alsa eit*ir* tonnaibh in tsæg*uil* am*al* Noe m*ac* Laimhiach. Firailit*ir* am*al* Abraham. Búidh bláith am*al* Moysi m*ac* A*n*ra. Feidil fodhailt*ech* am*al* Iop. Eacn*aid* eoluch am*al* Shol*am* m*ac* nDaibhíth. P*r*imhp*r*oiceptoir c*oi*tcenn 7 leastar tog*ai*de am*al* Pol aps*tal*. Et cosm*ail*ight*er* o mhodhaibh imdhaibh f*r*ia Pol, áir am*al* rogenair P*ól* tes a tir Cannan, a cenel 7 a bhun*a*das tuaidh a tir Caldea, as amhl*aid* sin rogenair Finnen ibhus, i Laighn*ib*, a cenel 7 a bhunad*us* tuaidh a n-Ull*taib*. Et am*al* rolegh P*ól* ic Gamaliel, ic sui in reachta, f*r*i re .xxx. bl*iadne* cur'bhó sui, as amhl*aid* rolegh F*innén* ag na suidhib Bretnachaibh adubramar f*r*ia re .xxx. b*liadne* cor'bó sui. Et am*al* ratairmesc an t-aingel P*ól* na dighs*ed* do Damaisc, *acht* cu tis*ed* do shiladh irsi 7 creitmhe do chách, is amhl*aid* sin rotairmisc in t-aingel Finden na dighs*ed* do Róimh, *acht* co tis*ed* do shil*ad* irsi 7 c*r*et*me* do f*er*uibh Eir*enn*. Et am*al* ronertugh[ad] o Dhia P*ól*, iar foth*ugud* ceall 7 ecl*as* 7 cathr*ach* isin athardha in roghenair, co tisedh do f*or*ceatal irsi 7 c*r*eidmhe do Roimh, as amhl*aid* rog*r*essedh o Dhia noeibhFhinnen, iar foth*ugud* ceall 7 cathr*ach* 'na athardha, co tis*ed* do mhún*u*d 7 d'foircetal noebh[2] Eir*enn* gu Cluain Iraird. Et am*al* rotharrngair ai*ngel* do P*ól* na bhadh ithfirn*ach* cubráth[3] nach æn norag*a*d a n-uir Romha, as amhl*aid* rotharngair in t-aingel do F*innén* na bhadh ithfirnach iar mb*r*ath cach æn tara rag*a*d uir Arda Relec. Et am*al* atbath P*ól* i Roimh darcenn in pop*uil* Cr*istaid*i, arna herbailtis uili a pianaibh 7 i todhernaibh ithf*r*inn, as amhl*aid* atbath F*innén* i Cluain Iraird darcenn pop*uil* na nGæidhel[4], arna heplitis uili don Buidhi Chonnaill.

[fo. 25. b. 2]. Et is annsin rotharrngair in t-aingel dosomh co n-indarbf*a*d g*ach* teidm 7 gach galar c*oi*tcenn a Cluain Iraird t*r*e irnaighthi íntsamh*ail* 7 co n-indarbfadh a hEir*inn* uili t*r*e t*r*oscudh shámh*aid* F*innéin* isin pup*ull* ic Ard Relic 7 ic Ach*ad* Abhull 7 i Condail.

O dodech*aid* *immorro* c*us*na deidhinchaibh[5] dontí noeibh[6]-Fhinnen, rofhaidhestar a aingel comuidech*t*a co hInis Mac[7] nIndeirc f*r*i Luimn*ech*, co t*uc*-side Col*um* m*ac* C*r*imhthain *con*a theigh liubhar fo dhuibhnell*aib*

[1] MS. colcaigh. [2] MS. noemh. [3] MS. cubrach. [4] MS. nangæighel.
[5] MS. deighinchaibh. [6] MS. noeimh. [7] In a recent hand.

cu Cl*uain* Iraird, cun roghaibh Finnen coman 7 sacarbhaicc dia láimh, cu rofhaidh a sp*irut* dochum nimhe i cinn .xl. ar cet bl*iadne*.

Ata *immorro* intí noeibh[1]-F*hinnén* i n-aibnes 7 in-airfitedh et*ir* m*untir* nimhe i bhfhiadhnaisi Dhe dia rofhoghain. ITat a relce 7 a thaisi gu n-anoir 7 gu n-airmhidin i talm*ain*, co fertuibh 7 co mirbhuil*ib* g*ach* laithe, co t*r*aeth g*ach* æn tic f*r*iu 7 coimhed*aid* g*ach* æn cungn*us* leo.

Gidh mor *immorro* intí noeib[2]-F*hinne*n i n-et*ar*scar*a*d a chuirp 7 a anma on mhudh-sin colleic, bidh mo a anoir iar n-eiseirghi ind oentuidh noebh[3] nemt*r*uaillni*d*i, i mordhail b*r*at*h*a, intan b*us* br*eth*eamh f*or* fheraibh Eir*enn* 7 f*or* a mnaibh imalle f*r*ia Pat*r*aic [7] I*s*su Cr*ist*. Taitnighfidh insin am*al* g*r*ein. Biaid isin mhormhaith-sin, ind æntuidh[4] noebh 7 noebogh[5] in dom*uin*, i n-æntaidh næi ng*r*adh nimhe na dernsat imarbh*us*, isan æn*taid* is uaisli c*ch* n-æn*taid*, i n-æn*taid* na næibh[6]-T*r*inoidi, Ath*air* 7 M*ac* 7 Spir*ut* N*oeb*.

Ailim t*r*ocaire Dhé, roairiltnigem in æn*taid* sin! In s*aecula* s*aecu*lorum. Am*en*.

[1] MS. noeimh. [2] MS. noeim. [3] MS. noemh. [4] MS. æntuigh.
[5] MS. noemh 7 noemogh. [6] MS. næimh.

[fos. 25. b. 2—26. a. 1.]

Betha Finnchua Bri Gobunn inso.

BOI BRUGAIDH AMRA A NULL*TAIB* FECHT N-AILL do Mhughdhornaibh doshunnr*aid* .1. Findlogh[1] m*ac* Setna m*eic* Abruinn m*eic* B*r*anain meic Dubhda m*eic* Ængh*us*a m*eic* Erca D*eir*g m*eic* B*r*iain m*eic* Ech*ach* Muighmedhain. Bai baincheli oca f*r*ia ré .xxx. bl*iadne*, con*us*-tarr*aid* bás intansin .1. Cæmeall i*ngen* Ædha Fogarta do F*er*uib Br*eg* [fo. 26. a. 1]. Rofhurail a chara 7 a chomhalta féin fair .1. Fiacha Súidhe m*ac* righ Eir*enn*, te*cht* do thocmarcc bainchele eili *co*nná beth i s*erg* galair am*al* robhai do chumh*aid* a mhná fesin. Et ba hi sin Idhnait i*nghen* Fhlainn Leithd*eir*g do Chiann*acht*a Glinde Geimhin o Chomar Cinn tSlebhe. Tochmaircidh-sium iar*um* in n-ingin-sin cumbo torr*ach* uadh. Urailidh i*mmorro* Finnlogh *con*a mhuindt*ir* f*or* a comhalta 7 f*or* Fi*acha* Suidhe feall f*or* righ Tem*r*a .1. f*or* Blathm*ac* mac Ædha Slaine. Dognit*er* in feall, et geibhidh Diarmait m*ac* Ædha Sl*ain*i righi Tem*r*a déis a brathar. Dichuirt*er* atuaidh lucht an fhill .1. Fiacha m*ac* righ Tem*r*a 7 Findlogh a chomhalta 7 mile tein*n*tech laissein.

IS ann sin dorala Mæl tuile m*ac* Cuilchi, anmchara Findlogha, 7 faillsight*er* dhó an i*ngen* do bheith torr*ach*, 7 cum*ad* gein amra diam*ad* lán beoil bhfer nEir*enn* in gein bai 'na broinn; 7 atb*er*t Mæl tuile:

INdsaighfidh gala,
træthfaidh bidhbhaid,
saighfidh mindrigha,
bidh crann cuisc Tem*r*a,
lesaighfes Life,
fhoirfes Laighne.

IAraidh *immorro* an cleir*ech* an gein bai i mb*r*oinn na hinghine do idpairt do Dhia 7 a thab*air*t docum leiginn, 7 geallait-sium dosom sin. IDlaict*er* iar*um* iat cu righ *Connacht*, cu hEoch*aig* Tirmcarna, 7 idl*aict*er o Eoch*aig*

[1] MS. findlodh.

cu righ Mum*an* .i. gu hÆngh*us* mac Nat Fr*aeich*, gu Caisiul, et orduighidh- 2815
sein fer*ann* doibh i crich Mhogha Ruith, 7 toirrnid-siumh ráith amr*a* ann .i.
Raith Ua-Cuile. Dogniat di*diu* a mhuindt*er* fleadh[1] mhor do rígh Fer
Muighi .i. do Mhelli*n*d mac Tuirc, isin ard fr*ia* raith Ua-Cuile aniar. Luidh
m*áthai*r Fhindchua, 7 si torr*ach*, cu rochuinnigh[2] digh don linn f*or* na
sdaadoiribh, ár ros-gabh mían don linn, et roherad hi. Rolab*air* in gein 2820
bai 'na br*o*inn, 7 itb*er*t so ann: 'Gerthit g*ur*thit erailsium sala mor
muincille melsedar Ulaidh uir am*al* melis milchu f*or* mhil cu rossam.'
Gertit.

Luidh iar*um* an *ingen* dia tigh, et scailit a c*er*calla dona dabhchaibh
[fo. 26. a. 2] acedair diaheis, 7 teit in fhl*aith* dimhain fo lár. Doroich ri 2825
F*er* Muighi .i. Meleand, c*us*in tech i m-bui in fhl*aith*, et o rochuala an scel
gabhuidh *con*a bhuidhin lais f*or* lurg na hingine dia marb*ad*. Dob*er*ur
celtchair dhichl*eth*i imon *ingin* o rath na gene bai 'na br*o*inn, co ro*cht*
imshlan Raith Hua-Cuile. Tainicc iarsin inbhaidh na hingine, 7 tecat
idhain da hindsaig*id*, cu roth*us*imh in m*ac* idhan robhui 'na broinn. 2830

BErar iarsin in m*ac*thairrng*er*taigh co hAilbhe Iml*ech* Ibhair dia
baistedh, 7 dob*er*ar scr*e*aball dó ara bhaisd*ed* .i. sect pinginne oir. Ben-
nachais Ailbe iarsin in ghein, 7 dob*er*ar ainm fair .i. Finnchua, 7 atrubairt
Ailbhe a thab*air*t fr*ia* leighenn i cind a *secht* mbl*iadne*. LOt*ar* iar*um* lucht
in bhaistte 7 in m*ac* leo cu Raith Ua-Cuile. 2835

Teacar iarsin o Chum*us*cach m*ac* Cuind, o righ bhfer Tefa, mac sethar
d'Finnchua e fein, do cuinghidh in meic dia altr*am*; 7 dob*er*ar dó, 7 ailt*er*
an m*ac* i tigh Cumascaigh a n-Ard na Rigr*aidhi* os brú Locha Ri, gu cenn
secht mbl*iadne*, cu tor*acht* Comhghall f*or* cuairt cl*ainni* Neill, co tarla do
thigh Chum*uscaig*, co facaid in m*a*camh óg isin tigh arachind 7 spir*ut* 2840
aingil 'na comaidecht. Dobreth Comg*all* gradh do, 7 imchomaircidh cuich he?
'Findchua sin,' ar siat, 'm*ac* Findlogha.' '*Ocus* misi ron-alt,' ar Cum*us*cach,
'7 Ailbhe ron-baisd.' Cuinghidh Comhghall in m*ac* f*or* a aidi, 7 dob*er*ur dó
he. Dorad in m*ac* *seir*c do Chomhg*all*, 7 teit leiss co ár*us*, co Bennchar
Ul*ad*, 7 doghni leiginn oca am*al* cech ndalta ele. 2845

Bui di*diu* ferghort cluana intansin ac Comhg*all*, 7 mog*aid* nobhidis ica
coimet cu tor*acht* Findchua. Or'ptar toirrsigh iar*um* na mog*aid* atb*er*t
Findcua: 'Leagar duinne 'mar ndaltuibh in ferghort do choimhet gach lai
timcheall.' Atb*er*t Comgall: 'Coimhet-sa aníu[3] he ria cach.' Teit iar*um*

[1] MS. fleagh. [2] MS. rochuinnidh. [3] MS. aníugh.

Findchua do coimet in fheoir. Tic ri Ulad .i. Scannlan mac Dunadhaigh, cona sluag do Bennchar, [fo. 26. b. 1] 7 cuirit a n-eocha isin bhfergurt co Findchua. Díchuiris Findchua fotri uada iat. Feargaighther[1] friu fadeoidh[2], 7 escainid iat, cu rosoudhait na heich i clocha, conad Gort na Liag atberur fris ósin ille. Férgort na Mogad hé cosin. Lonnaighter in ri de sin, 7 tiaghar uadh arcenn Comghaill dia fhis uadh cia dogenad in gnim út. Tic Comgall guna dhaltaibh cusin righ, 7 Findchua i cuma chaich. Dobreth in ri aithne fairsiumh, conud hé doroine in gnim út triasin tuarascbáil tucsat na haraid do fair, 7 ruamnais rosc in righ 'na cinn comtar derga teinntidhi[3]. Rathaigius Finnchua inní sin 7 fergaighius frisin righ, cu roeirig in talam uimi, cu riact coa ghluinibh. Adchi Comhghall inní sin, 7 sillaid tara ghualuinn, 7 atbert fria Finnchua: 'As fearr latsa do beith fein mor innúsa,' ar Comgall. Imdergthar im Findchua dhe sin, 7 cuiris a cheann fa chochall Comgaill, cu roloisc in cochull. 'Ar Dia rit, a meic bic!' ar Comhgall, 'nachat-geibhedh ferg, 7 rat-fia do breth fein o righ Ulad 7 uaimsi.' 'Cidh ar nacham-gebhudh ferg,' ar Finnchua, 'umat sháruguid-sa 7 umam sharuguid fein don ængurt gabala bui ocuinn? Beir-si do breith,' ar Findchua fria Comgall. 'Berat,' ar Comhgall, 'acht gur'bhat buidech-sa.' Sillis Comgall forsin righ, 7 atbert an ri: 'Gach ni uma m-bia biat-sa fair.' 'IS sí mu breth,' ar Comhgall, 'na secht fichit bo blichta dobcrur damsa uaitsi gacha bliadne a tabairt do Fhindchua cu cenn .xxx. bliadne tarmheissi, 7 abdhaine Bennchair, 7 darabh a cinniud do dhula il-leith n-aili leath na cuarta-sin dosom 7 a leth n-aili ibus.' Ba bhuidech Finnén de sin, 7 cuirid in talam on righ tarais ana áit, 7 loiscter uili cochall Comgaill, conad aire sin nach dleghar cochall um[4] comharba Comhgaill. Cunad iat tri ferta Finnchua iar rochtain co Bennchar .i. liaga cloch do dhenamh d'echaibh righ Uludh, [fo. 26. b. 2] 7 an talam dh'eirghi imon righ cóa gluinibh, 7 cochall a aidi do loscud tria bruth a fheirge.

Bai Comghall iarsin a mBennchar co cenn .ix. mbliadne. Et foillsighter dó bás do beith 'na ghoiri, 7 tiagait teachta uadha arceann Ailbhe co Imliuch Ibhair, comad dia láimh nodhighsed dochum nime. Foillsighter do Ailbhe inní sin, 7 teit-sein cona dhírim cleirech cu rocht Bennchar. Et doghniat a n-ænta 7 a codach ann sin a triur .i. Ailbhe 7 Comgall 7 Finnchua. Teit Comhgall docum nimhe innsin do laimh Ailbhe, 7 facbhaidh Finnchua i n-apdhaine Benncair taraeisi co cenn secht mbliadne, 7

[1] MS. feargaidher. [2] MS. fadeoigh. [3] MS. teinntighi. [4] Interlined.

erbaidh do Ailbe co mbeth Finnchua ria udh*acht* ceb é tan no ghebhudh dia lámh fair.

IAr caithimh na *secht* mbl*iadne* dichuir*ter* Finncua o Bennchar 7 a hUll*taib* uili t*r*ia cuimhgi fherainn. Tic iarsin F*innchua* a hUll*taib* atuaidh cu tor*acht* la gr*eas acht* aingil cu fira Mum*an* 7 coa righ .i. co Cathal m*ac* Ædha, gu Caiseal, et f*er*uidh in ri failte fr*is*, 7 ordaighidh a rogha f*er*ainn a Mum*ain* dó. ASb*ert* Finncua: 'Ní c*e*tuight*er* dhamh f*er*unn *acht* in bhaile a freic*er*a mu cloc mhe a n-oenar gan cungnum duini aigi.' Atb*ert* Cath*al*: 'Sir-si Mum*ain* cu rofr*eagr*a do clocc thu, 7 in bhaile a n-gebha rat-fia gan imrisan fr*iut*.' Tic Finnchua roime o Chaiseal co cr*ich* Fer Muighi .i. hi cenn iarthur*ach* Maigi Maist*er*tha, et siridh cai*n* in maighi d*ús* in freicer*ad* a clocc he, et dofr*eagair* isin maduin arnamhar*ach* i bhFán Muilt. Scoirit a n-eochu annsin, 7 leicit a f*or*oire dhibh, 7 scailit a mbuar 7 a tainte fona f*er*annuibh ba coimnesa dhoib. Dognit*er* iarum comhaighthes fr*iu* 7 diult*ad*, 7 gerrt*ur* a n-indile 7 buailt*er* a n-æghair*ed*ha[1]. Acaínit a mhuinnt*er* fr*ia* F*innchua*. Asb*ert* F*innchua* fr*ia* coic .i. Dr*o*nan m*ac* Dr*o*nbic: 'Eirg c*us*an mbaili as comfhoc*us* duinn annso, 7 tab*air* tene lat ass.' Luid iar*um* an coic arcenn na teined cu tech rechtairi righ M*u*man .i. Bæth Brughai 7 Som i*ngen* Mhothla a bhaincheli. IMcomhaircis in rectaire: 'Cia hairm asa tanacais arcenn tein*ed*?' Asbeart an coic: [fo. 27. a. 1] 'O Fhinnchu, o dhalta Comhghaill.' 'In annsin bia fuirech fair?' ar an re*cht*aire. 'Ni fhetar amh,' ar an coic, et cuinghidh an tene. Dobr*eath* an re*cht*aire t*r*ia thoghd*acht* urchar d'aithinne dho. Gabhuidh in coic ana ucht, 7 iss *ed* bui uime, cochall Finn*chua*. Timaircidh-sium in cochall imon tein*id*, 7 beir*id*h lais hí. Cuiridh in re*cht*aire nech dia m*uint*ir cen fhis don coic co fesadh in loiscfedh an cochull. Cuiridh in coic asa ucht an tene a fiadhn*us*e Finn*chua*, 7 ní roloisc finna na br*o*thairne don cochall. Indisidh an te*cht*aire anní sin don re*cht*airi gur' thæidhligh a mhenm*a* ind aith*rig*i, *co n*-eb*air*t cu tibhr*ed* failti dho gengu t*u*cadh nech aili. Lot*ar* iarsin in re*cht*aire 7 a baincele d'agall*aim* an cleir*ig* fesin, 7 riaraighit he, 7 slechtait do, 7 bhiathait an cleire*ch* in ad*aig*-sin[2] da gach bhiudh *acht* linn nama. Atfiadar do righ Mum*an con*idh ann roghabh F*innchua*, i Fan Mhuilt, *etir* a portaibh-sium 7 a airg*e*da. Fergaighther baincheli in righ desin .i. Mughain i*ngen* Fhiachrach Finn ri Eoghan*acht*a Locha Lein. Atb*er*t si na toillfitis a n-enbhaili .i. muindt*er* Finnchua 7 a m*uinter*-si. Fiafr*aighis* in ri cá cís dobertha don

[1] MS. anædhaire*a*ha.

[2] MS. inag*aid*sin.

righain 7 do fesin asin *fer*ann-sin. 'Ni *anse*,' or an ri: 'oenchúra fhinn 7 a furrthain d'fholcadh[1] 7 dunadh, 7 airmhed bracha as g*ach* baili do nái mbailib at coimhnesa dhamh. Eirgedh techtaire uainn,' ar in rí, 'cu F*innchua*, dia fhis in bhfæmhann an cis-sin, 7 mina fæmhann eirgead l*eth* n-naili.' Fæmhuidh F*innchua* in cís-sin 7 geall*aid* a thab*air*t uadh, áir is ann sud rofaillsig*ed* do a ár*us* do beith 7 a thaisi 7 a eiseirghi il-laithi bratha. Toraindter iar*um* in baili la F*innchua* .i. Cuil Muilt, 7 orduight*er* a airles, 7 cumhduight*er* a thighi, 7 fodhailt*er*[2] a muindt*er*a do na nai mbail*ib* ele bat*ar* ind ar*us* ag righ Mum*an*. Feidlig*id* iar*um* F*innchua* gu cian isin baili-sin. Cu tainic Conaing m*ac* Marcain, rí na nDeisi, do [fo. 27. a. 2] slechtain do, 7 co tart F*innchua* a sheut anmcharut a in*a*d fein ar nimh dhosomh.

Tug*a*d t*ra* cuigisium annsin *secht* n-ollum*ain* ghabhunn bat*ar* i comhfhaicsi dó *co n*der*n*sat *secht* corrana iarainn dó f*or*a m-biadh co *secht* mbl*iadni* co faghb*a*d inadh a nimh, ár dorat a in*a*d bunaidh do righ na nDeisi. Bennach*aid*-siumh gaibhne in bhaile-sin, 7 facbhais buaid lamdai (.i. ngr*e*sa) dhoibh doghres *acht* cum*a*d isin baili-sin doghendais *no* dotinnscainfitis he, 7 buaidh n-ollum*an* dibh. Cuinghit na gaibhne fairsium a n-ainm f*or*sin mbaile a lógh a n-gr*e*sa .i. Brí Gobhunn. Tochaithidh F*innchua secht* mbl*iadni* f*or*a corranuibh *acht* ænad*aig*[3] nama. Et iss *ed* fod*er*a eisein .i. Ronan Finn Maighe Lainde, m*ac* sethar m*áth*ar do F*innchua*, sennsʼ*er* noebh[4] bhfer mBr*eg* do toide*cht* dia atach-somh co tis*ed* do chabair cl*ainn*i Neill Naighiall*aig* 7 righ Midhi .i. Sechn*us*ach m*ac* Ædha Slaine, áir robhui cog*a*d allmhar*ach* don mhuir ·f*or*ro, 7 ba do Fhinnchua roboi in dán a bhfhoiridhin. Et ba hiat doroine in cog*a*d-sin, Br*e*asal Bernbhel Buaidealt*ach* 7 Tuire Tʼ*or*tbhuilleach 7 Tinde Tr*e*nmhor: do Br*e*atnaib iar mbun*a*d*us* iatsein. Et ba hiat eicne doghnítis an loingi*us*-sin g*a*ch*a* bl*iadne* i cr*i*ch Ua Neill in deiscirt, port gacha luingi do losc*ud*, 7 crech*ad* g*a*ch*a* tuaithi, 7 giall g*a*ch*a* fine do br*e*ith leo. Dob*er*ut iar*um* cl*a*nn*a* Neill benn*acht*a dontí dothicf*a*d arcenn Fhinnch*ua* co f*er*uibh Muighi dia cabair. Roghabh Ronan Find Maigi Lai*n*de do laim an um*al*oit sin. Faillsight*er* dʼFinnchua, 7 se f*or* a chorranuibh, sennsʼ*er* noeb[5] cl*a*nn*i* Neill do beith f*or* slig*id* chuigi, et erailidh f*or* a dhaltuibh fr*e*astal 7 fr*i*thailimh na te*cht*airedh n-uasal-sin do dhenum. 'Tabhur,' ar se, 'ian measctha .L. do lind doibh, 7 pr*o*inn c*éit* do biudh, 7 m*a*d bec leo sin fuillt*er*

[1] In marg. In the text *dfolcadh* is rewritten in recent hand. [2] MS. foghailter.
[3] MS. ænag*aid*. [4] MS. noemh. [5] MS. noem.

fris.' Doriachtatar na cleirig iarsin, 7 rofrithailit amal asbert Finnchua. Et ni thormailt Ronán ní don biudh-sain nogu tised Finnchua dia chorranuibh chuice, dia acallaim. O rosiacht a fhis co Finnchua Ronan do beith i troscadh, ailidh Finnchua in Coimdhi [fo. 27. b. 1] cumhachtach curo fhaillsiged do an ní bhudh coir do dénamh, uair nir'bo áil dó dhula dia corranuibh comtais comhlana a shecht mbliadna forro. Tic iarsin spirut aingil do nertad Fhinnchua *co n*-dechad d'agallaim an cleirig aili do ced Issu Crist. Luidh iarum Finnchua am trath proinne d'acallaim Ronain, gér' imnár lais a corp tretholl iarna treaghdad 7 iarna thollad do dhæluibh 7 do phiasduib d'faicsin do neoch etir; et feruid cach dhibh failti fri araili, et atfét Ronan d'Finnchua in toisc imma tainic. 'Bidh am umhal-sa frisin toisc-sin,' ar Finnchua. Lotar iarsin rompa cu rancatar tuatha Teamra. O atconncatur clanna Néill na cleirig chuca dobhi do mhett a n-eicne cu r'eirighset uile ar fhailti fria Findchua. IN adaig[1] immorro dorocht Findchua co Temraig ba sí adaig[1] dorochtatar na dibergaigh, 7 tucsat agaid a long gu clannaibh Neill an deisceirt co Dubhcomar. Atcuas innísin do righ Temhrach 7 d'Finnchua. Eirghid iarum idir læch 7 cleirech, 7 impóit ar deisil tria thecasc Finnchua, 7 tecait rompa ina foramrith *co n*-acatar na dibergaigh uatha. Eirghidh iarum aicned an cleirig friu cu romhemhatar[2] spongcaibhle teined trichemhruaidhi asa dhetaibh sechtair, cu roloisc in tene-sin cronna na sleg 7 doite 7 righthe na ndibercach, gur'bo toi tuaithgerrtha iat. 'Eirghit,' ar Finnchua, 'fesa uaibh dia saigid da fhis in tibritis slan dia bhfoghail.' Lotur na techta cuca. Asbertsat na tibritis slán doibh tria bhithu. Lonnuighter Finnchua don aitheasc-sin na n-allmurach. Eirghit iarum a n-æinfhecht chuca, etir læch 7 clérech, conad he olc déidheanach dorónsat friu a n-gilladha do mharbad 7 a longa do loscud 7 carn dia ceannaibh 7 dumha dia n-eduighibh; conadh amlaidh sin rodhichuir Finnchua na dibercaigh. Doberur a breth fein d'Finnchua .i. Dun Dubchomair cusna secht ndolaidhib batar fris, 7 corn lámha righ cona thimthacht do or derg, 7 a thabairt sin dó gacha sechtmad bliadne o righ Mide. Gealltar sin uili d'Finnchua, 7 ceileabraidh do clannaibh Neill iarsin, 7 facbhaidh bennachtain acu, 7 tic [fo. 27. b. 2] dia árus féin iardain. Conad hisin fóiridhin Fhinnchua ar clannaibh Neill 7 ar fheruibh Midhe, 7 cain uatha som d'fhir a inaidh da eis cu brath.

Fosaigid Finnchua 'na inad fein fria ré cian.

[1] MS. agaid. [2] MS. curomhebhatar.

IS ann sin doéir*ig* cog*a*d f*or* Laighnibh f*r*ia linn Finnch*ua*. Sen-Nuada Eici*us* fa ri Laig*en* intansin. Bat*ar* da bainchele ocon righ-sin .i. Aífe *ingen* Rosa Failge 7 Anmet inghen Colmain m*ei*c C*r*imhthain do Huibh Cennsel*aig*, et a*nn*sa lasin righ issi inas in bhanFhailg*ech*, 7 ba torr*ach* sein uadh. Cuinghidh in ben Chennselach in toirrchius bai o*con* mhnai Failghigh do tab*air*t ar comus di. Gia rogheall in ri disi sin ní rocomuill. Cuiridh in ri fis focleith c*us*an mban-Fhailg*igh*, 7 atb*er*t f*r*ia dhul isin Mum*ain* síar ar comairce Fhinnch*ua* Shlebhe Cua, uair comairce mís 7 raithi 7 bl*iadne* aicesein sech g*ach* noebh[1] aili da g*ach* duine dar sarug*ud* bhf*er* nEir*enn*, áir ni lamhdais sloigh náit soch*aid*e, curaidh nait cathmil*id* ní do Finnch*ua* ar mhét a aicnidh, 7 ar sæire a cheiniuil, 7 ar mét a bhrotha 7 a bhrighe. Luidh iar*um* an inghin f*or* set i crich Mum*an*, t*r*iar f*er* 7 no*n*bhar ban cona cairpthib leo, cu ro*cht*atar iart*ur* Maighi Maistertha, cu romhem*aid*h[2] f*er*tais carp*ait* na hinghine, *con*adh Áth in Carp*ait* ainm inn atha osin ille. Urdhaingnight*er* in carp*at* re hedh, 7 scail*id* doridisi 7 leathnaig*id*, *con*adh ass rohainmnig*e*d Druim Leathan 7 Ceall D*r*oma aníu. Gabs*ait* iarsin idhain diana an *ingin*, et faillsigt*er* esein do F*innchua* 7 sé ica fhothracadh a n-dabaig*h* uaruisci .i. ben righ Laig*en* do th*echt* chuige ar chomairci. Et asb*er*ar uadha f*r*ia gan te*cht*a asan inadh a raibhe co r*u*cadh a toirrches, áir ni ghnáthaighdis mna naít bandala te*cht* ar ecl*ais* F*innchua* intansin. Ber*i*dh *ingen* m*ac* mochtrath aramár*ach*[3], 7 b*er*ar uaithi he dia bhaisd*id* co F*innchua*. Baisdt*er* iarsin an m*ac* 7 dob*er*ar 'Findtan' fair .i. Finntan m*ac* Sen-Nuadha Eices m*eic* B*r*easail B*r*ic, m*eic* Fiachach Foib*r*ic. Oilt*er* in m*ac* oc F*innchua*, 7 dob*eir* a chích des dó, cu rofhas bainne innti, 7 fogarthar damhr*ad* im theacht 'na tír fein. Dobhí bisech [fo. 28. a. 1] ar an m*ac* sin n*ách* bíadh oca mh*áthair* fesin dia mbeitis noenb*ur* banaltr*ann* fai. Fortamhlaighidh iarsin in coc*a*d thair f*or* Laighnibh o Chennsealach m*ac* Dunlaing m*eic* Dunadhaigh, o raitt*er* Húi Cennseal*aig*. Tecait iarsin a æs g*r*adha co Sen-Nuadha Eiceas da fhis cidh dogendais risin coc*a*d-sin, ár ba senóir in d*r*ai ann. Asb*er*t in rí: 'Ata cathaighi *con*ghaluch i cinn Shlebhi Cua .i. Findchua o Bri Ghobhann, 7 itá m*ac* damhsa aigi, 7 ticfaidh am shoc*r*aiti t*r*e bháidh doigh am inmhain leis allos mo meic, 7 eirgedh airech*us* co nænb*ur* eces lais aracenn, ár itá do mhét a naire na tibhre éra f*or* an æs dana.' Lot*ar* na fil*id* f*or*a sét cu ro*cht*atar i comfhoc*us* baile F*innchua* .i. c*us*an abuind f*r*ia cill anair. Faillsigt*er* sin do F*innchua* 7 se i ndabhuigh

[1] MS. noemh. [2] MS. curomheb*aia*h. [3] MS. arabárach.

uaruisci, 7 luidh g*us*an æs dana na tistais cuigi co tairsedh dhósomh a fhothr*ucud*. Fergaighit na fil*id* f*r*issium uimi sin, 7 f*er*gaighidh-som f*r*isna file*d*uibh. *Con*na dl*egur* æs dana do thea*cht*a taran abhuinn anóir c*us*in mbaile o sin cen ceadug*ud*, et is dimbuaidh doibh da nd*uc*at, *con*adh S*r*uth na n-Eces ainm na habhunn o sin ille. *Con*ná dl*egur* do righ Laighean te*cht*aire file*d* do c*ur* uadh osin ille, 7 is dimbuaid dia cuire. Doroich t*r*a in t-æs dana co Finnch*ua* aithle a fhothr*uic*thi, et asb*er*ut f*r*is: 'Ardochendsa tancamar-ne o righ Laig*en*,' ar siat, 'co n-dighiss dia fhoiridhin don coc*a*d fuil fair.' 'Rag*a*t-sa f*r*is sin,' ar F*innchua*, 'cen im*r*isain, 7 nidham leasc uime.' Luidh F*innchua* cumoch arnamhár*ach* ina dhírim cleir*ech*, 7 m*a*c righ Laig*en* lais, 7 in t-æs dana, cu rang*a*tar c*us*an righ cu dún uas Berbha. F*er*thar failti f*r*ia F*innchua*, et tairisis m*en*ma in righ f*r*ia m*a*c, 7 fa buidheach don lesug*ud* t*uc*adh fair. Dognit*er* a f*r*eastal comaith. Asb*er*t F*innchua* f*r*isin rígh comha shidha do bhreith uadh do Chennsealach, 7 muna gab*a*d cath d'fhuac*r*a fair. Ge rucadh coma shídha gu Cennsilach nir' ghabh nach ni *acht* dun os B*er*ba dh'arg*uin* aramhár*ach*[1]. Gab*ais* f*er*g 7 fuasn*a*d an cl*erech* dhe sin, 7 dobadh fhearr lais cu faghbhadh cath in uair-sin. Córaight*er* iar*um* a chath la ce*cht*ar dhe, cur' bat comdlúthta, [fo. 28. a. 2] comharda iat. Teit Finnch*ua* i tús in chatha, 7 roeir*ig* a barann 7 a bhorrf*a*d, 7 rolín*us*tar to*n*n danatais a c*r*iche 7 a cheiniuil 'mon am-sin, et roghabh a cosa 7 a lamha 7 a súili f*or* slogh Ceindseal*aig*, cu nar' thualuing n-imghona iat anag*aid* a námhut. Tic iarsin tonn diadh*acht*a co F*innchua*, 7 asb*er*t f*r*iu gialla 7 aidide do tab*air*t do righ L*aigen*, 7 nír'fhæmhsat inní sin eit*ir*. Ad*r*a*cht*atar Laigin a n-oeinfe*cht* lasin cl*érech* isin cath, et asb*er*t F*innchua*: 'Na .b. so, a Laighne, nom-lenaidh-si,' *et reliqua*. Rocuir*ed* iarsin in cath gan choicill, 7 nir'fagbhudh m*a*c righ 'na shesamh ann *acht* Cennseal*ach* a oenar, et t*uc*adh .L. m*a*c righ dhibh co dun os Berbha, *con*adh Dinn Rígh ainm an in*aid* sin osin ille. O rahaincedh Cennsil*ach* roedhbair dilsi a clainne 7 a ceiniuil 7 a iardaighi[2] do F*innchua*, 7 ced da g*ach* chrudh g*ach*a *sechtm*ad bl*iadne* dó fein 7 d'fir a in*aid* o righ Laig*en* 7 o Huibh Cennsil*aig* dog*r*es. Facbhuidh F*innchua* buadha[3] do righ Laig*en* 7 do righ Ua Cennsil*aig* .i. gen*us* ina righnuibh 7 ana mnaibh, 7 naire 'na n-ing*enaib*, 7 firinde 'na bf*er*uibh.

Cuinghes ri Laig*en* f*or* F*innchua* Finntan a m*a*c d'facb*ail* aigi ina c*r*ich fesin, et ceduighi*us* F*innchua* dó sin, 7 t*uc* benn*acht* dia dhalta, et dob*er*t a dhalta i fosug*ud* ann, 7 dob*er*t a rogha dia dhalta in loechd*acht* *no* an

[1] MS. arabharach. [2] MS. iard*r*aidhi. [3] MS. buagha.

cleirche*cht*, et ruc in dalta do roghain in cleirche*cht*, et dob*er*t fe*r*ann dó
3060 iarsin .1. Cluain Irarrois f*r*isa n-apar Cluain Eidhnech inníu, et cumthar t*r*ian cuarta in baili-sin d'Finnch*ua* dog*r*es.

Con*a*d iat sin gnimartha 7 ferta Finnch*ua* i Laighn*ib*, 7 doroich iarsin co adhbh*a* fein i M*u*main.

IS é ba ri f*or* Ull*taib* intan sin, Eoch*u* C*r*oibhd*er*g m*a*c Scannlain m*ei*c
3065 Dun*a*daigh, et ba hi a baincele, Moinginn *ingen* Daire m*ei*c Finnch*aid* d'f*er*uibh Mumhan; et nir'ghabh oa f*er* gan te*cht* a Mum*ain* do cosnumh righi dia m*a*cuibh .1. Cas 7 Cian 7 Cingid, 7 gabh*aid*h in ri do laim sin. Foillsight*er* d'Finnch*ua* inni sin .1. aslach Diab*uil* do tab*air*t da mnai for righ Ul*ad* um thoidhe*cht* i cenn catha i Mumhain cen fhotha. Et gabais ceim *con*albais
3070 Finnch*ua* annsin uma c*r*ich fein g*ur*'cuir fesa inag*aid*h [fo. 28. b. 1] righ Ul*adh*, uair nir'ail dó a mharb*ad* i c*r*ich Mhum*an* f*r*ia linn, 7 dia tis*e*d tara sharug*ud* cu fuighbhedh bas 7 aidhedh[1] anabuidh. Tancat*ar* arai sin Ulaid t*r*ia gres*acht* na mna cu riachtadar Mairtine Mor Mum*an* gan airiug*ud* do righ Mum*an*, cor'ghabsat sos*a*d 7 longphort a n-Ard na Righr*aid*i frisi
3075 n-apar Cnoc Samna iniu. IS ann *immorro* dobi Cathal m*a*c Ædha Flaind Cat*r*ach ri M*u*m*an* 7 Mum*u* *ingen* Fiac*r*ach a baincele a nDun Eochair-mhaighi[2] intansin, 7 atciat ar n-eirghi doibh na samhlacha i Cnuc na Righr*aid*i riu anes .1. na m*er*gedha ana etarbhuas*ac*h*a* 7 na pupla do b*r*eac-s*r*oll righda isin tul*aig* 'arna tocbhail. Lot*ar* fesa o righ Mum*an* d*us* cia
3080 robhai isin tul*aig*. 'Ri Ul*ad*, ar siat, '7 Moingfhinn *ingen* Daire ic iar*rad* righi Muman dia m*a*cuibh.' O rahindised do righ Mum*an* sin atb*er*at a chomhairl*ig* 7 maiti M*u*man: 'Tiaghar uainn arcenn in chath*aig*e mharbh-thaigh-sea rind anes .1. F*innchua* B*r*i G*obann*, uair dogheall damsa geb e tan nobheth éic*en* catha f*or*m co ticf*ad* a cenn catha leam dom chabhair 7
3085 in Cennchathach lais .1. a bhachall fesin.' Lot*ar* na fesa gu F*innchua* .1. Ger 7 Tualaing 7 Tursc*ur*, t*r*i ghille in righ, 7 adfiadhat dó rí Ul*ad* do tiachtain tara sharug*ud*-sumh isin Mhum*ain*. Gluaisis Finnch*ua* andsin ana shomhulrith charpuit, 7 a bhachall 'na laimh, gan airisium ria cleirchibh idir, cu riacht Dun Eoch*air* Maighi[2], baile a raibhi Cathal m*a*c Ædha.
3090 Ferthar failti f*r*is on righr*aid*. Asb*er*t in ri annsin f*r*ia F*innchua* dul do tabairt comhadh do Ull*taib*, 7 o nar' thoich dó righi Mum*an* n*ach* fuighbhedh hi. Luid in cl*érech* f*r*issin, 7 dob*er*t Moingfhinn aithne fair uaithe, et atb*er*t

[1] MS. aighedh.

[2] MS. maidhi.

fria macuib deab*aidh* logaissi (.i.bregi) do dhenamh ardaigh co tised in cl*érech* dia n-*etr*ain, 7 cu romharbdais a meic-si he, uair dob eg*al* leo in cl*érech* do bhris*ed* chatha forro, 7 dia marbhtha-som robo bec brigh Muimnech leo. O dhorocht F*innchua* cusan longphort rofhiafr*aig*: 'Cia deab*aid*h sut dociam[1]?' ar se. 'Mo meic-si sut,' ar Mo*ng*inn, [fo. 28. b. 2] 'oc deab*aidh* um righi Mum*an*, 7 eirg-si dia n-et*r*ain.' 'Ni thó emh,' ar F*innchua*, 'áir bat sidhaigh meic Moing*inne*.' Ni rofoemh*ad* t*r*a o Finnchua in comha frissa n-dech*aid* co righ Ul*ad*, et geibhidh f*er*g 7 fuasn*ad* he, 7 tic co righ Mum*an*, 7 atfet na rogabhudh comha uadh et*ir*. 'DENUIDH,' ar F*innchua*, 'cippe[2] comdhaingen catha dhibh o doro*cht*abair oenmhaig*in*.' Teit iar*um* F*innchua* i tús in chatha-sin, 7 in Cenncatach ina laimh .i. a bach*all*, 7 tennaidh in comhairle 7 nertaidh in cath, 7 tic fot*r*i deisiul in t-sluaigh, 7 a bhach*all* 'na láimh, 7 cia rocuindigh in rí in bach*aill* 'na láimh ní tard F*innchua* dho. Cum*ad* air fesin nobeth maisi in catha do b*rised*h daraeisi. INnlit Ul*aid* iat fein anagh*aid* Muimhn*ech* annsin, 7 gabhuit a n-arma irghaili. Robhúirset 7 robeicset am*al* damhu damhghaire, 7 tiag*ait* a mul[l]ach an cnuic. Saighidh in cl*érech* in fán tarrsa, 7 leicidh in cnoc doibsium. C*r*oms*ait* Ul*aid* co dic*r*a do c*ur* in catha. O'tconnaic F*innchua* sin tarr*aid* iat fon suid*igud*-sin, conar'leic eirghi dhoibh sech a ngluinib suas et*ir*, 7 moidh*id* an cath f*or*ro anag*aid* an aird. Cor'fhacuibh F*innchua* do Muimhnech*aib* maidm rempa inag*aid* in aird o sin amach cobráth[3] anag*aid* allm*ur*ach, 7 g*ach* sloigh arcena, 7 iss *ed* chomalltar iarfír. Dorochuir ri Ul*ad* 7 a shetig Moingfhinn *con*a t*r*i macuibh leo isin cath-sin, co fuilet a bhf*er*ta 7 a lighi isin tul*aig* daneisi.

Tecait a t*r*i dalt*a*da co F*innchua* iarsin .i. Coimde 7 Conmhach 7 *Con*c*r*aidh, 7 dob*er*at a lamha f*or* a gual*ainn*, 7 atb*er*ts*at* fris: 'As dith fine, as f*or*ba fás, as sechna thire 7 talm*an* duit a n-doronais aniu, 7 inní rob ail d*uit* do dhenamh .i. do bhraithbheimenna do bei*n* *for* Ull*taib*.' Tair*n*is iarsin m*en*mha in cl*é*righ 7 tairisid a aicn*ed*, 7 ainicer in tsluaigh, *co n*dechatar da einech imlan uadha. IMpoidh iarsin co f*er*uibh Mum*an* co tarlad*ur* dhó arachinn i crolighi .i. Cairthenn Finn 7 Cairthenn Donn, 7 *secht* m*e*ic F*or*annain de Huibh Cassin, 7 Ferm*ac* 7 Ifernan, 7 aitchit in cl*érech* uma chabhuir, [fo. 29. a. 1] 7 dob*er*at a bhr*eith* féin dó. IMpóidh iarum Findch*ua* fr*iu*, 7 bennachais iat, 7 slánaighidh t*r*iana fheartuibh 7 adhamhraibh cor'bhat slai*ncr*echtaigh diaeis, et ord*aig*hit sein a cuarta dhó .i. .L.

[1] Interlined. [2] MS. cispe. [3] MS. cobrach.

ech allmardha a Huibh Toirr(*del*)b*aig*h 7 .L. corn buabhaill a Huib Caisi*n* 7 .L. sitheal aircd*idi* o mhaithibh Dail Cais. Doroich iarsin F*innchua* cosin
3130 righ, 7 dob*er*ur a bhr*eth* féin do .i. bó cech lis on Ardchnoc .i. Cnocc Brenuinn, co Dairinis ic Iml*iuch*, 7 bo bhithblicht do cl*érech* a bhachla cech tan bérthar i ceann catha hí, 7 coimeirghe re bhfear a inaidh dog*r*es ó righ Mum*an*. Facbhais Findch*ua* b*ennachtain* ocon righr*aid* 7 oc f*er*uibh Mum*an*, 7 tic roime dia adbha fesin iar mbuaidh bhfert 7 mirb*uile*.

3135 EIRGHEAS iarsin cog*a*d allm*ur*ach i coicedh Conn*acht* re linn Fhinnch*ua*. Tomalt*ach* m*ac* M*ui*redhaigh ba rí Conn*acht* intansin. A n-indmh*usa* *immorro* nob*er*tis allmhar*aig* uatha g*ach*a blia*dne* tar muir sair, gur' fhacuibhset gorta 7 t*er*ce bidh isin coiceadh. Lotar fesa o Thomalt*ach* co F*innchua* cu ro-dhingb*ad*[1] na hallm*uraig* dhe 7 a br*eth* fesin do. Luidh F*innchua* lasna
3140 te*cht*aibh gu C*r*uachain Maigi hÁi. Bat*ur* failtigh *Connacht*a roime. Bat*ar* do*no* na hallm*uraig* i bhfosadhlar longp*uir*t ina bhfarr*ad* i Cuil Fedha[2], f*r*isi n-abar Cul Cnamrois inniu. 'Cidh as ail dúibh f*r*iu sut?' ar F*innchua*. 'Cath do thabhairt doibh,' ar *Con*nacht*a*. 'Dingebhut-sa in cath,' ar F*innchua*, 'darcenn mu riara.' Geallait *Con*nacht*a* a br*eith* fein dosum. Teit
3145 F*innchua* leo a ceann in catha 7 adcí na hallmur*aig*h uadha. Geibhidh iarum teasb*ach* d*er*mhair na hall*muraig* annsin tria cum*acht*aibh an cleir*ig* a medhon a longphuirt dona sonnuibh iarn*aid*ibh batur i timcheall an longphuirt imacuairt, *con*ná f*r*ith dibh aramharach[3] *acht* a cnama 7 a taisi a m*ed*hon a longpuirt, 7 f*r*asa dia n-armaib 'na bhfarr*ad*: c*on*adh Cuil Cnamhrois ainm
3150 ann in*aid* o sin ille. Tairisnighit *Connacht*a iarsin [fo. 29. a. 2] a mhirb*uil*ibh an cléir*ig*, 7 ord*aig*hit a cana 7 a cuarta dho, 7 ech g*ach* degduine 7 sc*r*eabal gach æ*n*nduine 7 err*ad*h rígh *Connacht* o mhull*ach* co lar g*ach*a blia*dne* dhó. FACBHAIS F*innchua* iarsin b*uaid* catha la righ *Connacht*, 7 b*uaid* ngnima 7 b*uaid* marcachuis, 7 nach gebhadh nert allmhar*ach* c*r*ich *Con*nacht cu brath
3155 daeisi, *con*ud he sin fotha Finnch*ua* a Conn*acht*aibh t*r*ia bhithu. Ceilibr*aid* F*innchua* do *Connachtaib* iarsin, 7 tic cóa mennat fesin i F*er*aibh Muighi.

AS e ba ri Ciarr*aig*e intansin, Mothla mac Floinn m*e*ic Ængh*us*a. Bai m*ac* b*r*athar aigisein .i. Ciar Cuircheach o raidht*er* Ciarr*aig*i Cuir*cheach*. Oc*us* asb*er*tadar comalt*ada* in righ marb*ad* an meic-sin a bhrath*ar* cunach
3160 tis*ed* f*r*is, et ced*aigius* in ri a mharb*ad* amuich intan nobhiadh oc seilg. Acht ní rosiacht leo gia rog*a*bs*a*t dolaimh. Atfiadhar sin don righ, 7 dob*er*ar linn somheasctha soola g*us*an ngilla .i. Ciar Cuircheach, gur' cuir*ed* 'na chodl*ad*

[1] MS. curodhingm*ad*. [2] MS. Fegha. [3] MS. arabharach.

hé, 7 docuiredh a cur*ach* ænshluaisti f*or* muir, 7 seol*aid* gæth é gu hInis Fuamnaighi, bhaile i raibhe Maghor Dubloings*ech* do allmharchaibh. Gabhar aigisein Ciar Cuircheach isin chur*uch* 7 innisidh a imthusa do Mhagar, 7 ainicis Magar hé o'tcuala a scela, 7 ise luach anacuil rochuinn*ig* fair .i. eol*us* c*us*an c*r*ich asa taínic cu roairgeadh hi, ar ni bhídh arbhur na t*r*eabh*ad* aige 'na innsibh eidir. Lot*ar* iar*um* i Ciarr*aig*i f*r*ia re t*r*i bhfaghmhar, gu rucsat a harbhur eisdi ana mbarcaibh iarna crech*ad*, co rofhas gorta mor a Ciarr*aig*e uili dhesin. Asb*er*t Mothla mac Flainn: 'Eirct*er* uainn arcenn ar mbráthar bun*a*dchineoil .i. Finnch*ua* Slé*b*i Cua, cu ros-foire sinne am*ail* fhoires cach.' Teacat na te*cht*a aniar co F*innchua*, 7 atfiadhat dó a tosca. LUID Finnchua i Ciarr*aig*i iarsin d'fóiridhin a bunadcheiniuil, et ba si sin ad*aig*[1] thangatar na dib*er*caigh isin tir, 7 gabhsat a bhFindt*r*acht Cind Maghair. Fiaf*r*aigidh in ri d'Finnchua, cidh dogenduis friu [fo. 29. b. 1]. Fiaf*r*aigidh F*innchua* don righ cia holc doghnítis g*ach*a blia*dne* isin tír? 'Ni fhacbaít,' ar in rí, 'a bec do arb*ur* isin c*r*ich dianeis.' 'Leag*ur* scail*ed* dhoib,' ar F*innchua*, 'cu roghabhat a n-oir*e*da f*or*ru, 7 tecam-ne isin t*r*aigh taraneis, 7 is ced limsa ga*n* ar bhf*ai*csin doibh cu tisat chucainn 'narcenn.' Nir'bó cian iar*um* gu bhf*ac*at*ur* cuca iat isin t*r*aigh, 7 a n-oir*e*da f*ur*m*a*da forra. Roeirigh *immorro* a bharann 7 a bhorrf*a*d in cleir*ig*, am*ail* lanna d*er*glas*r*ach *no* am*ail* thoichim tuindi f*r*ia tír. Ba he t*r*icce 7 tindisn*ig*i dothoet F*innchua* a cath a b*r*athar in lá-sin t*r*e bhaidh cur'bho meidight*ir* airdigt*ir* fria seol p*r*imhluingi uas fhethfhairrgi ferta 7 cum*acht*a De tre ghuidhi in næibh[2] inag*aid* na n-allm*ur*ach in la-sin, cu roeirg*e*tar tonna Eir*enn* f*r*is. Roghabh tra scemhdh*acht* 7 leadarthaighi cho*n* he ina gaiscedh in la-sin. Gengu betis læich ag c*ur* in chatha *acht* esiumh a ænur is roime nomhoidhf*e*th, áir is cuma notheasc*a*d da arm 7 da fhiaclaibh na hallm*urchu*. Conadh de rolil F*innchú* de .i. am*ail* choin in la-sin he. Et t*u*csat in sluagh Ciarr*aigh*ec*h* a n-aigti uili re hagh[3] 7 re gaisc*ed* intansin, cu ná terna dona hallmharch*aib* cen ghab*ail no* cin marb*ad* *acht* Ciar Cuircheach a ænar. Et is he F*innchua* roainic esein. Rocommaidh*ed* an gnímh-sin acu iarsin, 7 romóraid f*er*ta De 7 F*innchua* cuna g*a*bann nert allm*ur*ach gana duth*aig* budhein innti *acht* gu cuimn*edar* Finnchú oc tabairt in catha 7 a thabhuirt a n-ainm Dhé 7 F*innchua* 7 a chana dh'fir a in*a*id daeis.

ASp*er*t in rí f*r*is: 'Beir do br*eith*, a cleir*ig*, 7 ben do beim císa orainn infechtsa, uair bidh manuigh dhilsi d*uit*si 7 d'fir h'inaidh inne dog*r*es.' 'As í mo br*eth*,' ar F*innchua*: 'miach b*r*acha g*ach*a baile dhamh, *con*a furrthain do

[1] MS. ag*aid*. [2] MS. ghuighi innæim. [3] MS. hadh.

bhiudh cacha bliadne.' Rochinnset-som cu tibritis. ASpert iarum in rí nach fuighbhedh Ciar Cuirchech failti oca 7 nocheaduighfed d'Finnchua a bhreith laiss. [fo. 29. b. 2] LUIDH iarum Ciar Cuircheach la Finnchua .xxx.i. a bhfuair dia chairdibh 7 dia choiceilib isin tir. CEILEabhrais Finnchua iarsin don righ 7 don righraidh, 7 facbais bennachtain acu, 7 teit góa aras fesin. Et cuiris Ciar a Ciarraigi Cuircech, conadh uadh rosloinned. Et dligid Finnchua gacha bliadne .xxx. torc o Ciarraigi Cuircech.

TEACAIT iarsin re linn Finnchua clanna Neill in tuaiscirt do ghabail righi Mumain, uair atcualatar in tír ina folmaisi 7 Leth Mogha 'ar bhfagail leoin ima righuibh 7 ima codhnachuibh, 7 gan rígh diles orra. Gabhait iarum longport oc Loch Sighleann i n-Gurt Clainni Neill aníu, 7 nír'bacad dibh, uair nír'bhe airdrí for Mumain intansin acht comard oirrig. Docuadur immorro Muimnig a muinighin a noeb[1] um coscur Clainni Neill do breith, uair ni rabhatur cuingid chatha acu 'nanagaid. Dobhí tra mac rígh acu intansin .i. Scannal mac rígh Ua-Cairbre. Erlamh airmhitnech do shil Eogain esein, 7 adubairt gu ticfadh moirsheiser næb[2] do cur in chatha acht gu mbeth ænlæch do clannaibh Eogain roime do mac rígh no rigdamna. Atcuas d'feruibh Mumain cu raibhi fer calma don Mumain .i. Cairbre Crom mac Crimhthain t-Sreib[3] meic Echach meic Ængusa meic Nat-fraeich, 7 fa mac righ 7 righna, 7 fa hadhbur righ acht gu righdais tuatha 7 fine é, 7 rohinniseadh doibhsium a bheith ac seilg a ndroibheluibh 7 a bfasaighibh 7 a bhfheduibh[4] .i. ar mhucaibh 7 aigib[5], 7 lotur fesa uathaibh arachenn, 7 adubratar fris nobherdais righi dó ar tiachtain a cenn chatha leo. Atbert-sum friu ná raghadh nogu tised in cathaighi calma bai i Mumain lais, .i. Finnchua Slébi Cua. Berar a fhis sin dona næbaibh[6] út, 7 tecait sein arceann Finnchua gu maithibh Muman leo da breith don chath. 'Caidhi,' ol Finnchua, 'in lucht ros-gabh do láimh in cath. Ní nert leo itir curabh aissi ica thabairt leo aroen fria Scannal. Doruménar-sa[7] ris,' ol Finnchua, 'gidh leasc leam;' [fo. 30. a. 1] et tainic leo cu riachtatar Loch Silenn gu comthinol Muman. Et doriacht Cairbre Crom chuca cona shochraite amail rogheall intan adcuala Finnchua do techt ann, et adconncatur Clanna Neill uatha ag eirghi gumoch isin matain ina longport ina mbroin adhbhail ildathaigh. Locuid fir Mhuman in cath re gráin Clainni Néill 7 ar imut a læch 7 a trealaim, acht Finnchua a ænar. Et comairliged

[1] MS. noem. [2] MS. næm. [3] MS. ꝯrneıb (the b in different ink). [4] MS. bhfeguibh.
[5] 7 *aigib* interlined in different ink. [6] MS. næmaibh. [7] MS. Dorúmenarsa.

F*innchua* fir Mhum*an*, 7 adubairt n*ach* leicfithe baile dia bf*er*unn doibh dam*ad* loc*ad* leo. Doraidhs*et* fir Mum*an*: 'Atait Cl*anna* N*éill* ar t*ri* coimlín-ne.' ASp*ert* F*innchua* a n-imarcraidh do shlaidhi [1] comtis coimlina, et o robheitis coimhlín cach do mharbhadh a fhir chomhl*in* iarsin. Cidh t*ra*, rog*ress* 7 ron*ert* F*innchua* 7 Cairbri C*rom* fir Mhum*an* 'cum an chatha, áir ni raibhe Cairp*re* ara imghab*áil*. Roæmsat fir Mumh*an* in cath t*ri*a naire 7 t*ri*a n*er*tadh F*innchua* 7 Cairb*ri*. IS ann sin rochoraighset cl*anna* Neill iat fein 'cum an chatha, 7 tancatar a ndail fher Mum*an* cudian 7 cudas*acht*ach .ı. doiri dia n-armaibh uasa cennuibh 7 leibheann da sciathaibh 'na timceall. Eirghit Muimn*ig* 'nanag*aid* iar*um* 7 a næib [2] leo, et g*er*'s*a*t liu do Cl*annai*b N*éill* rosræm*ad*h in cath forra a nertuibh næbh [3] 7 curadh, 7 leantar in maidm, 7 dichenntar móran dibh, 7 tinoilt*er* a cind a n-æninadh, 7 dob*er*ur il-Loch Sil*enn* fr*isa* n-ab*ar* Loch Cenn aníu. Et righthar Cairb*ri* C*rom* m*ac* C*r*imhthain f*or* Mhum*ain*. Et aitchidh F*innchua* Dia um deilbh mhaith do thab*air*t fair, uair ba scairb*ig*hi a dhenamh, 7 fuair F*innchua* ó Dhia a rogha dealbha dhó, *con*ad Cairp*re* Cæmh atb*er*thea fr*is* iarsin iar n-aithearr*ach* c*r*otha 7 d*a*tha. A Cill C*r*omghlaise rohail*ed* in Cairp*re* sin ac Sceallan Chæl, con*ad* de rolean Cairp*re* C*rom* dhe, am*ail* asbert:

Fa direch o chinn go bonn
ge atb*er*tea fris Cairp*re* C*rom*:
as de ron-geibh ainm re ais
ara alt*r*amh a C*r*omglais.

Beannachaidh F*innchua* fir Mhum*an* 7 rí Caisil annsin .ı. Cairb*re* [fo. 30. a. 2] *con*a shil, 7 dorinne in rí cad*ach* fr*ia* F*innchua* do fein 7 da shil, 7 sræm*ad* catha ria cl*ainn* Cairp*re* intan dobertais a n-ainm Dhe 7 F*innchua*, *no* minn dia mhinnuibh oca ag dul a ndeab*aid*h, 7 bhidh leo a buaidh; et geallais F*innchua* n*ach* cuirfedh cath osin amach. Cinnit Muimnigh ima rígh cana F*innchua* f*or*ru .ı. in cetlægh 7 in c*é*tuan 7 in c*é*tarc d'Finnch*ua* 7 d'fir a in*aid*h o f*er*uib Mum*an*, 7 coimhet a inaidh ar clannaibh Cairp*ri* dog*res*. Et almsa as cech s*r*oin o F*er*uib Muighi d'fir a inaidh, 7 a ghuidhi [4]-sium dhoibsium in dam eicne, 7 guidhf*ed* [5]-sium Dia um shlicht Coirp*ri* 7 Chathail d'foirithin iar bhfir.

TEIT F*innchua* iarsin dia mhennat fesin; 7 teitt iarsin do Roim, uair rob aithr*ech* leis na catha dochuir 7 na gnimha doroine ar connailbhe 7 ar bhaidh brathairsi. *Ocus* rochan na runna-so sis:

[1] MS. animarc*r*aigh doshlaighi. [2] MS. næim. [3] MS. næmh. [4] MS. ghuighi. [5] MS. guighfed.

SEACHT catha rochuires-sa,
as me F*innchua* cin meabhuil,
o chath Duine Dubhchomair
gu cath Finnt*r*aicht Cinn Maghair.

Cath i Temhr*aig* thuc*us*-sa,
cath i Laign*ib* lem c*r*abh*ad*,
cath a Mum*ain* mhedhonaigh
dorad*us* he cen gabhadh.

Cath Locha cenn comramh*ach*
ar clannuibh Neill cin mheabhail,
cath C*r*uachna Ai ollbladh*ach*
as romamsa romheam*aidh*[1].

Mu thachar f*r*ia Muimhn*echaib*
le m*ac* Ædha lem fhertuibh,
mu chatha re cuimn*echaib*
coir a n-airimh 'na sechtuibh.

Co Roim Letha mh'ailit*r*e
f*or* slig*id* Poil is P*etair*,
i mainistir Bronaidi[2]
rom-airm*idter* 'na sectaibh.

*Con*adh iat sin gnimhradha 7 geinem*ain* F*innchua* 7 a chatha 7 a conghala 7 a thur*us*a o dolabuir a mb*r*oinn a mh*áthar* nogu ndech*aid* do Roim Letha, cu raibhi f*r*ia re mblia*dne* innti oc aithrighi, am*ail* rosc*r*ibh fesin i leabhur Mainist*r*each Baidhi m*eic* Bron*aig*.

In br*athair* oBuag*ach*ain rosc*r*ibh an Be*th*a-so as[in] l*eabhur* Maine*s*-*trech* B*aidhi*.

Finit re Fionnchua[3].

[1] MS. romheabaidh. [2] .i. Buidi m*eic* B*r*onaigh. [3] In lower margin, in a recent hand.

[fo. 30. b. 1.]

Betha Brenainn meic Fhinnlogha[1].

BEATUS UIR QUI TIMET DOMINUM, IN MANDATIS EIUS uolet nimis[2]. IS fechtnach 7 as firén foirbhthe in fer forsa mbi ecla 7 imuamon an Coimded cumachtaigh 7 accobhras codermhair timna 7 forceatal De do comallad, amail luaitter i canoin petarlaice 7 nufhiadnissi in t-aithiusc-so.

Sochaidhi tra do uasalaithribh 7 d'faidibh 7 d'aps[t]alaib 7 do deisciplaib in Choimdhedh, frisi ndebhradh i petarlaic 7 i nuifhiadnissi in t-aitheasc-sa .i. a bheith fechtnach firen forbhthe forasta ar accobor 7 ar ailgius leo na timna 7 in forcetuil diadha do comhallad, 7 ar imecla in Coimdedh cofoirbhthe 'na cridibh 7 'na menmannaibh cen scrutain aili acht mad sin [namá].

A oen iarum don luct-sin [.i. na findbethad fechtnaigi sein] in nuifhiadnissi, intí diata[3] lith 7 foraithmet ind ecmong na ree-sea 7 na haimsiri .i. hi .uii. kl. Iuin .i. Brenainn mac Finnlogha do shlicht Ceir meic Fherghusa. Ceann creitme 7 crabhaidh ermhoir in domuin uili inti noeb[4]-Brenainn .i. amail Abraham n-irisech. Sailmchetlaid primhfhathacdai amail Daibith mac Iese. Ecnaid derrscaightech amail Sholmain mac nDaibid. Rechtaidhi amail Mhoysi mac Amhra. Tintodhach tidhnaictech amail Cirine fáidh. Intliuchtach amhra amail Aguistin. Morleighnidh primhcoitcheann amail Origin. Ogh [hé] amail Eoin bruinnedalta[5] in Coimdhed. Soiscelaigthe amail Matha. Foircetlaid amail Pol. [Prímapstal dílguda amail Petar n-ardespal. Cend] ditreabhuch amail Eoin baitsi. Trachtaire amail Grigoir Roma. Techtaire treabar mara 7 tire amail Noei mac Laimech. Uair amail rothocaibh Næi in n-airc uas tonnghor na dilenn ind airdi, as amlaid sin toicebus Brenainn a mhancha 7 a mhuinntera [fo. 30. a. 2] a n-airdi úas teinid bhrátha, cuna ria dé na ceo na crithir iat tre cumhachtaibh 7 cæncrabud Brenainn meic Finnlogha.

A n-aimsir immorro Ængusa meic Nat-fræich righ Muman, is ann rogenair intí noebh[6]-Brenainn. Do Chiarraigi[7] Luacra dhó .i. do Alltraigi Caille doshainnred.

[1] In this Life the words and letters in brackets are taken from the copy in the Paris MS. Celt. et B. 1, p. [2] Ps. cxi. 1. [3] MS. dia ata. [4] MS. noem. [5] MS. .bru.dalta. [6] MS. noemh. [7] MS. chiarraidi.

BÁ fer saer socheneoil craibhdech irisech a athair in meic-sin .i. Findlogh. IS amhlaid [dano] batur in lanamhain sin, i smact 7 i coiblígi dlighthigh fo riagail espuic Eirc. Atconnaic [dano] máthair Brenainn aislingi resiu rogenair Brenainn .i. lan a hochta dh'ór glan do bheith aice 7 a ciche do taitnemh amail t-snechta. IAr n-indisi na haislingi d'espoc Eirc adubairt gu n-geinfeth uaithi gein chumhachtach bhudh lán do rath in Spirta Nóibh .i. Brenainn.

ARAILI fer saidhbhir bai i n-aitreibh cofada ó [1] taigh Finnlogha, Airdi mac Fidhaig a ainm. Tainic primhfhaidh na hEirenn intansin co tech [in] Airrdhe meic Fidhaig .i. Beg mac Dé [heside]. Rofiafraigh Airrdhe do Bec: 'Cid ni is nesa dún innosa?' Adubairt Bec: 'Geinfidh do rí dilis dingbhala fein eadrat 7 muir inocht, 7 bidh sochaidhi do ríghaibh 7 do ruirechaibh aidheorus he, 7 berus leis docum nime. ISinn adhaigh-sin [2] gene Brenainn rucsat tricha bó tricha lægh ag Airrdhe mac Fidhaig. IArsin roéirig [comoch arnabarach] Airdhi [mac Fidaig], 7 boi oc iarrad in toighi a rucad in mac beag, 7 fuair tech Findlogha, 7 in naidhiu ann, 7 roshlecht coduthrachtach 'na fhiadhnusi, 7 ros-edbair in tricha loilgech cona læghaibh dhó, et ba si sin cedalmsa Brenainn. Rogabh iarsin an brugaid in mac ana laim, 7 adubairt: 'Bidh dalta damsa in mac-so tre bithu na bethad,' ol se.

A n-adaig [3] immorro ghene Brenainn adconnaic espoc Eirc Alltraigi cailli fo ænlasair dermhair amail na aices riamh roime, 7 timtirecht examuil na n-aingiul i n-edaighibh glegheala imon tír immacuairt. Eirghius espoc Eirc gumoch aramharach [4], 7 tainic gu tech Finnlogha, 7 roghabh in mac ina laim, 7 adubhairt fris: [fo. 31. a. 1] 'A dhuine Dhé' .i. duine fhoigenus do Dhia, 'gabh mhisi cucat amail mhanach ndilius; et cidh sochaidi is forbhfhæilid friat ghein as forbhfailid mu cridi-si 7 mh'ainim,' ol espoc Eirc. Iarsin roshlecht 'na fhiadhnusi 7 rochí codermhair i comurtha fhaeilti, 7 ron-baist iarsin, 7 tugad Mobhí fair mar ainm artus oa thustidhibh [5] [ut dixit poeta:

Mobhi a ainm-sium artus
o thustidhib [5], caomh a rus:
macaom sluaghach, sirthech, seng,
ba cobair d'feraib Erenn.]

IArsin [tra] rofherastar broen find .i. ciabhor fhinn [and], cu rolín in

[1] MS. oc. [2] aghaiahsin. [3] agaid. [4] MS. arabarach. [5] MS. thustighibh.

fhianann uili. As de sin bha Broenfinn a ainm-sium. Finn *immorro* doradh *fr*is, ar ba find o churp 7 o anmain [ut dixit:

Braonfind a ainm-sium iarsin
o c*u*rp *ocus* o anmain
on braon sin fuair slain
o epscop Eirc a aon rain.]

IS ann sin roscennset t*r*i muilt corc*r*a asin top*ur* fiac[ha] bais*tigi* B*r*e*nainn* [ut:

Tri muilt corc*r*a, suairc in t*r*ed,
fiach*a* baistigh Bre*nainn* beg,
rosgeinnset, ba caom an cor,
asin top*ur* an aonor.]

Rucs*a*t a mhuinnt*er* leo he cu mboi bli*adan* occa iarsin [ica alt*r*um. I cind bliadne iarsin] ruc esp*oc* Eirc lais he aram*us* a mhuime fein .i. Íta, 7 bai *coic* bli*adne* oc Ítta, et t*u*c in chaill*ech* g*r*adh [n]d*er*mair dou, áir itceth timt*irecht* na n-ai*ngel* huasa 7 rath in Spi*r*tu N*óib* fair cofoll*us*, et [is am*laid* sin] nobhith B*r*e*nainn*, oc sirghaire f*r*isin caill*ig* cech tan atcídh hí. ARAILI la [im*morro*] rofhiar*faig* Ita dhe: 'Cidh dogní faeilti dhuit, a næidhi[u] noebh[1]?' ol si. 'T*us*a,' ol se, 'atcím oc lab*r*a f*r*im choidhchi 7 ogha imdha [díairmithi] ele am*ail* t*us*a, 7 siat acum comhaltram as ce*ch* laímh diachéle.' Aingil *immorro* bat*ar* ann sin i ndealbhuibh na n-ogh:

[Aingil i ndealbhaibh ógh find
bad*ar* ic alt*r*am Bre*nainn*,
as ce*ch* laim inacheile
don naoidhin cin mormheile].

Iarsin rolegh oc esp*oc* Eirc a shalma cog*r*essach [i cinn .u. mbl*iadne*], 7 ba fada la hIta beith 'na ecmais. Ni rabha *immorro* bó blicht oc esp*oc* Eirc, áir ní gabhudh almsana [o neoch] *acht* b*e*can o dhainibh riaghalda. Roboi- siumh t*r*a i n-araile la occ iar*rad* bainne f*o*ra aidi. 'IS tual*aing* Dia ón, [a mic!'] ar esp*oc* Eirc. IS iarsin ticedh ind agh all*aid* ce*ch* lái do Shleibh Luachra *con*a lægh le, co mblighthe dosum hi, 7 teighedh ahoenar isin sl*iab* iarna bleag*onn*.

IS annsin boi Bríg inna farr*ad*-s*u*m .i. d*er*bhshiur dhó [í,] 7 ba d*er*mhair méd a grada lais, ár ba foll*us* dó timt*irecht* na n-ai*ngel* fuirre, 7 rofhegadh gnúis a aidi am*ail* ruithen [n]grene samhr*a*ta.

[1] MS. noemh.

ARAILI la dochuaidh[1] esp*oc* Eirc do pr*oicept*. Luid-seom [fo. 31. a. 2] lais isin carput, 7 ba hæsach deich mblia*dne* Bren*ainn* intansin. Facab*ar*-somh a ænar isin charp*ut* iar ndul don cl*érech* don pr*o*icept. Suidhi*us* B*re*-*nainn* isin carp*ut* 7 se oc gabail a shalm a énar. IS ann sin doriacht i*ngen* min m*acachta*[2] mongbhuidhe, do cenel rígda, gusan carp*at* cuicisiumh, 7 sillis fair, 7 feghaidh a ghnúis aluinn ed*r*ocht, 7 fuab*r*ais leim chuice isin carpat fochedoir 7 a cluiche do denamh ris. IS ann aspert[-som] f*r*ia: 'Imthigh [dod tigh] 7 b*eir* mhiscaidh cidh dod-fucc ille,' 7 geibhidh-sium ialla in carp*ait*, 7 gabhuidh f*or*a sraeighl*ed*[3] cucruaidh cu raibhi ic cai 7 occ diucairi, cu riacht gu hairm a raibe a m*áthair* 7 a hath*air* .i. in rí 7 in rigon. IMpoidi*us* iarsin esp*oc* Eirc, 7 gabuidh ica cairiughudh-sum cugér im bual*ad* na hoighi neimelni*dh*i. 'Dogen-sa ait*r*ighi inn,' ar B*r*en*ainn*, '7 ab*air*-si hí.' 'Tair isin uam*aid*h-sea co maduin,' ar esp*oc* Eirc, '7 bí at ænar inntí cu tor*us*-sa cug*ut* imar*ach*.' Suidhis B*r*en*ainn* isin uam*aid*h iar*um*, 7 gabhais a shalma 7 a immna molta don Coimdh*id* innti. Oirisidh esp*oc* Eirc i bhfarr*ad* na huamadh ic eistecht ra B*r*en*ainn* cen fhis dó. Atclos t*r*a foghur gotha B*r*en*ainn* ag gab*áil* a shalm *míle* ceimeann f*or* cech le*th*. Docluinti foghur gotha Coluim c*ille* in comhfhad cetna intan nobhith ic cantain a shalm 7 a immunn:

[Foghar gotha Bren*ainn* bhinn
isinn uama 'con fiannaind,
mile ceimend in cech dinn
atcluintea a ardguth alainn.]

IS ann sin adconnuic in cl*érech* buidhne[4] ai*ngel* súas cu nemh 7 anúas co tal*main* immon uamh*aid* co maduin. Osin imach *immorro* nír'chumhaing nech gnúis B*r*en*ainn* d'f*ai*csin ar imad na ruithn*ed* ndiadha *acht* Finan Cam a ænar, áir ba lán do rath in Spir*ta* N*óib* éisidhe, [7 is edh fodera do a fáicsin-sium seoch cach, ut dixit:

Silledh f*or* aghaidh mBren*ainn*
ni cumgaid nech a n-Eirind
acht Fínan Cam, caom an modh,
ar met a ratha a aonor.]

ARAILE la bat*ar* oc imthe*cht* f*or*an slig*id* .i. B*r*en*ainn* 7 esp*oc* Eirc. Dorala oenóclach ina cuide*cht*a f*or*an slig*id*. Teacmhuidh di*diu* namhait

[1] MS. dochuadh. [2] leg. macdachta (?). [3] MS. s*r*aeidhl*ed*. [4] MS. buighne.

bat*ur* aigi dhó .1. moirshes*er* laech, 7 gabhais ecla mhor in t-oclach, 7 adub*airt*: 'Muirbhfit sud mhisi innosa.' [fo. 31. b. 1] 'Eirg bec[an] ar scath in chairthi cl*oich*i ucut,' ar Bren*ainn*, '7 sín ara scath tú.' Doghní-si*u*m tra aml*aid* sin, et tocbhuidh B*r*en*ainn* a lama fria Dia, 7 doghní ernaighthi, co rosoei t*r*ea in t-óclach i rict coirthi cloichi. Teacait iar*um* a namhait-sium cosin coirthi, 7 benuid a cenn de ina richt-som, 7 gonait in coirthi 'na thoebh, 7 faccbhait in cloch 'arna dicenn*ad*, 7 berait in cenn leo a rict cinn a namhat. Et mar*aid*h beos in cl*o*ch sin isin luc cetna [am*ail* aderid na heol*aig*]. *Con*udh ann sin doroine B*r*en*ainn* cl*oi*ch don duine 7 duine don cl*oich*. 'Denaidh aithr*ig*i,' ar escup Eirc, 'uair ceann na cloiche fil occuibh, 7 ro imthigh bur namha imshlan uaibh.' Dogníat iar*um* aithr*ig*i ndic*ra* fo riag*uil* esp*uic* Eirc osin immach [tre bithu].

IAR bfogluim *immorro* can*o*ne petarlaice 7 nuif*iadnaisse* [colleir] do Bren*ainn*, dob ail dó riagla noeb[1] n-Eir*enn* do scríb*ad*h 7 d'fogluim. Cedaighis t*r*a esp*oc* Eirc dosum dul d'fogluim na riagla-sin, ár rofhitir g*ur*up o Dhia robui dosomh in comairli-sin. Et adubairt esp*oc* Eirc [f*r*is]: 'Tar doridhisi cucamsa, 7 na riagla-sin leat, cu roghabha tú g*r*adha uaimsi.' IAr ndul dosom d'agalluim a muime .1. Ita, is *ed* adubuirt in cedna fris .1. riagla næbh[2] nEir*enn* d'fogluim, 7 adubhuirt ris: 'Na dena foghl*uim* ag mnaibh na ac óguibh cu nach d*er*ntar h'égnach. Imthigh,' ar sí, '7 teicemh*aid* læch suaichnidh[3] sochenelach dhuit ar an slig*id*.' Ecmaing, da*no*, ba hé mac Lenin in læch-sin. IAr n-imthe*cht* *immorro* do Bren*ainn* dorala m*a*c Lenín dó. IS ann doraidh B*r*en*ainn* f*r*is: 'Dena aithr*ig*i, ar itá Dia ocut toghairm, 7 baat m*a*c dil*ius* dó o sunn amach.' IS ann sin rosoei Colman m*a*c Lenin c*us*an Coimdhi, 7 cumhduight*er* ecl*as* lais focédair, ut dixit Col*man*:

BRENUINN breo betha buadh*aig*
beim in æl airimh ænuigh
siar cu hairbhire in ænuigh
thíre tairng*ir*e tæbhuigh.

[fo. 31. b. 2] Ní tæbh f*r*i fann na feles,
coemh a cland cubhaidh ires,
m*a*c fial Finnlogha re[a] bas
dim ce*ch* dindrogha dliges.

Dlighidh midh[4] modh nad maidim,
aibinn modh mag nat senaim,

[1] MS. noem. [2] MS. næmh. [3] MS. suaithnidh. [4] MS. migh.

ardurdaig Mhum*an* magda
cli cumd*ad* Banba B*renainn*. Br.

Mu chin bhias ina dhírim
lir lebinn dom*uin* dedhuinn,
fir Eir*enn* tar ler lilit
co Brighit is co B*renuinn*. Bren*ainn*.

Colum cilli ceall ualann
inmhain inne ina shenaim,
rad bfer nEir*enn* a hinnair
in flaith a birraib Brenainn.
Brenainn, breo.

IARSIN rosiact B*renainn* c*r*ich *Connacht* fo clú araili fir c*r*aibdhigh bai ann .i. Iarlaithe m*ac* Logha, m*eic* Trena, m*eic* Feic, m*eic* Macta, m*eic* Bresail, m*eic* Sir*ach*ta, m*eic* Fiach*ach* Finn. Et ros-fogl*aim*-sium .i. B*renainn*, na huili riagla [naob[1]] Eir*enn*cha aicisein. Et asb*er*t f*r*ia Iarl*aith*i: 'Ni hann so bias h'eiséirgi et*ir*,' ar se. 'A meic noeib[2],' ar Iarl*aith*i, 'cid uma bhfolcai f*or*ainn ratha diadhai in Spir*t*a N*óib*h filet innat cufoll*us* 7 cum*acht*a díairmh*idi* in Choimdh*ed* cum*acht*aigh fil guhincleithe it m*en*main neimelln*idi*? TUSA t*r*a doria*cht* cucamsa do fhoghl*aim* occum,' ol Iarl*aith*i. Misi *immorro* bias og*u*tsa osunn amach, acht geibh misi it mhanchaine t*r*ia bithu na beth*ad*. Act cena,' ar Iarl*aith*i, 'abuir f*r*im cait i mbia mo eis*eir*ghi?' Atb*er*t B*renainn* [fris]: 'Dentar carput nua leat,' ar se, 'ár is senoir thu, 7 eirg inn f*or*an slig*id*. Oc*us* cipe inadh i meb[s]at dá fhertais an carp*ait*, is ann [sin] bias h'esseirghi 7 eis*eir*ghe shochuidhi immaille f*r*it.' IArsin t*r*a teit in seanóir isin carput, et ni cian rainic intan romebsat da fhertais in carp*ait*; et as é ainm an inaidh-sin, Tuaim da Ghual*ann*. IS ann sin doronsat a n-dís in laidh-sea eturra, ic feghudh na reilgi uathaibh, 7 timt*irecht* na n-ai*ngel* cofoll*us* dí; 7 asb*er*t Bren*ainn* na .u. c*é*trainn di 7 asb*er*t Iarl*aith*i iarsin:

ARD reileac na n-ai*ngel* n-a*n*
atcim tar mo shuil,
ni tadhbhaist*er* ithfern uar
anas tardtar ana huir.
Com*ad* oin iar tairceall c*r*os
[fo. 32. a. 1.] doro infotan glas
niba hait*r*eabh dheam*an* ndúr

[1] MS. naom.

[2] MS. noeim.

taithfentar dhun ass.
Bidh airdceall cu n-imut cliar
i m-bíat sen*a*dh mor,
bidh lighi t*r*en *ocus* t*r*uagh,
bidh sl*ig*i do shl*óg*.
Diultfait do man*aig* do cill,
bid b*eir* tab*air* treall,
olc in comha ros-bia inn
tadhall ithf*r*inn tall.
Ticfat do b*r*aithre biaidh uair
doroichset do chein,
bidh t*us*a bhus fuighleoir dhoibh,
dogenat doreir.'
IN airet donet mu riar
mairet[1] in da clar,
cuirfit[2] a naimdhi i cein,
lasf*ai*t amail grein.
IN airet donet mu reir
budh fir dhamh an rann,
betit a m*aic* taranéis,
ni biat i pein tall.
Mogenar thoghfas in clar
ard na n-iub*ur* n-úr,
ni ba hitfernach iar mbrath
neach rosia 'na huir.
Ni budh bairnech a mheic Dhuach
rot-fia limsa a luach,
neam *ocus* tuile ce*n* tlath,
mo chuile cen crich[3].
Buaidh[4] rígh is cleir*ech* dod shil
i cein bed dom reir;
nocha cirrfa nech do giall
cindfet tar g*ach* reir. *et reliqua.*

IAR bfacbail Iarluithe annsin do B*r*en*ainn* gab*ais* roime f*o*ramus Mhuighi hAi. Dorala *immorro* a*ingel* do f*or* an slig*id*, 7 is *ed* asb*er*t fris: 'Scr*í*bh,' ar se, 'b*r*iat*r*a in crabh*aid* uaimsi.' Scr*i*bhais B*r*en*ainn* annsin oconn aingel ind uili riag*ail* n-eclusdai noebdha[5], et mar*aid* bheo*us* in riag*ol* sin. INtan *immorro* bat*ar* oc imthe*cht* in muighi *con*aicet in fuat, 7 duini marbh fair, 7 a charait icá cháin*iudh*. 'Tairisnig*id* isin Coimdhid,' ol B*r*en*ainn*,

[1] MS. 7 mairet. [2] MS. cuirfitit. [3] This quatrain is corrupt.
[4] MS. Buaigh. [5] MS. noemdha.

'*ocus* bidh beo in duine fil ocuibh.' IAr ndenum ernaighthi co Dia do B*r*e*n*a*inn* eirghes in t-ocl*á*cch acedoir, 7 b*er*ait a muinnt*er* leo he co bhfæilti nd*er*mhair. IArsin tra geibhidh cach ica fheg*a*d-somh cumor, 7 berait leo hé cu righ in mhuighi. Et tairgidh in rí ferann do in bhaile in bhudh ail do isin maigh-sin, 7 nír' ghabh uadha, ár nír'b ail leis beith isin magh-soin.

IAr sc*r*ibeann t*r*a riaghla ind a*ingil* 7 riagla noebh[1] n-Eir*enn* co*n*a mbesaibh 7 *con*a c*r*ab*ud* do B*r*e*n*a*inn*, impais co hesp*oc* [fo. 32. a. 2] Eirc, 7 gabais g*r*adha uaidh. IS ann atcualaidh-siumh isin tsosc*él*a: Q*ui* relingq*uit* p*a*trem a*ut* et m*a*trem a*ut*[2] sororem a*ut* agross centuplum in p*r*ocenti accipiat et uitam et*er*nam posidebit. IS iarsin t*r*a rofhás g*r*adh in Coimdh*ed* cod*er*mhair ina cridhi-siumh, 7 ba hail dó a thir 7 a tal*am* 7 a th*us*tidhi[3] 7 a athardha dh'facb*ail*, 7 rothothl*aig*h coduthr*acht*ach ar an Coimd*id* cu tard*a* thalm*ain* nd*er*rit ndiamhair n-inill n-aluind n-etarscartha dhó o dhainib. IAr codl*ad* *immorro* dosum in adaigh-sin[4] cu cual*a* guth in aingil do nimh 7 atb*er*t fris: 'Eirigh, a B*r*enainn,' ar se, '7 dorad Dia duit inní rocuinghis .i. tir tairng*ir*e.' EIRghis B*r*e*n*a*inn* iar*um*, 7 ba maith lais a m*en*m*a* on aitheasc-sin, 7 teit a aenar i Sliabh nDaidche, 7 feghais ind aicen ndermair ndosholach*t*a uadh f*or* c*ech* l*e*th, et is ann sin atconnuicsium an innsi n-aluind n-airegda co timt*ir*echt[aib] na n-aing*el* di. IArsin t*r*a anaidh-siumh t*r*edhen*us* annsin, 7 codlais doridhisi. Tic [tra iarsin] aingeal in Coimdh*ed* dia acall*aim* annsin, 7 atb*er*t f*r*is: 'Biat-sa,' ar se, 'o sunn imach maroen f*r*iut t*r*ia bhithu na beth*a*, 7 múin*f*et[-sa] duit an innsi n-ál*ainn* atconnarcais 7 is mian lat d'faghbail.' Cíis B*r*e*n*a*inn* annsin codermhair ara fhæiltighi leis aitheasc in a*ingil* fris, 7 doghni atl*aigth*i buidi do Dia.

EIRghes iarsin B*r*e*n*a*inn* asin tsleibh, 7 tic coa m*uintir*, et atb*er*t f*r*iu: 'Dentar t*r*i longa mora libh,' ar se, '7 t*r*i sretha do rámhadhuibh for cech luing, 7 t*r*i seola do c*r*oicnibh, 7 *tricha fer* an cach luing,' acht nír'bhat cleir*ig* uile, [ut dix*it* poeta:

Tri longa seolais in saoi
tar tonngar mara romaoi
t*r*icha *fer* in cech luing lais
tar t*r*eath*an* mara mongmais.

T*r*i sr*e*tha do ramaib leo
ar g*ach* luing dib, caom an gleo,

[1] MS. noemh. [2] MS. repeats a*ut*. [3] MS. th*us*tighi. [4] MS. agaidhsin.

seol c*r*oicenn g*o* loinne[o]lais
isna t*r*i longaib seolais.

Nochu cleirchiu luid uile
for loing*es*, caom in chaire,
m*u*nter h*uath*ad (?), lom a lí,
isna tri longaib seolai.]

SEOLAIS t*r*a B*r*en*ainn* m*ac* Finnlogha annsin for ton[n]ghor in mara mongruaidh 7 f*or* t*r*eathan na tonn toebhuaine 7 f*or* beluibh ind aicein ingantaigh adhuathmhair agairbh,airm a bfacatar ilar na mbiast[mbruthmur,] mbeild*er*g [*co n*-imad na mbleidhmil mor] muiridhi; et fogeibhdís ailena aille ingant[ach]a, 7 ní tairistis inntibh [sin] beos.

BATUR t*r*a aml*aid* sin f*r*ia re .u. mbliad*an*[1] [fo. 32. b. 1] f*or* an aicen n-ingantach n-anaithnidh n-aineolach dhoibsium; et ni tharla duine dhoibh f*r*isin re-sin, 7 ni roibhi esb*aid*h dhuini dia pop*ul* f*or*ru, 7 ní rofr*i*thortadh corp na anum duini dib; et ba hingnadh inní sin, ar ni rolcicc B*r*en*ainn* doibh lon do b*r*eith leo, *acht* atb*er*t ba tualuing Dia biadh doibh in cech dhú i mbeitis, am*al* roshasastar na .u. mile dona .u. aranaibh 7 don dhá n-iasc*aib*.

INtan *immorro* ba comfhoc*r*aibh don chaisc, batar a m*uinter* icca radh f*r*ia B*r*en*ainn* dula f*or* tír do cheileabhr*ad* na casc. 'As tual*ang* Dia,' ol B*r*en*ainn*, 'tal*am* do thabairt [duin] in g*ach* inadh b*us* ail dó.' IAr toidhe*cht immorro* na casc toccbhais in mil mór m*uirid*i a fhormna a n-airdi uas t*r*eathan 7 uas tonnghar in mara, cur'bho tal*am* comt*r*om cobhsaidh am*al* faichthe choimhreidh chomhaird. Et tiaghait-sium f*or*sin tal*main*-sin, 7 ceileab*r*ait in caisc ann .i. oenla 7 da oidhchi[2]. Iar ndul doibhsium ana longuibh sceinneas an bl*ed*mil fon muir fochedair. Et ba haml*aid* sin do-ceileab*r*aitis in chaisc co cenn *secht* mblia*dne* f*or* d*r*uim in mil moir, am*ail* atb*er*t [Cundedan]:

Carais B*r*en*ainn* buanchrab*ud*h
doreir shenuid is shamhaidh:
secht mblia*dne* ar d*r*uim in mil mhoir
ba docair in coir chrab*aid*h.

Uair intan ba comhfhoc*r*aibh don chaisc cacha blia*dne* no thocbhadh in mil mor a d*r*uim comba tal*am* tirim te*cht*aidhe.

[1] MS. mbliag*an*.

[2] MS. oighthi.

ARAILI laithe dhoibh f*or* an aicen n-ingant*ach* co bhfacadar srotha doimne [acgarba 7 saobchoiredha dermaire] dubha in mara mongruaidh, 7 as inntibhsin dorimart*us* a longa dia mbadh*udh* ar mhet na hainbthine. Gabhuidh cách iarsin ic feg*a*d inag*aid* Br*enainn*, ár ba d*er*mhair met in gabhuidh ir-rabut*ur*. Tocb*us* Br*enainn* a ghuth cuhard, 7 atb*er*t: 'AS lor d*uit*, a mhuir mor-sa,' ar se, 'mhisi m'oenar do badhadh, 7 leicc uaid in luchtso.' IS ann sin t*ra* rofhethnuig in mhuir, 7 toirnes fethedha[1] na soebchoire focetoir. O sin imach [fo. 32. b. 2] iar*um* ní roerchoitset do neoch aile.

ARAILI laithi bat*ar* f*or*sin muir. Tainic Diabol a ndeilbh shenta adhuathmhair aidheid*ig* inglain ithf*er*nai*d*i *con*esidh[2] f*or* seol na l*uinge* a bhfiadhn*use* Br*enainn*, 7 ní fhac*a* nech acusom he *acht* Br*enainn* a oenar. Fiafr*a*ighis Br*enainn* de cidh má táinic riana aimsir choir .i. ria n-aimsir na hesseirghi moiri. 'IS airi tanac,' ar Diab*ul*, 'd'iarr*ad* mu phianta i clusaluibh doimhne in mara duibh dorcha-sa.' Iarf*aigius* Br*enainn* dosum: 'Cidh on, cait i bfuil in locc ithfern*aid*i sin?' 'Truagh sin,' ar Diab*ul*, 'ní chumaing nech a faicsin 7 se beo iarsin.' Cidh t*ra* [*acht*] foillsighis Diab*ul* annsin dor*us* ithfrinn do Br*enainn*. ET fegais Br*enainn* in carcair ngairbh nguirm [sin] lan do brentaidh, lan do lasair, lan do mhosair, lan do longportaibh na ndem*an* neimhn*ech*, lan do ghol 7 d'eighiumh 7 d'urchoit, 7 gaire t*ruagha* 7 nuallghotha mora 7 golfad*ach*, 7 basgairi na[3] tuath pecthach, 7 betha dhub*ach* bron*ach* i c*r*idhibh pe*n*e, i carc*r*aibh teneadh, i sruamuibh na sreat[h] sírthein*ed*, i cailiuch bithb*r*oin, i lathachuibh dubha dorcha, i cathairibh t*r*omlasrach, i n-imut b*r*óin 7 bais 7 riagh 7 cuibr*ech* 7 t*r*oimthres ndichumhaing cu mblædh*ad*[4] adh*uathmur* na ndem*an* neimhn*ech*, i n-aite bhithdorcha, bithfhuair, bithb*r*ein, bithshal*aig*, bithciamair, bithghairbh, bithfoda, bithmhúichn*ig*, marbhthaigh, mhalartaigh, muchna, mhoingteinntidhi[5] ichtair adheitig[6] ithfrinn. For sleasaibh sliabh sirthein*ed*, cen an*ad*, cen airisium, *acht* sluaigh dhemhna ica tarraing i carc*r*aibh [t*r*uagha,] t*r*oma, [tenna,] teinntidhi[7], dorcha, doimne, diamra, [dimaoine,] doera, dubha, deinmeacha, [salcha, senta, senb*r*ena], sirdheabt*ach*a, sirt*r*otacha, sirscithaigh, sirmarbhthaigh, sirbheogholaigh, [gér, garg,] gæthach, golfartach, grechtha g*er*an*ach*, gothachghoirt, ghudhamhn*ach*, cruma, c*r*oma, c*r*uaidhe, calma, cendmhora: 7 biasta buidhi, [bana,] belmhora [fo. 33. a. 1]. Leom*ain* lonna léitmec*h*a. D*r*acuin d*er*ga [dubha, donna,] demhn*a*cdha. Tig*r*i t*r*ena tangn*ach*a.

[1] MS. fechedha. [2] leg. co ndesidh (?). [3] MS. nu. [4] Perhaps mblaedh*ail*.
[5] MS. mhoingteinntighi. [6] MS. adheitid. [7] MS. teinntighi.

Scoirpi gorma gim*ach*a. Seabhuic ruadha, roarda. Gribha garba, goibghera. Dæla dubha, dronnmhora. Cuili gera, guilbn*ech*a. Creabair c*r*oma, cnamhghobacha. Farcha t*r*oma, iarn*aid*i. Susta senta, sengarbha. Cl*aidib* gera. Gai ruadha. Deamna dubha. Teinnti b*r*ena. Srotha neimhe. Cait ac sc*r*ipadh. Coin ic l*etr*ad. Gadhair ic tafunn. Demhna ic glæd*ad*. Lochu brena. Lathacha mora. Cuithi dorcha. Gleanna doimne. Sl*éb*ti arda. C*r*eaca c*r*uaidhi, [Sluaighedh demna.] Longphort salach. Pian[ad] cin anadh. Saithi sannt*ach*. Tachar m*en*ic. T*r*oit cin fhuir*ech*. Demhna ac pian*ad*. [Imad riagha]. Betha br*on*a*ch*. Airm i fuileat s*r*otha secdha s*er*bha sirb*r*ena [sírthe sinte suaiti sothoirsech] lobhtha leaghtha loisct*ech*a loma luatha laintheine*d* cumhga c*r*uaidhi cairrg*ech*a [ceinngera]. F*a*da fuara fodhoimhne [f*e*thecha b*e*ca mara]. Muighi loma loiscnecha. Tulcha corra gimhacha. Glennta c*r*uaidhi c*r*umhacha. Mointi garbha deilgn*ech*a. Caillti dubha teinntidhi[1]. Slighthi salcha biasd*aid*i. Mara t*echt*a tuilb*r*ena. Cloithe aidble iarn*aid*i. Uiscedha dubha domillsi. Aitte imda ecsamhla. Samhadh salach sirdhub*ach*. Gætha goirti geimhr*e*ta. Snechta secdha sirshilti. Lanna d*er*ga teinntidhi[1]. Gnuisi doera dorch*aid*i. Deamhna luatha leitmecha. Piana aidble *ec*samla.

IS annsin rofiaf*r*aighs*e*t a muinnt*er* do B*r*en*ainn*: 'Cuich agailli?' ol iat. Doinnis B*r*en*ainn* doibh curub Diab*ul* boi oca agalluimh, 7 roindis doib becan dona pianuibh adconnaic, am*ail* adubhr*a*mar [doreir] am*al* frith i seinsc*r*ibheannuibh na pet*ar*lai*c*i.

IS annsin asb*er*t fer dia m*uintir* ra Br*enainn*: 'Leicc damsa,' ar sé, 'cun nfacar ni dona pianuibh-sin.' IArna ch*etugu*d do ithfern *con*a ilpian*aib* d'faicsin ba marbh ac*é*toir, et is *ed* asb*er*t ic ecc: 'Mairg, Mairg, Mairg,' ar se: 'tainic 7 ticfa 7 ticc isin carcair-si!' Iarsin t*r*a dogni [fo. 33. a. 2] B*r*en*ainn* ern*aig*hthi, 7 aithbeoaight*er* in f*er* sin ba marbh da m*uintir*.

Nir'bho cian dochuatar assin intan fuaradar an inghin min, macd*acht*a, mongbhuidhi. Gilithir snechta *nó* uan tuinne, 7 sí marbh iar tab*air*t buille do ghai t*r*ena f*or*mna, *co n*deach*aid* itir a da cich. Ba d*er*mhair *immorro* m*ét* na hingini sin .i. c*ét* traig*ed* ina hairdi 7 nai t*r*aighthe it*ir* a da cich 7 *secht* traighid[2] i bhfot a meoir m*e*dóin. Taithbeo*aigi* B*r*en*ainn* hé fochedair, 7 robaist iarsin, et rofhiafr*aig* a cenel di. 'Do ait*r*eabt*ach*uibh in mhara damhsa,' ar si .i. don lucht oilit 7 ernaigit[3] eiseirgi doibh. Fiaf*raigis* B*r*en*ainn* di cidh ba hail le: 'In docum nimhe ragha fochedair, *nó* in docum

[1] MS. teinntighi. [2] MS. t*r*a. [3] leg. ernaidit (?).

h'athardha?' Dofreagair an *ingen* tre berla nar'thuic nech aili *acht* Brenainn, 7 is *ed* adubairt: 'Docum nime,' ar si, 'uair docluinim gotha na n-aingel oc molad an Choimdeth cumhachtaig. IAr caithium *immorro* chuirp Crist 7 a fola don ingin atbath cen nach snimh, [7 adnaicter coho-
norach hi la Brenainn annsin].

ARAILE la dobatar forsin muir cosoinmhech, 7 siat oc imramh, conaccatar araili inis álaind, 7 si ard, acht cena ní fhuaratur port reidh [aice dia hinatocht]. Batar cu cenn da la dhec uimpi immacuairt, 7 nír' fhétsat dula innti frisin re-sin. Atcualatar *immorro* gotha daíne innti ag molad in Choimded, 7 adconncatar eclais n-aird n-airegda n-aibinn[1] innti. IAr cloistecht doibh-siumh fhoghuir [gotha] lochta na hinnsi, cotlaidh Brenainn cona mhuinntir acedoir ina suan spirtalda. Uair nar'leicit-sium tra docum na hindse cuirthear clar ciartha dhoibh anuas 7 se scribtha, 7 is *ed* bai ann: 'Na denaid soethar frisin innsi-sea do tiachtain innti, ár ni ticfaidhi dogres, *acht* an inis iarrthai fogebhthai, 7 ni hí so hi, 7 eirg dod thír fein 7 dod talmain, ár itá sochuidhi ann ocut iarrad, 7 las bhudh ail h'faicsin, 7 túir na scriptuire noebdha[2], quibus dictum *est* mansiones[3] Dei multae[4] sunt. Amal bidh edh adbereadh: [fo. 33. b. 1] as imdha aitti 7 adba aili ocon Coimdhi a n-ecmais na hindsi-seo.' IArsin tra impait[-sium] on innsi-sin, 7 berait leo in tabhuill ciartha út i comartha failti 7 deithiten lochta na hinnsi thuc dhoibh, et nohairleghtha cach dia acasum amal bidh o Dia nobertha dhoibh.

ARAILE la [didiu] batar oc imram in mhara. Gabhuis íta dermhair iat, cur'ba comhfhocraibh bás doibh. IS annsin atconncatar na srotha aille eocharglana usqui ic teipersin 7 ic snighi asin carraic. Fiafraighit na braithre: 'In ibham in t-usce?' ar siat. 'Bennachaidh artus he,' ol Brenainn, 'dia fhis cret he.' IAr mbeannachad immorro in uisqui, 7 iar cantain alleluia huasa, traighid fochedoir na srotha [ut], et adconncatar iarsin in Diabul ic sceirded na n-uiscedh uadh 7 ic marbad in lochta nous-ibheth. Særthar-som tra annsin tre cumhachtaibh Brenainn, 7 irchraidhis a n-íta focétoir. Foriattar *immorro* in loc-sin for Diabul, cu nach derna olc fria duini na fria hanmannuibh eli o sin amach.

IAR M-BEITH *immorro* do Brenainn secht mbliadni for loingius, impáis doridhisi coa thir 7 coa thalmain fein amal roforcongradh fair isinn innsi. IS annsin dochuatar lucht a thire 7 a thuaithi fein 'na agaid, 7 batar

[1] MS. ard airegda aibinn. [2] MS. noemdha. [3] MS. mansionis. [4] MS. multi.

ica fhiafraigid de cidh poind boi dhó dia loingius; 7 tucsat máine 7 ascadha dhó amal dobherdais do Dhia. Iar bhfacbáil immorro in tsæguil do ilibh dhibh leanait iarsin Crist, 7 doghni-sium ferta 7 mírbuili imdha annsin, 7 doshlanaigh aos galair 7 cuimhrighthi, 7 roinnarb demhna 7 duailche.

ACCaillis iarsin a aidi .i. espoc Eirc. Tainic iarsin co du a mbui a mhuime .i. Íta, 7 iarfaigius di cidh doghenadh fría loingius. Feraiss Ita foeilti fris amal noferadh fria Crist cona apstalaib. Et is ed atbert fris: 'A meic inmhain, cidh dia ndechadhais for longais cen a chomhairle friumsa, uair in talam ica tái iarradh ar Dhia nocha nfhaghbhai hi iarsna croicnibh marbhaibh mochlaigibh-sin. Uair talam noebh[1] cosecartha hí, 7 ni rodoirted fuil duine riam innti. Acht cena,' ar si, 'dentar longa crannda lat, [fo. 33. b. 2] 7 is doigh is amhlaid sin fagheba in talamh shire.'

IARSIN tra luidh Brenainn i crich Connacht, 7 dogniter long mor mhírbulla aice ann sin, 'sí derscaightech dermair, 7 teit innti cona mhuindtir 7 cona phopul, et beruit luibhi 7 sila ecsamhla leo da cur innti, et dano beruit soera 7 gobhuinn leo iar n-atach Brenainn doibh ima leconn maroen ris. IS annsin tainic in crosan cu Brenainn, 7 sléchtais ina fhiadhnusi, 7 is ed atbert fris: 'A Brenainn,' ar se, 'geibh ar Dhia mhé, 7 airchis dom troighi co ndighser lat.' Beris Brenainn lais he iarsin; 7 teit isin luing leo .LX. fer immorro ba seadh al-lin, 7 batar uili ic molad in Coimdhed 7 a menmana cu Dia, amail atberat na scribhinn.

IS e, immorro, leath tóisech roghabsat, foramus Áirne, co dú i mbui Enne 7 Pupu [7 Rochath]; 7 batar re hedh mís ana bhfarrad.

IAR NDULA, immorro, doibh sealad siar o Araind atciat in t-ailén mor n-ard n-airegda n-alainn. IS AND sin immorro robatar lochait amail mhurchata, 7 linuit in tracht focétoir dia slucudh-som. IArfaighit, immorro, na braitre do Brenainn: 'Cidh áilgidit na lochait-si?' ar siat. 'Ar n-ithine 7 ar slugud,' ar Brenainn. IS annsin dano atbert Brenainn frisin crosan: 'Eirg,' ol se, '7 caith corp Crist 7 a fhuil, 7 eirg iarsin docum na bethad suthaini, ár atcluinim-si clascetal aingel icot togairm cuca.' Ba maith laissium sin, 7 is ed asbert: 'A Thigerna!' ar se, 'cia maith doronus intan dom-berur acedair docum nime?' IAr caithiumh tra cuirp Crist 7 a fhola don crosan, lingidh fochedair co fæilti dermhair, co nduatar na murchata he uile acht beg dia chnamuibh. Et adhluicter leosum sin, 7 scribhthar a ainm a martralaic, ár ba mairtír amra hé. IS follus assin connaircle in

[1] MS. noemh.

Coimdh*ed* ar in foll*uspectach* tháinic fadheoidh[1] isin luing do thogha artus dochum nimhe. IS amhl*aid* sin t*ra* bias cech cænduthr*acht*ach deidhin*ach*[2] thicfa isin ecl*ais* cu ragha artus docum nime t*re* imarc*raidh*[3] cænduthr*acht*a sech in lucht bat*ar* rompa: ut Chr*istus* ait: nouisimi primi, [primi] nouisimi.

IAR Bhfacbáil im*morro* doibh na hindsi-sin gabais galar opunn in gabhuinn cumba comfhoc*us* bas. Atb*ert* B*renainn* fris: [fo. 34. a. 1.] 'Cidh mh*acht*nuighi,' ar sé, 'eirg dochum na flatha nemhdha am*al* rothúiris duid c*us*aniu[4], *nó* mad ail lat b*eit*h isin tsæg*ul* beo*us*, dogen-sa ernuighthi fort co Dia, 7 foghebha slainti.' Atb*ert* [*immorro*] in gobha: 'Atcluinim,' ar se, 'guth in Coimd*ed* ocum togairm;' et iar caithimh cuirp Cr*ist* 7 a fola dhó, teit docum nime. BAI, t*ra*, ceist mor it*ir* na b*r*aitribh 'mon c*or*p do beith gan adhnacul, ar ni raibhi tal*am* 'na bhfarr*ad*. IS annsin doraidh B*renainn* a adhnacul idir tonnaibh in mhara, ár in t-é doróine nemh 7 tal*main* 7 na duili arcena, is tual*ang* he tonna in mara dh'fastúdh in cuirp inntibh conemchumhsc*aigth*i. Cidh t*ra* *acht* adhnaicit-sium in g*obainn* it*ir* tonnuibh in mara, cen rochtain cu tal*main*, sis, cen eirghi ar uachtar shaile, cen chumscug*ud* anunn *nó* ille, acht am*al* bidh a tal*main* nob*eth*; et biaidh annsin cen t*r*uaillnedh cu tora la an mesr*aigh*thi.

IAR BHFacb*áil immorro* dhoibhsium an inuidh-sin adconncatar talm*ain* mbic nd*er*oil. IAr ngab*ail* doibh phuirt annsin líntar in port f*orr*u do demnaibh i ndealbhuibh abhac 7 luchrapan, 7 a ngnuisi comdhubh fria gual. IS andsin atb*er*t B*renainn*: 'Cuiridh ind ancaire imach, ár ni fh*ét*fa nech dul isin tir-si, *acht* intí gnifes catha [daonda] fria demhna 7 doirtfes fola toraibh.' Bat*ar* t*ra* annsin cu ceann *secht* la *con*a n-oidhchibh[5], 7 nír' fh*ét*sat a n-ancaire do thocb*ail* anís. Et facbuit annsin he idir na cairrcibh i leanm*ain*, 7 imthighit ass iarsin. BAT*ur* som, t*ra*, a ndoc*u*mal mor d'esb*aid*h an anc*uir*i 7 d'ecc in gabunn, ár ni raibi acu angcaire na gobha dogneth doibh he. IS ann sin adub*air*t B*renainn* fria sacart da m*uintir*: 'Dena-sa feidm gabunn gu ceann in mís so.' Beannachais t*ra* B*renainn* lamha in t-sacairt, ar ni rofhoghlainn gaibhnecht. IS annsin doroine in sacart angcaire [n]d*er*scaight*ech* n*ach* fr*ith* roime na dheag*aid* a commaith.

[fo. 34. a. 2]. IMr[a]it iarsin forsin aicen seal siar, et foghabhat an indsi mbic n-aibinn n-aluinn co n-imat eisc aireghdha [inti] iarna fhacbhail

[1] MS. fadheoigh. [2] MS. deighinach. [3] MS. imarcraigh.
[4] MS. c*us*aniugh. [5] MS. *con*anoighthibh.

don mhuir[*tr*aigh] i clusalaibh[1] 7 i caislibh na hinnsi airdi-sin. A m-bat*ar* ann iar*u*m imonn innsi imacuairt *con*fhaicet ecl*ais* clochdha innte 7 senoir etlaidhi aigh*ed*hbhan[2] ic ernuighthi innti. As amhl*aid* bai in senoir-sin, cen fhuil, cen fheoil, *acht* leathar tana t*r*uagh f*or*sna cnamhaibh c*r*uadhloma-sin. IS ann[sin] atb*er*t an senoir ut: 'Teich, a Bren*ainn*,' ar se, 'coluath. Fil im*morro* murchat mor sunn am*ail* ogdam no ech t*r*ebliadhn*aid*i iarna fhorbairt do iasc [in mara-sa 7] na hindsi-sea. Imghabhaid-si hé,' ar in senoir. Gabait-sium ina luing foc*é*toir, 7 imr[a]it f*or*sin aicen cuhathlumh iar*um*. AMUIL bat*ar* ann *con*fhaccat*ar* in[m]biastcat muir*id*i ic snamh'nandiaidh[3]: meidight*ir* coire n-umh*aid*i cechtar cechruisc dhou. Fiacla torcdha[4] lais. Guaire aitenndai fair. C*r*aes onchon aga, co nirt leom*an*, cu confad con. IS annsin gab*us* cach dibsom f*or* ernuighthi f*r*i Dia ar met na hecla rotas-gabh. IS ann[sin] asb*er*t Br*en*a*inn*: 'A Dhe uilichum*acht*aigh,' [ar se,]'tairmisc do phiast dind ná ron-ethad!' Eirghis iarsin bleidhmhil mor muir*id*i [eturra 7 in catphiast mhor ut,] 7 gab*us* cach dib oc badh*udh* a celi 7 f*or* cathug*ud* cuc*r*uaid, cu ros-baidh cach a cheli dhibh i fudhom*ain* in mara, 7 ni fac*us* nech*t*ar dibh o sin imach. Dogniat im*morro* Br*en*a*inn* 7 a muinnt*er* atlaighi[5] buidhi do Dia, 7 impoidhit aridisi co du i mbui in senoir, et f*er*ais in sen*óir* f*ailti* f*r*iu, 7 cíis [annsin] ar met na fæilti, et dorinne na runna beca-sa ic ferthain f*ailte* ra Br*en*a*inn*:

Dia do betha, a Brenainn, sunn[6],
[f*or* c*r*eatha denaim na tonn:
fota atú 'cot farr*a*d ann,
buide lem t'iadhad 'mun ḟonn.

Di f*er*aib dec bam*ur* sunn,
docuadar éc in samad sunn:
acht misi rofacb*ad* dib
ba m*aith* in lín bad*ur* ann.

Lodam*ur*-ne d'iarr*a*d nimhe,
dirim a hEir*inn* ili,
tar tonnaib in mara mir,
*con*air rob*ad* coir d'iarraid.

Fuaram*ur* innsi nfuair n-aird
uas t*r*illsib na tonn t*r*engairg,
seisem innti sealaib sealg
err*a*maid eséirghi a haonaird.

[1] leg. cusalaibh (?). [2] MS. aidh*e*thbhan. [3] MS. nandiaigh. [4] MS. dorcha.
[5] MS. atlaidhi. [6] For the rest of the poem the Book of Lismore has only 7rl.

Dabucsum[1] linn in cat mbec,
rinn ni tainic cen cor lac:
darorbair for cnamaibh eisc
angbaid in beist amlaid rofast.
Fæilidh mo craidhe co ndrucht
frisna haoighedaib dom-riacht:
mithig damsa tocht fo lía
imthiges dia for a sét. Día.

'Do feruibh Eirenn damhsa,' ol in senoir, '7 da fhear dec dodechamar diar n-ailitri, 7 doratsum in murchat [m]biasdaidi ut linn ana én bhic, 7 ba hinmain linn he cumor, 7 rofhorbair iarsin cumor, 7 ní roerchoit duinne riam, [fo. 34. b. 1] et isat marbha æinfher dec dhibh, 7 itu-sa sunn m'aoenar [a]gut irnaidhi-si cu tarda corp Crist [7 a fuil] dam 7 dula iarsoduin docum nime.' Foillsighius immorro in senoir doibsium in talmain icca rabutar iaraid .i. tir tarrngairi. IAr caithimh tra cuirp Crist 7 a fola don t-senoir, luidh docum nimhe, 7 adlaicter annsin he maroen ria braitribh cu n-onoir 7 [co n-]airmhitin móir [acus] cu salmaibh 7 cu n-imnaibh, ind ainm in Athar 7 in Maic 7 in Spirta Nóibh.

IArsin tra rosiachtatar-som in talmain ica rabatar iarrad fria re secht mbliadne .i. tir tairngire, amal ita in prouerbio, qui quaerit inuenit. IAr rochtain immorro doibsiumh i comfhocraibh in tiri-sin, 7 ba hail doibh port do ghabail ann, atcualatar guth araile senorach, 7 is ed atbert friu: 'A dhaine lanshæthracha, a oilithrecha noebhdha[2], a lucht ernaighit na logu nemhdha, a bheatha bithscith ic ernaidi in tiri-sea, ernaidhid[3] bican dabar sæthar coleic.' Iar mbeith immorro doibhsium seal annsin ina tost atbert in senoir ut friu: 'A braithre inmuini,' ar se,'[hicCrist,] cidh nach faicthi-si in talmain n-airegda n-alaind-sea arnar'doirtedh fuil duini riam, 7 nach imchubaidh do adhnacul pectach na drochdhaine ann. Facbhuidh didiu[uile]inbhar luing cech ni fil ocuibh cenmothá becc n-etuigh umaibh nama, 7 tecaidh anís.' IAr tiachtain immorro doibhsium for tír pocais cach díbh a chele, 7 cíis in senoir cumor fria met na fæilti. 'Siridh 7 feghaidh,' ar se, 'brughe parrthais 7 muighi milidhi in tiri solusta, suaichnidh, socharthanaig, soc[h]archain, n-aird, n-aireghdha, n-aluinn, n-oeibhinn. Tir boladhmhar, blathmhin, bennachtach. Tir ilcheolach, airphetech, nuallfhæiltech, nemhthoirrsiuch. Airm i bhfuighbhidh,' ar in senoir, 'slainte cen galar, aeibhnes cen imrisan, aoenta cen tachor, flaithes cen scailedh, sáimhe [fo. 34. b. 2] cen dímhaine, soeire cen

[1] leg. Dahucsam (?), Dafucsam (?). [2] MS. noemhdha. [3] MS. ernaighid.

sæthar, ænta sol*us*ta aingel, air*er*dha parrthais, timthirecht aingeal, fleadhug*ud* cen airdhidhbhadh, seachna phene, aighthe firen, tochaithium na morcasc, betha benn*acht*ach, coir, chumdaighthe, moir, mhilidhi, sæir, saim, sorcha, cen dubhai, cen dorchai, cen pec*ad*, cen aimnert, i corpaibh ed*r*ochtaibh nemht*r*uailn*id*i[b,] i sostaib aingeal f*or* bruighibh tiri tarr*ngiri*. IS adhbhul a soillsi 7 a suthaighi na hindsi-sin, a saimhe, a s*er*caighi, a caeimhe, a chobhs*aid*i, a fostacht, a loghmaire, a reidhi, a ruithn*ig*i, a glaine, a gradhmhaire, a gile, a cheolbinni, a noeimhe, a niamglainc, a soeire, a sádhaile, a haille, a hailgine, a hairdi, a hed*r*ochta, a hairmhidiu, a lanshidh, a lanænta. Mogenar, t*r*a, bias co ndeghairill*iud* 7 *co* n*d*echghnim*aib* [1], 7 gairfeas Bræn find m*ac* Findlogha ina ænt*a*idh [2] isin l*e*th-sin,' ar in senoir [c*é*tna], 'do bhithait*r*eibh na hindsi i tám t*r*e bithu na beth*a*.'

IAr bhf*ai*csin im*morro* doibhsium in pharrthais sin et*ir* tonnuibh in mhara, machtnuighit 7 ingantaighit cumor mírb*uil*i De 7 a cum*acht*a, 7 anoraighit [7 glorm*ur*aighid] in Coimdhi cumor iar bhfaicsin na moirmirbal-sin.

IS aml*aid* *immorro* bai in senoir noebh [3] sin, cen etuch ndænna et*ir*, *acht* ba lan a corp uili do clumuibh gleghealaibh am*ail* cholum *nó* fhailinn ; 7 ba herlab*r*a aingil *acht* bec bui aice. Ceileabharthar in teirt leo iar mbein a cluicc. Canait [4] atlaighi buidhi do Dhia 7 a m*en*man*a* tudmidi ind. Ni ralaimset [im*morro*] ní do fhia*r*f*aigi*, 7 no ædmais a n-anmcairdine dho la t*ur*cbhail soiscela.

IS e da*no* proic*ept* ba m*en*ca dogníth Petar 7 P*ól* 7 na haps*tail* noebhdha [5] olceana, in p*r*oicept-so na pian 7 na fochraice, ar roaibhsighthea dhoibh fon cuma c*ét*na. IS e da*no* p*r*oic*ept* dorindi Siluest*ar* ab Roma do *Con*santin m*ac* Elena, d'airdrigh in dom*ain*, isin mordail dia roedb*air* Ro[i]mh do Pet*ar* 7 do P*ól*. IS e so p*r*oic*ept* dorighne Fabian comarba P*e*t*air* do Pilip m*ac* Gordian, do rígh Romhan, [fo. 35. a. 1] dia rocreid in Coimdhi[dh] 7 dia roc*r*eitsett ilmhile aili annsin ; et ba hessidhi ceidri do Romanch*aib* docreit in Coimdi I*s*su Cr*ist*. IS e so, da*no*, proic*ept* gnathaighi*us* Hely do dhenumh do anmunnuibh na bhfiren [7 é] fo chrunn na b*e*t*a*d i Parr*thus*. INtan iarum osluicis Hely an leabur don proic*ept* tecuit annsin anmunna na bhfiren i rechtuibh en nglegheal cuice da ce*ch* aird. Indisid da*no* dhaibh artús fochraice na firen, aibnes 7 air*er*a fl*ath*a nime, et at forbhfhæiltigh-sium ind airet-sin. Indisidh iar*um* doib piana 7 todernama it*fr*inn 7 erbhadha

[1] MS. dethgnim*ai*b. [2] MS. æntaigh. [3] MS. noemh. [4] MS. cunatlaighi. P. has canait atlaighi. [5] MS. noemhdha.

laithi b*ratha*. IS foll*us* cumor gne mbroin f*or*rasom fesin annsin .i. [*for*] Heli 7 [*for*] Enoc, *cona*d he sin Da B*r*on Flatha Nime. IAdhuidh Heli iar*um* a leab*ar* p*r*oicepta. Doghniat ind eoin nuallghubai d*er*mhair in uair-sin, 7 tennait a n-eittiu f*r*ia curpu co tecat s*r*otha fola eistibh ar om*un* pian ithfrinn 7 laithi b*rátha*. INtan iar*um* is iat anmunna na noeb[1] dian*a*d erdhalta sirai-t*r*iubh flatha nime dogniat an gubai sin, ba[d] deithbhir do dhainibh in dom*ain* ciamdais d*ér*a fola doghnetis oc airichill laithe b*ratha*, [in quo die mala er*unt*.] Bete *immorro* uilc imdha 7 imnedha isin laiti sin .i. il-laithi b*ratha*, [in quo die Iudex i*ustus* sua s*ui*s reddet, impiis[2] penas, p*rae*mia i*ust*is.] IS andsin icfus in Coimdi a commain fein ria ca*ch* æn nduine isin dom*un*: pian lais dona pect*ach*uibh, fochraic dona firenuib. Cuirfit*ir* iarum na pecthaigh annsin i fudhomh*ain* na pene suthaine f*or*dos-iadhta glas b*r*eitri De fo mhiscaidh br*eth*em*an* br*atha*. Berthar iar*um* na næib[3] 7 na fireoin, lucht na desheirci 7 na t*r*ocuiri, f*or* deis De Athar, do bithait*r*ibh flatha nimhe. Beit iarum isin morgloir sin ind aontaidh dhee*acht*a 7 daon*acht*a Meicc De, ISind aoentaidh[4] is uaisli ce*ch* æn*taid* .i. ind æn*taid* na naoibh[5]-T*r*inoiti uaisli uilicum*acht*aighi, Ath*ar* 7 M*a*ic 7 Spir*ta* N*óibh*.

Ailim t*r*ocuiri De uasail uilicum*acht*uigh tre impidhe noeibh[6]-Brenuinn, roairiltnighium uile ind æn*taid*-sin, ro issam, roait*r*eabum, in s*aecu*la s*aecu*lor*um*!

[1] MS. noem. [2] MS. redet impeas. [3] MS. næim. [4] MS. aoentaigh. [5] MS. naoimh. [6] MS. noeimh.

[fo. 35. a. 2].

Betha Ciarain Clúana mac Nois.

OMNIA QUE CUMQUE UULTIS UT FACIANT[1] HOMINES UOBIS ITA et uos faciatis illis .i. Cech maith as ail libh do dhenamh dhuibh o dhainibh bidh amlaid sin raghnéthe dhoibh. Haec est enim lex et prophetæ, uair is é sin rect 7 faitsine.

Tairmeascaidh cecha huilc immorro, fuacarthaidh[2] cecha maithiusa, sídhuighi Dé 7 dáine, Issu Crist mac Dé bhi, sláinicidh ind uili dhomain, IS é roraidh na briatra-so do thinchosc a apstal 7 a deiscipul 7 na huili ecalsa im comhlud na desherce .i. co n-derndais na daine do mhaith 7 do dheirc fria coibnesom ind uile doghendais doibh fein. IS do sin atbeir· Issu: Omnia quae cumque uultis. Matha immorro mac Alfei, in sui forbhurach de Ebhraib, in cethrumad fer adcuaidh in soscéla coimdheta, is e roscribh na briatra-so i curp shoscela, co n-apair for slict a maigistreach .i. Issu: Omnia quae cumque .i. Mad doberthi-si anbhar ndainibh maithe dabar clannuibh as mo cumor dobera in t-Athair nemhdha maith dia macaibh non-guidet, conad for slict na mbriathar-sa doráidh Issu in comairli-si. Omnia que cumque et reliqua. Uair aithnidh rect 7 fáitsine gradh do tabairt do Dia 7 don coibnesam. Uair as é clethe 7 forair in forcetuil diadha in derc, uair is si in derc sualach dhilius na cristaidi, uair na suailche arcena bite oc deghdhainibh 7 oc drochdhainibh. Ni tectann immorro in deirc acht degdaine nama, conadh air sin atbeir Issu: 'IS ann rofhinnfat na huili daine conidh dom muinntir-si dhuibh, dia cara cach uaibh araili amal rocarus-sa sibhsi.'

Sochuidhi immorro do macuibh bethad, etir apstala 7 desciplu in Coimdedh, osin ille rocomhaillset cuduthrachtach 7 culeir in comairli-sin tuc Issu doibh [fo. 35. b. 1] um comhallad na derce feibh rocomuill 7 tuc sæingradh don deirc sech gach sualuigh in t-apstal uasal oirmitnech, in t-anmchara, in oeibelteoir[3], in fer dia rolas iarthar in betha a bhfertuib 7 a mirbhuilibh, a suailcibh 7 a soghnimhaib .i. Sanctus Ciaranus sacerdos et apostulus Christi, In t-uasalsacart 7 in t-apstal, inti noeib[4]-Ciaran mac in

[1] MS. faciunt. [2] MS. fuacarthaigh. [3] MS. inoeibel teoir. [4] MS. noeim.

t-sæir. Mac ón in t-sæir doroine nemh 7 tal*main* cusna huilib file*t* inntib, mad iarsan geneal*ach* nemhdha. Mac in t-sæir denmha carpat 7 cech sæirsi arcena he iarsin ngeneal*ach* talm*an*da.

IS ann di*diu* airmitnighit ind irisigh lithlaithi in uasail-sin, i q*u*ingtidh[1] septimp*er* arai laithi mis g*r*ene, isin laith-si iníu arai laithi *sechtmain*i.

Atfiadhat di*diu* taithmet cumair dia fertuib 7 dia mhirbhuili*b* in c*r*aibhdhig-sin ar airfite*d* anma na n-irise*ch*, 7 dia ghenel*ach* coll*aid*i 7 dia coimpe*r*t bhith...caith[2] 7 don fhorb*adh* dorat f*or* a rith mbuadha isna talm*an*daibh. Fer di*diu* onoiri móire icon Coimdhi*d* in fer-so. Fer dia rocong*air* Dia a chathr*eim* .L. bl*iadne* rian a geinem*ain*. Fer fil a n-urd apst*al* la Cr*ist* isin dom*un*-so, am*al* roráidh Colum cille: *Quu*m tu Christi apostulum mundo missisti ho*min*em. Locharn di*diu* he f*or* lasadh co soillsi ecna 7 force*t*uil am*al* roraidh Co*lum* c*ille*: 'Luce*r*na huius insolæ, lucens .l. mirabili.' Fear rofhothaighistair airdecl*ais* asa ruc*ad* g*r*eim riagla 7 *ec*na 7 f*orcet*uil do uilib ecalsaibh na hEir*enn* am*al* roraidh in t-*ec*nai*d* cetna: C*us*todiant*ur* regmina *et* c*aetera* .i. Coimhéttar oc s*r*uithibh na gcathr*ach*-so na ríagla 7 na f*or*cetla 7 na bésa arichta on maighist*er*, o Ciaran, *con*id iatsaidhe ríagla 7 besa roscailtea[3] 7 ructha do uilibh cathrachuibh noebh Eir*enn*, ár is aisti b*er*ar ríag*la* 7 besa fo Eir*inn* uili.

Fer fil a n-urd na p*r*imhfhaithe ocon Coimd*id* isin dom*un*-so am*al* roráidh in fáidh cétna: P*r*ofeta qui nouisimus, *et* cete*r*a, ár bai dia uaisli 7 dia [fo. 35. b. 2] airmhitn*ig*i ocon Coimdh*id* curo tirchanadh o fhaidhib f*o*da riana genem*ain*, am*al* rothirchan Ysac 7 Eoin Baup*taist* Iss*u*, et a n-is uaisli and. Rotircan cet*us* Pat*r*aic m*ac* Calpuirn i C*r*uachan Oighli, iar ndunad in crainn imma thaisib isinn inad i ta an cath*air*-sin aniu. Rothirchan B*r*ighit o'tconnaic in lasair 7 in t-a*i*ngel[4] .L. bli*adne* ria Ciar*án* isinn inadh i tat c*r*osa B*r*ighdi indiu. Rothircan Bec m*ac* De *co n*deb*air*t: 'Andsin, a m*aic* in tsæir, it casair chæimh cot clasaibh, cot coraibh, cot cairpthibh, cot ceolaibh.' Rothirchan Col*um* c*ille* i n-Ard Abla do Ædh m*ac* B*r*annuib *no* B*r*enainn[5].

IS e so di*diu* genel*ach* Ciar*ain*: CIARAN m*ac* Beoit m*eic* Olchain m*eic* Dichon m*eic* Cuirc m*eic* Cuindenn m*eic* Cuinneadha m*eic* Feic m*eic* Mæil Catr*ach* m*eic* Lairi m*eic* Lairne, m*eic* Cuilt*r*i m*eic* Gluin*ig* m*eic* Coirp*ri*

[1] MS. quingtigh. [2] The *h* seems added and is followed by a mark of abbreviation.
[3] The -tea added in later hand. [4] The words 7 *intaingel* are in the upper margin.
[5] The word B*r*enainn is added in the right margin.

m*eic* Logai m*eic* Meidle m*eic* Duibh m*eic* Lugna m*eic* Feidl*imid* m*eic* Ech*ach* m*eic* Bresail m*eic* Deghadh meic Reo-soirche m*eic* Reo-doirche m*eic* Tighernmhais m*eic* Follaigh m*eic* Eithreoil m*eic* Ireoil Fáidh m*eic* Eirimhoin m*eic* Mhil*ed* Esb*aine.*

Beoid da*no* m*ac* Olchain do Latharnaibh Maighi Molt do Ull*taib* a athair talm*an*da inti Ciar*ain.* Darerca i*ngen* Ercain m*eic* Buachalla a math*air*-sium, ut dixit Ciar*án*:

Darerca mu m*áthair*-si,
nírbo bannscal olcc,
Beoit soer mo ath*air*-si,
do Latharnaibh Molt.

Do Chiarr*aig*i Irluac*r*a di*diu* dia m*áthair* .i. do Glasr*aig*i insainnr*iud.* Glas fili di*diu* a senath*air.* Ba hí fochonn a n-acomail na deisi sin. Dia ndech*aid* Beoid do thorruma a brathar bat*ur* i Crich Ceneoil Fhiachr*ach*, o'tconnacsium an ing*in* .i. Darerca, f*or*acinn rochuindigh f*or* a tuisdidhibh[1] cu tuc*ad* dó hi iar bhfír. Et ruc coicc m*acc*a dhó iarsin, 7 is e so ord ara rucaid .i. Lucoll a p*r*imhgein, Donnan in tanaisti, Ciaran in t*r*eas, Odran in cethram*ad*, Cronan an *cóic*ed, 7 ba deochain, uasalshacairt im*morro* na cethra meic aili. Ruc di*diu* teora i*ngena* do, 7 bat*ar* di óigh dibhsaidhi .i. Lugb*ec* 7 Rathbeo. Pata *immorro* in tres i*ngen*, 7 ba feadhbh craibhd*ech* iside. IT e inso relge i tat taisi na næbh[2]-sin .i. Lucholl 7 Odhran i n-Isil Ciarain; Donnan 7 Ciar*an* i Cluáin m*ac* Noiss. Cronan deoch*an* [fo. 36. a. 1] 7 Beoit 7 na tri hinghena i Tigh Me*i*c in t-sæir.

Bai, t*r*a, rí ec*r*aibhd*ech* intansin i Crich hua-Neill .i. Ainmiri m*ac* Colgan a ainm-sidhe. Noordaighedh-sidhe na tuatha 7 na cenela fo chíss rot*r*om. Luidh di*diu* Beoid f*or* teich*ed* in righ-sin i c*r*ich Conn*acht* cu C*r*emhthann m*ac* Lughd*ach* m*eic* Dall*ain* .i. ri Eir*enn*, co Raith[3] Cremthainn[4] a Muigh Ai.

IS ann rocoimpredh Ciar*an*, i sexk*alainn* Iuin, 7 rogenair i sexk*alainn* Marta. Rotirchan*ad* gein Ciar*ain* o Lugbrann .i. o d*r*uidh in righ remhraidhti. D*ixit* in d*r*ui:

Ró ic gabair Ængh*us*a
dia raibi i c*r*is i cliab*an*
tucad i sog n-ænlosa
o Dhia in firt-sin do Ciar*an*.

[1] MS. tuisdighibh. O rai :: t*r*a.
[2] MS. næmh.
[3] The original scribe seems to have written
[4] The *i* is inserted by a later hand.

O rochuala in dr*a*i i n-araili lo fogar an[1] carp*ai*t, 'Fogur[1] carb*ai*t[1] fo rig annso,' [ar se.] O'tcotar na gille imach ni fhacatar *acht* Beoid 7 Darerca isin carp*ut*. O rofaitbiset na gille imon ndr*a*idh, is *ed* roraidh: 'In m*a*c fil i mbr*o*inn na bannscaili,' ol se, 'bidh ri mor he, et am*al* doaitne gr*i*an idir renda nimhe doaitnebha-sum i bhf*er*tuibh 7 i mirbhuil*ib* diaisnéidhi isna talm*an*daibh.'

Rogenair d*idiu* iarsin noebh[2]-Ciar*an* i Maigh Ai icc Raith Cremtainn. Robaist*e*d o deochain Iust*us*, uair rob imcub*aid* cum*a*d o fhiren nobaistfithe an firén.

I N-araili lo atbath ech Ængh*us*a m*ei*c Cremthainn cu rogaibh toirsi moir do ecuib a eich. O rochotuil t*ra* Ængh*us* roart*r*aig aingel De dhó ind aislingi, 7 is *ed* roraidh ris: 'Ticfa Ciaran m*a*c in t-sæir[3], 7 toduiscfe h'ech dhuit;' 7 is *ed* on rocomhaill*ed*, ar tainic Ciar*an* la br*ei*thir ind a*ingil* 7 robennach uisce co t*u*cadh darsind each, 7 adracht foc*é*toir a bas. Dorad *immorro* Ængh*us* ferann mor do Dhia 7 do Chiar*an* ar thoduscadh an eich. Tír na Gabr*a*i ainm in fherainn.

I N-araili lo rochairigh a mh*á*th*a*ir esium. 'Dob*er*at, t*ra*,' ol si, 'gille bheaca in baile mil leo amuich asna miltenuibh dia muindt*er*aibh, 7 nocha tabr*a*i-si dhuinne.' O'tcual*a* Ciar*an* innísin, luidh co araili top*ur*, 7 línaid a leastar as, 7 bennachaidh cur'bhó mil tog*ai*de, 7 dobeir in mil-sin dia mh*á*th*a*ir cur'bo buidhech. Et as í sin mil-sin r*u*cad do deoch*ain* Uis i lógh a bhathis-sium.

[fo. 36. a. 2] I N-araili lo roghresset drochdhaine coin fheochair[4] co Ciar*an* da l*e*tr*a*d. O'tconnaic Ciar*an* in coin, rochan in fersa-so: Ne t*r*adas bestís animam *con*fitentem[5] t*i*bi. Et o roráidh-seom sin adr*o*cuir in cú focetoir 7 nocho n-err*acht* o sin.

Ba he im*morro* monur dob*er*tis a th*us*tidhi fairsium .i. inghaire, fo cosm*ailius* D*abi*d m*ei*c Iese 7 Iacoip 7 na s*r*uithi anall, ár rofhit*ir* Dia cum*a*d bhuachail t*r*eabhuir do moirtretuibh eisium .i. t*r*eta na n-iris*ech*. IArsin f*or*cæmhnacair ní adhamhraighthi icc Raith C*r*emhthainn i Muigh Ai, eisiumh oc coimet indile a aidi .i. deoch*ain* Uis oc Fidharta, 7 sist fhoda etarra. Rocluineadh-som *immorro* inni itb*er*eadh a aidi am*al* nobetis toebh fr*i*a toebh. IS ann sin táinic sind*ach* co Ciar*an* asin coill, 7 gníth cennsa fr*i*s. Do athaighedh co m*e*n*i*c chuigi, cu ro erail fair umaloit do dhenamh dhó .i. a leab*ar* salm dh'imochar etarra 7 a aidi .i. deoch*ain* Uis.

[1] Interlined. [2] MS. noemh. [3] The t interlined. [4] Added in the right margin. [5] The second e is written on an erasure.

Uair intan atb*er*eadh oc Fidharta : abair so a n-ainm ind Ath*ar* 7 in M*aic* 7 in Spir*ta* N*óibh* docluineadh Ciar*an* ic Raith Cremthainn otha sin cu d*ered*h in aicepta, 7 nobhídh in sinnach guhumul oc irn*aid*i in aicipta, co tairseadh a sc*r*ibenn i ceir cu tabhradh lais iarsin cu Ciar*an*. FEACHT ann mebhais a thangn*acht* aicinta t*r*iasin sinnach gur'fhobair f*or* ithe a liubhair, uair ba sanntach um na leadhbuibh bat*ar* uime dianechtair. O robhaisium oc ithi in liub*air*, is ann tainic Ængh*us* m*ac* C*r*emhthainn gu céitheir*n* 7 gu milconuibh cuici, cu ros-toifnetar he, cu nach fúair a dhín a n-in*ad*, *co n*deach*aid* fa chochull Ciar*ain*. Romor*ad* ainm De 7 Ciar*ain* tre anacol in liub*air* ar in sinn*ach*, 7 t*r*ia anacul in tsinn*aig* ar na conuibh, et is e in leab*ar*-sin Polaire Ciar*ain* aniu.

IS f*r*iu as cuibhdhi sin f*r*ia drochdhainib bite i comfhoc*r*aib don ecl*ais*, 7 fogabut torba na hecalsa, et*er* com*uinn* 7 baithi*us* 7 bhiadh 7 f*or*cetul, 7 arai ní anat-sum oc ing*r*eim na h*ec*alsa, cu tic mortlaid [1] 7 galar anaithn*id*h chucu, [fo. 36 b. 1] conadh andsin . . seic*ed* [2] doibh tuidh*echt* fo diten na h*ec*ailsi, am*al* dochuaidh in sinn*ach* fo cochull Ciarain.

I N-araili la do m*áthair* Ciar*ain* oc denumh glaisne cu rosiact co tabuirt eduig innti. IS ann roraidh a m*áthair* f*r*is: 'Amach d*uit*, a Chiar*ain*! Ni hada leos*um* fir a n-æintigh f*r*ia dathug*ud* eduigh.' 'S*r*iabh odhur annsumh on,' ol Ciar*an*. Doneoch t*r*a do educh tuc*ad* isin nglaisin ni raibhi n*ach* n-etuch dibh cen sreibh n-uidir ann. Dognithir dorisi inn glaisin, *co n*deb*air*t a mh*áthair* frissium: 'Eirc-si imach da*no* infechtsa, a Ciar*ain*, 7 na bidh s*r*iabh odhur ann, a Chiar*ain* 'nósa.' IS annsin doraidh-sium :

Alle*lu*ia D*omi*ne,
rob geal glaisin mo muime!
ce*ch* tan ti am laimh
rop gilither cnáimh,
ca*ch* [tan] ti a bruth
rop gilithir gruth!

Cech ed*ach*, di*diu*, dorat*ad* innti rob ængeal iarsin. Dognither an t*r*eas fect in glaisin. 'A Chiar*ain*,' ol a m*áthair*, 'na mill umam innosa in nglaisin, *acht* bennachthar lat hi.' O ros-benn*ach* *immorro* Ciar*an* ni d*er*nad roimpi na 'nadiaidh [3] glaisin bhudh commaith ria, ar cidh ed*ach* Ceniuil Fiachrach uili dob*er*thi ina hiarcain nos-gormfadh; 7 nogormadh fadeoidh [4] na conu 7 na catu 7 na [5] c*r*unda f*r*isa comhraiced.

[1] MS. mortlaig. [2] A *b* seems to precede this word. [3] MS. nadiaigh. [4] MS. fadeoigh. [5] MS. ina.

FEACHT dosum oc inghaire bhó. Dotáet cu all*aid* rotrúagh[1] cuici. Iss e arosc mb*r*eithre nobidh aicesium .i. 'don-fair t*r*ocuire!' 'Eirg 7 tomuil in lægh, 7 ná b*r*is 7 na hith a chnámha.' Dochuaidh in cu 7 dorighne amhl*aid*. O rogheis in bó oc iaraidh in læig, is *ed* roraidh a m*á*th*a*ir f*r*issium: 'Innis, a Chiar*ain*, cia airm i ta læg na bo-so, toircedh uait in lægh cibe aid*ed*[2] i n-dech*aid*.' Dochóidh Ciar*an* cusan in*a*d a n-duaidh in cú in lég, cu rotinoil cnama in læigh, 7 dorat i fiadhn*us*i na bo, 7 ad*r*act in læg 7 ro sheasaimh.

In araili [lo] tancatar foghl*aid* a Huaibh Failge do mharb*ad* dæine chinéoil[3] Fiach*ach*, cu bfuarat*ur* inti næib[4]-Chiar*an* oc leighinn ica indilib, cu rot*r*iallsat dia marbh*ad*, acht cena robenuit-som o dailli, [fo. 36. b. 2] 7 ni cæmhnacair cor do cois na do láimh doibh nogu ndernsat aithr*i*ghi, 7 cur rotuasluicthea tre b*r*eithir nDe 7 Ciar*ain* iat.

FEACHT aili rofhaidh a athair eisium do idhnacul coiri don righ .i. do Fhurban, *conus*-tarlatar boicht dó f*or*sin conuir 7 atnaig cairi in righ dhóibh, cor'cuib*r*ighed-som annsin, 7 t*u*cad dæiri fair acun righ, 7 ba he monar noherbtha fair, bró do bleith. F*or*cæmhnacair mirbhuili mora annsin .i. intan rot*r*iall-som bleith na b*r*on no impa a hænar, 7 dognith saml*aid* dog*r*es, et ba hiat aingil in Coimdh*ed*h nomheil*ed* dia raith-seom. Nir'bhó cian iarsin cu tancatar gobuinn a tiribh Mum*an*, 7 teora cair*ed*ha leo do Chiaran a n-almsain, curub amhl*aid*sin rosaer*ad* Ciaran o fhognum in righ.

IArsna hiibh sin, t*r*a, ba mith*ig* la Ciar*an* teact f*or* scolaidhe*cht* d'fhogluim *ec*na cu Finden Cluana hIraird. Rochuinn*ig* *immorro* bhoin f*or* a m*á*th*a*ir 7 f*or* a athair dia b*r*eith lais dia'fhoglaim. Atb*er*t a mh*á*th*a*ir na tibhr*ed* do. Robeannach-som boin dona buaibh .i. Odhur Ciar*ain* a hainm o sin amach, et dodhech*aid* *con*a lægh andiaidh[5] Chiarain otha sin gu Cl*uain* Iraird. Dorat-som iar*um* tí dia bhachaill eat*ar*ra, ár ní roibhi airbhe etarra, 7 nobhith in bo oc lighi in lægh, 7 ní ticeadh cechtar dhibh tarsin toraind. Loim *immorro* na bo-sin norannta et*ir* in da esp*oc* dhec-sin *con*a muinnteruibh 7 *con*a n-áigheadhaibh[6], 7 nos-folartnaig*e*d uili iat, ut dixit[7]:

Cæca f*or* cet comlana
nobiathadh Odhar Ciar*ain*,
la haidhib, la lobhrana,
la lucht p*r*oinntigi is g*r*iana[i]n.

[1] MS. rotruadh interlined. [2] MS. aig*ed*. [3] This and the preceding word have been re-written and are obscure. [4] MS. næim. [5] andiaigh. [6] MS. *con*anaidheadhaibh. [7] In marg. .r. (i.e. rann).

Ata *immorro* sece na hUidhre i Cl*uain* mac Nois, 7 gebe anum scar*us* ria corp don t-seich*id*-sin ait*r*eab*a* in b*e*th*aid* suth*ain*.

BAt*ar* di*diu* da esb*oc* dec na hEir*enn* a scoil Findein i Cluain Iraird, ut dixit[1]:

Da Fhinnen, da Cholum caidh, 4120
Ciaran, Cainneach, Comghall cain,
da B*r*enainn, Ruadhan co li,
Nindedh, Mobi, mac Nat fræich
.i. Molaisi Daminnsi. 4125

IS e ord nobhith acu .i. ce*ch* esp*oc* dibh do bleith na b*r*on a la. Aingil di*diu* nomheil*ed* in mb*r*oin doraith Ciar*ain* in la ba leis.

Tucadh ingen righ Cual*ann* fecht*us* c*us*[in] Finnen [fo. 37. a. 1] do léghadh a salm iar n-idhbairt a hoighi do Dhia. Roerb Finnen ra Ciar*an* an ingin, cum*ad* aigi noleghudh a salma. Ni fhac*a* t*r*a Ciar*an* do c*ur*p na 4130 hingine cein bat*ar* immale *acht* a t*r*aighthi nama.

TANCATAR di*diu* dá clamh dhéc cu Finnen, dia n-ic. Faidhis Finn*én* iat cu Ciar*an*. Ferais Ciar*an* failti f*r*iu, 7 luidh leo on cill siar, 7 bean*aid* fótt asin tal*main* cur'mhemh*aid*[2] sruth uisq*ui* glain as. Dorat-sumh t*ri* tonna donn *usqui* tar ce*ch* bhfer dibh, comtar óghslana fochedoir. 4135

ISin scoil-si beo*us* noathaig*e*d damh all*aid* cu Ciar*an*, cu tabr*ad*-sum a leab*ar* f*or* congnaibh an daimh. Laithi ann atcual*a* Ciar*an* an clocc. Ad*r*aigh suas cohopunn risin cloc, araidhe ba dene ad*r*acht[3] in t-agh all*aidh*, 7 luidh as *con*a leabhar f*or*a congnaibh. Ciar'bhó fliuch in la-sin 7 inn ad*aig*[4], 7 ciar'bho oslaicthi an leab*ar*, ni rofliuch*ad* oenlit*er* ann. Ad*r*acht 4140 in cl*érech* iarnamhar*a*ch, 7 doriacht in t-agh all*aidh con*a lib*ur* imshlan do.

ISin scoil-sin di*diu* tainicc Nindedh Sæbhruisc o Lochuibh Eirne do legadh cu Finnen, 7 ní raibhi leab*ar* oca. 'Essidh leab*ar*,' or Fin*nen*. Rola Nindedh cuairt f*or* an scoil, 7 ni fuair o neoch dhibh lib*ar*. 'In ranacais in mocthóclach fil i tuaisciurt na faighthe?' or F*innén*. 'Raghat 4145 inno*us*a,' or Nindedh. Intan iarum rainic Nindedh, is ann luid Ciar*an* tar teistemain medhon*ach* liubuir Matha: O*mn*ia quecumque uultis ut faciunt ho*min*es uob*is* ita et uos faciatis illis. 'Tancas do ias*acht* liubhuir,' ar Ninnedh. 'Don-fair t*r*ocuire,' ar Cia*r*an,' as f*r*is leghaim-si 7 iss e*d* asbeir in teistem*ain* f*r*ium cech ni budh maith dam do dhenamh dhamh co 4150 n-dernaind[5] doneoch. Beir-si in leab*ar*,' ol Ciar*an*. Rofiarfho*cht* a æs cumtha

[1] In marg. .r. (i.e. rann). [2] MS. curmhebh*aid*. [3] In marg. [4] MS. ag*aid*.
[5] MS. seems to have been touched by modern hand.

de aramárach[1] occ denamh in aicipta, cait i m-boi a leabar? [fo. 37. a. 2][2] 'Dos-fuc dhamhsa,' ar a muinter, 'bídh Ciaran leth-Matha a ainm, ar fer don ricib ale, ar Finden, *acht* Ciaran leith nEirenn . . . . e uili,' ut dixit Finnén:

Oc Finnen roleghastur
Ciaran craibdhech gu ngreische,
leath liubair leis cin léginn,
leth Eirenn dó da esse.

IS uadhsin rucadh in mbreithir n-urdraic co Roim co hAlaxander .i. non legam Marcum[3] quo usque compleuera[m] Mattheum[4].

Dorala tra iarsin teirci arbha 7 fhuluing don scoil-sein, cu mba heicen fer maith dibh for timcheall do choimet in builc arbha doberthea don mhuileann. Dorala do Chiaran iar n-urd timchill, bolc corcai do breith don mhuilinn. Roraidh-siumh oc oscailt in builc-sin: 'A Choimdhe,' ol se, 'robadh maith lium cumad cruithnecht chæin, 7 comad shásad adhbhul, ailghen, oirmhitech so dona sruithibh.' Forcæmhnacair amhlaid sin .i. aingel De rotairbired in muilenn ina laim-sium, 7 esium oc gabhail a shalm gu n-glaine cridhi 7 menman, 7 in coirci doberthea inn ba cruithnect togaide oc toidhecht as. Tic didiu inghen airchinnigh in mhuilinn cu raibhi ic saichthin for Ciaran, 7 cu tart gradh dhó, ár ba hailli a dhealbh oldas cech duine a comæis. . . . didiu duit,' ol Ciaran, 'nách edh doberi dot aire[1] ercra in tsæguil 7 laithi bratha 7 piana ithfrinn ara n-imghabail 7 fochraic nime ara rochtuin?' O dochuaidh an ingen dia tigh innisidh in scel-sin dia hathair 7 dia máthair. Tancatar saidhe 7 tarcatar an ingin do Ciaran. 'Dia n-edbra a hoighi do Dhia,' ol Ciaran, '7 dia bhfoghna dhó, baam æntadach-sa fria.' Roidpair didiu an inghen a hoighi do Dhia 7 do Chiaran, 7 roidhbuir-sum a muinntir uili a mbithfhoghnum 7 a m-bithdilsi do Chiaran osin amach. O dochuatar dia tigh tucad cuibrenn uata do Chiaran .i. tri bairgena cruithnechta cona bhfurrthain do . . . 7 d'feoil leo, 7 leastur lan do (mi)d [fo. 37. b. 1] O rofhacoibhset na timthirigh sin, 7 o rucsat bennachtain, roraidh-sium: 'Don-fair trocuiri,' or se, 'ni cubhuidh dúinne so do caithimh seach na braitribh aili.' Foceird iarsin an biadh uili iarna mhiniugud cusin muilenn, 7 foceird in linn co nderna min cruithnechta dibh uili. O roairigh Ciaran in timthirid ica forchoimhet frisin cleith, dorat breithir fair co n-debuirt fris: 'Rom-bera corr,' ar se, 'do shuil as do cinn!' Forcæmnacair amlaid iardain,

[1] MS. arabarach. very obscure.
[2] The first two lines of this column have been retouched and are
[3] MS. marcam.
[4] MS. mathium.

uair benais p*ost*ea cuirri a shuil asa chinn cu rabha f*or*a g*r*uaidh[1] oc dul dia thigh dhó. Tainic in t-aircinnech acedair maille frisin timthir*id* cu ro-shlechtsat do Chiar*an*, 7 roedbuir in muilenn *con*a fherann uili do Ciar*an* ar ícc in gilla. Tard Ciar*an* a d*er*nuinn f*r*isin súil cu rola 'na hin*a*d, 7 tard sigin na c*r*oichi tairrsi cur'bhó oghshl*án*.

O roscaich t*r*a meilt in arbha f*r*ith cethra builc lána do c*r*uithneacht cosse*c*artha annsin t*r*ia rath De 7 Ciar*ain*. O rosiact-sum dia thigh *con*a arbhur lais dorighne tuara dona s*r*uithibh. Tuara on ba ferr thucad dhoibh riamh. Or on aimsir frith an mainn rundai tall ic m*a*cuibh Isr*a*el ní f*r*ith sam*ail* in tuara-sin, ár is aml*aid* roboi, gu mblas cacha d*egh*bidh[2], et*ir* mhidh 7 fhín, cu roshas 7 cu roslan*aig* iat uili. Uair g*a*ch duine gal*air* bai isin cath*raig* uili di neoch rochaith ní dhe ba hoghshlan fochedair.

Ni roairigset na s*r*uithi ind iarmeirghi in ad*aig*[3]-sin cu p*r*imh iarna-marach. O rofiafr*aig* Finn*én* do Ciar*an* in mhirbhoill f*or*cæmnacuir ann ro innis Ciar*an* uili o thos*a*ch co tidhnacul in mhuil*inn* 7 in fherainn *con*a aidhmibh (no *con*a dhainib) dhó a n-idhbairt, 'et acsin duitsi in f*er*ann-sin uili, a Fhindein!' ar Ciar*an*. IS annsin dorat F*indén* a bennacht coduth-r*acht*ach do Chiaran. Ut dixit Fin*dén*:—

A Ciar*ain*, a c*r*idhican!
ar do noeibe[4] not-caruim.
dot-ria rath a dhilican
imut flatha *ocus* feruinn.

[fo. 37. b. 2]. A Chiar*ain* uais ollblad*aigh*[5]!
duit rop soma g*a*ch f*r*eac*r*a,
curab it cill comhramh*aigh*
imut orduin is ecna.

Dorat*a*d t*r*a in benn*acht*-soin codúthr*acht*ach do Chiar*an* t*r*ia rog*r*adh 7 t*r*ia meisci sp*ír*tal*da*. Con*a*d annsin f*or*fhacuib l*e*th derce 7 ordain 7 *ec*na f*r*ia firu Eir*enn* do Chiar*an* 7 da cathraigh. Forfhacuib d*i*d*iu* Ciar*an* ana aicesium 7 ara *ca*thr*aig*, *con*adh de sin ata ana Fhindein. F*or*erlangair d*i*d*iu* in t-arb*ar*-soin samh*ad* F*indéin* gu cenn .xl. la *con*a n-oidhchibh[6], et rotaiscedh a t*r*ian do æs galair, ár ro ícadh ce*ch* n-ainces, 7 ni rolamh luch na peist a mhill*ed* *co* *n*-derna c*r*e dhe fadheoidh[7], 7 no ic*a*d ce*ch* ngalar f*or*a tab*ur*tha.

[1] MS. g*r*uaigh. [2] MS. d*e*thbidh. [3] MS. inag*aid*. [4] MS. noeime.
[5] MS. ollblagh*aigh*, written over *oirdnidi*. [6] MS. oighthibh. [7] MS. fadheoigh.

LAITHE n-oen do Chiaran oc tinol meithli buana cu tarla dhó araili ocláech dár' ainm Clúain. 'Tabair cabhuir dhún icon[1] buain[1] amarach,' ol Ciaran. 'Dobhér,' ar Cluain. O dhochuaidh immorro Cluain dia thigh, atbert fria muinntir: 'Abraidh-si,' ar sé, 'mo bheith-si a ngalar dia tistar armochenn o Ciaran.' O ro hindised don gilla do dhechaid aracennsom sin, atchuaidh do Ciaran inní sin. Faitbes Ciaran ica cluinsin, 7 rotuic conadh for togæis robai Cluain, uair rob fhaidh De íarbhfír Ciaran. O dochuatur tra muinnter Cluana dia dhuscad is amhlaid fuarutur he, cin anmain. Rochæinset a mhuindter cumór he, 7 tancatar lucht an imfhoraidh fai cur' fhiafraighset dibh fochunn na haccaine. 'Cluain,' ar siat, 'dochuaidh imshlán ina leabhaid 7 marbh anosa he, 7 is é Ciaran ros-marbh ona breithir, o nach dechaid don bhuain lais.' Tiaghuit in lucht-sin uili do etarghuidhi[2] Ciarain um thaithbheogud in mhairbh. 'Doghenum-ne uili,' ar siat, 'buain duitsi, 7 dobéram ar mainchine 7 ar bhfoghnamh duit 7 do Dia cubrath, dia nduisce dhun in marbh.' IS annsin atbert Ciaran fria scoloic: 'Eirg-si,' ol se, '7 beir mu bhachaill lat docum in mhairbh, 7 tabair sighin na croiche don bhachaill for a ucht, 7 geibh in rann so:—

Rodháil Clúain
aniu cucamsa do bhuain,
ar is galar án forrich
beo ina thigh marbh fofhuair.'

[fo. 38. a. 1.] Adracht iarumh Cluáin acedair, 7 doriacht[3] coluath dochum Ciarain. 'Bendacht fort, a næbh[4]-Chiarain,' or se: 'is maith ina n-dernuis frim, ar is buidhi lium tuidhecht ó ilphianuib ithfrinn. Anois rofhetamar tarbha na humaloite, 7 etarba na hanumaloidi, 7 rofhetamar in morcataidh fhuil ocon Coimdid fortsa, 7 fil ic muintir nime cucoitcheann.' Roshlect iarsin do Ciaran, 7 dorat a mhainchine dhó.

Rofhiafraigset araili dona cleirchibh do Fhinnen cia no taispenfadh in irnaigthi intan nach beth Finnen ibhus. 'In t-ocláech út,' ar Finnén, .i. Ciaran, 'esidhe.' 'Abdhaine dober dhó,' ar Brenainn seoch chach. 'Doradad, doberar, dobertar,' or Finnén. Formet didiu lasna næbhu[5] innisin cenmota Colomb Cille.

IS ann rofiafraig araili dibsum cia dona næbuibh[6] budh mo fochraic a nimh. 'Don-fair trocuire!' ar Ciaran, 'rofinnfaigter inar congbhaluibh ar

[1] Interlined in a later hand. [2] MS. etarghuighi. [3] In marg. fofuar.
[4] MS. næmh. [5] MS. næmhu. [6] MS. næmuibh.

tal*main*.' IS ann sin dorighne B*r*enainn Birra faitsine dhó: 'Gebmait-ne da congbail f*or* B*r*enainn, f*or* dib s*r*othaibh it*ir* p*r*imchath*rach*aibh [1], 7 ind*e*thbir bias et*ir* na da sruth biaidh et*ir* met na cathrach.'

INtan *immorro* ba mithigh [2] do Chiaran toidhe*cht* o Cluain Iraird iar bhfoghluim léiginn 7 *ec*na, f*or*fhacuib in Uidhir oc Ninded noebh [3], *acht* asb*er*t-s*o*m a seche do rochtuin dó iardain, et atb*er*t Ciaran foss: 'Gidh sochuidhi dochab*air* dia blicht robudh liu dia tibhreadh a seiche cab*air*.' Et asb*er*t-som: 'Ce*ch* ainim ragh*us* asa churp do sheich*id* na hUidhre nocha pianfaid*er* a n-ithfrenn.'

Atconnuic Finden aisl*ing*i dosum 7 do Colum C*ille* .i. da esca isin aier *co n*-dath oir f*or*ru. Dochuaidh indalanæ f*or* fairrce sortuaidh os mhedon Eir*enn*. Colum c*ille* sin cu taitnemh a shæiri 7 a socenelche et Ciaran cu taitn*e*m a d*er*ce 7 a trocuiri.

TEIT Ciaran iarsin d'acallaimh [fo. 38. a. 2] righ Eir*enn* .i. Tuathail Mæil gairbh, do cuingidh fair chumhaili bai aigi. Dor*at* t*r*a Ciar*an* a dhorn imon mb*r*oin ar deirc, 7 rogheall cu bhfoighenadh deis na cum*aile*. Rod*er*luic Tuath*al* iar*um* in cum*ail* do Dia 7 do Chiar*an*, 7 dorad fos a *etach* rígda, 7 dorat Ciar*an* do bo*chtaib* foc*é*tóir.

FEACHT ann doluidh Ciar*an* do cuingidh c*um*uili aili c*us*in righ .i. cu Furbaidi. IS annsin tuc fer ele boin dosum a n-edbairt: tuc araili b*r*at dó, tuc araile aighen. Dorat-sum uili do bhochtuibh fochetóir isin lo cetna, et dorat Dia t*r*i hedb*ur*ta roptar ferr do Ciar*an* .i. coiri deis a aighin, da brat dec deis a ænb*r*oit, da bai dec a n-in*a*d a ænbhó. O'tconnuic in rí innísin dorat [4] in cum*ail* dó.

O thainic t*r*a co celeabhr*ad* dosum [5] dia aiti targ*aid*-siumh a chathr*aig* do fhoghn*u*m dho. 'Acc,' ar Finden, 'nir-ben do chathraig-si [6] f*r*i nech aili *acht* f*r*i Dia dorat sainse*ir*c d*uit* se*ch*ainne uili.' Cíidh Ciar*an*, ar ba hua*cht* lais a aite do thaircsin a chathr*ach* dhó. 'Biaidh da*no* ænta edrann cena,' ar Finn*én*, '7 ni ba nimhidh [7] na talm*an*da intí millfeas ar n-ænt*aid*h.' 'Bidh aml*aid*,' ar Ciar*an*. Doimth*ig* Ciar*an* roime iarsin. Et is ann t*uc* Col*um* c*ille* in t*est*-si fair [8]

Amhra ocl*áech* teit uann siar,
Ciar*an* m*ac* in tshæir:
ce*n* saint, ce*n* uail, ce*n* ecnach,
ce*n* etradh, ce*n* æir.

[1] MS. p›imthathaibh, with a slanting stroke over the first *h*. [2] MS. mithidh. [3] MS. noemh. [4] MS. repeats. [5] Here begins a different hand, and continues to end of fo. 38. b. [6] MS. chathsi. [7] Read nimhidhech (?). [8] In marg. r*ann*.

IArsin docuaidh Ciaran co hAruinn do agallaim Enna, 7 atcondcadur ænaislingi Ciaran 7 Enna .i. crann mor toirthech i farrad srotha for medhon Eirenn co ndidnad inis Eirenn, 7 ros-dechaid a thorad tar muir bai imon innsi amuigh, 7 ticdis eoin an domain gu m-berdis ní dia thorad. Atcuaid Ciaran in fhis do Enna. Roraidh Enna: 'An crann mor atconnacuis tusa fein 'sin áir it mor [in marg. fri tua] 7 doenaib, bid lan Eiri dot thanoir. Ditnebaidh fo scath do ratha an innsi-sea, 7 sasfuider sochaidi ó rath th'áine 7 th'urnaigti. Eirg didiu la breithir nDé for ur srotha 7 fothaig eclais ann.'

Fectus dosan a n-Aruinn ac tíradh isin áith, 7 Lonan Cerr malle fris, 7 i frithbert nobhidh se coidhci fri Ciaran, co facadur in naoi for nóchombáthad 'na bfhiadnusi. 'Indar-leam,' ar Lonan, 'baidhfider inníu in nói út, 7 loiscfider in aith-sea le mét na gæithi.' 'Acc,' ar Ciaran, 'in nói út loiscfider, 7 as bádudh baidfidh in aith-sea [fo. 38. b. 1] cona harbhur.' Ocus iss edh ón rocomhailled, uair terlá lucht na nói 7 tucadh in nou ifarradh na hatha. Gabuis tene in aith 7 loiscter in nóu, atnaig[1] in gæth sétedh forsin áith cona harbur isin fairgi, gur'báidedh tre breithir Chiarain.

O dodhechaid Ciaran a hAruinn tachraid bocht dó arin conair. Atnaig[1] Ciaran a chasal lín dó 7 dotoet co hInis Cathaigh do bennachad do Shenan. O robhui-sium ina ænbhrut rofoillsiged do Senán innísin, 7 dochuaid 'na choinne, 7 casal lin fó ocsail, 7 doraidh re Ciaran: 'Nach nar,' ar se, 'sacart do imthecht cen chochull.' 'Don-fair trocuiri!' ar Ciaran, 'airchisfid Dia atá cochull damsa fo choim mu senorach.' O dorócht Ciaran gu Clúain mac Nois dob ail dó co ructha casal eli uadh do Senan. Roleicedh in casul fri sruth na Sinna, 7 ro siacht gen fhliuchad gu port Innsi Cathaig. Adubairt Senan re mhanchaib: 'Eirgid don muir 7 foghebaidh æighidh[2] ann, 7 tucaidh libh co n-anoir 7 co n-airmhitin.' O dhachuatur imach na manaigh, fuaratar in casul forsin muir, is se tirim, 7 tucsat leo he co Senan, 7 roghnisium atlugudh buidhi don Coimdidh, 7 as e sin casal Senan inníu.

Dodhechaid iarsin coa braitribh co hÍsill, 7 dorat Cobhthach mac Brecain Isel do Dia 7 do Ciaran, 7 do-aitreabh annsin maille na braitribh. Et dobhi la ic denum a aicciupta immuich forin achad, dochuaidh-sium do thorruma a æighed[3], 7 forfacuibh a leabur oslaicthi co matain fon fliuchad, 7 ni rainic banna fliuch in lebur.

Fechtus dobhi Ciaran ag cur sil an Ísill. Dotæd bocht cugi. Atnaig[1] Ciaran mam don gran 'na ucht, 7 rosoudadh focétoir in gran a n-or.

[1] MS. atnaid. [2] MS. æidhi. [3] MS. æidhed.

Tucadh carpat cona echaib do Ciaran o Ænghus mac Crimththuin. Dorat Ciaran don bocht ar in ór, 7 rosoe in t-ór a ngran, 7 rosioladh an gort de.

Robui immorro loch ifarradh Ísill, 7 noaitreabdais æs tuaithi 7 dæscarślúag an innsi bui fair, 7 dothairmiscedh nual 7 fogur in lochta-sin adtarbha um na clerchiu. Roghuidh[1] Ciaran in Coimdi cor'alta asa hinad in innsi, 7 doronad in ní-sin, 7 atcither beos an t-inad a roibi isin loch re cuimnigud in ferta-sin.

O ná cæmnacatar immorro na braitri fulang deercí Ciarain ara mét, 7 o ron-gaibh format, doraidhset fris: 'Eirg uann,' ol siat, 'ár ni ruibem a n-æin inad.' Doraidh Ciaran: 'Diamad sunn,' ar se, 'nobeinn-si gidh Isel an t-inad-so arai luic, robadh ard arai n-anoire 7 n-airmiten.' [fo. 38. b. 2.] As ann roraid-sium so:

'Ciarsa isiul robadh ard
mina thísedh in fodhard:
in fodhard mina thisedh
robadh ard gersa ísel.'

Dorat Ciaran annsin a liubhair for oss n-allaid. Rocomaithig-seom iarum in n-os n-allaid cech a tiged. Dochuaid in t-agh roimesium co hInis n-Aṅgin. Docuaid-sium isin innsi 7 nos-aitreabhann.

Dodechadur iarum a braitri cuigisium as gach aird. Robhui araili uasalshacart isin innsi. Dainel a ainm, do Breatnaib dhó, 7 ron-greis Diabul gu roformdigh re Ciaran. Rucadh iarum cuach rigda co tri henuib ordha o Chiaran dosum i comartha ndilgudha. Roingantaigh an sacart innisin, 7 doríne aitrighi, 7 doshlecht do Ciaran, 7 dorat an innsi dó.

Fecht do Ciaran an Inis Aṅgin gu cuala in gairm isin purt. Roraidh risna braitribh: 'Eirgidh,' ar se, 'arcenn adbhair bur n-abadh.' O rancatur an port ni ḟuaradur ann acht moethógláech tuata. Raidhit fri Ciaran innísin: 'Eirgidh arai sin arachenn arís. Follus damsa for a ghuth comba he bhus abb daibsi amdegaidh.' Tucadh iarum in t-oglach isin innsi co Ciaran, 7 robherr Ciaran he, 7 rolegh aigi, 7 ba he sin Enna mac Hui-Laigsi .i. fer noebh adhamraigthi 'con Coimdidh, 7 is e rob ab iar Ciaran.

Dorala cu torchuir soscéla Ciarain isin loch o araili brathuir anfhaitech, 7 robhui cufota fon loch. I n-araili laithi a n-aimsir samhraid docuadur bai isin loch gu rolen iris an tṡoscéla do cois bó dhibh, co tuc le gu port tirim.

[1] MS. Roghuigh.

As de sin ata Port in tSoscéoil a n-Inis Aṅgin. O rahoslaiced *immorro* in soscél, is amlaid robui, glegheal, tirim, gan dith litri tre rath Ciarain.

Tainic araili fer do Corcabaiscinn co Ciaran, Donnan a ainm, mac brathar do Senan mac [G]errginn, 7 inann máthair dó 7 do Senan. 'Cidh accobrai *nó* cidh theigi?' ol Ciaran. 'Do chuingidh inaidh i tairisiur 7 i foighén do Dia.' Forfacuibh Ciaran Inis Angin la Donnan. Roraidh Donnan: 'Uair as condeirc duit frium, facuibh ní dod comurthaib 7 dot minnaib agum.' Facbaidh Ciaran aigi a soiscél .i. an soiscél frith asin loch, 7 a clog 7 a fher imchuir .i. Mælodran. Tri bliadne immorro 7 tri mís robui Ciaran a n-Inis Angin. Et is *ed* tainic iarsin co hArd Manntain ifarrad na Sinna. O'tconnuic-sium aibhne an inaidh-sin, iss edh roraid: 'Madh annso thairismit,' ar se, 'bidh imda saidbreas in tṡæguil aguinn, 7 bid uaithti anmunna docum nimi as.' Tainic iarsin cusin mbaile-sa. Ard Tiprat a ainm intansin. 'As sund immorro anfamit, uair bat imdha anmain docum nimhe as, 7 biaidh torroma o Dia 7 o dhainib coidchi forsin inad-so.' I N-ochtkalainn Febra roghabh Ciaran i Cluain, in *dechmad* esca, i sathrann. Ochtur *immorro* dochuaidh leis .i. Ciaran, Ængus mac Nisse, Cælcholum, Mulioc, Lugna mac hui Moga Laim, Colman mac Nuin. Amhra tra rogabadh an congbhail-sin la Ciaran i Clúain cona ochtur iar ddaidhecht[1] do thonnaib adusce feibh roghabh *Noe* mac Laimhiach in domain[2] cona ochtar iar tuidhecht do thonnuib na dilenn. As annsin roclann Ciaran an cétcleath i Clúain 7 Diarmaid mac Cerbaill maille ris. Atbert Ciaran re Diarmait ic sádhudh na cleithi: 'Leic, a læich, mu laimh uas do laim, 7 bia-sa uas feraib Eirenn i n-airdrighi.' 'As ced lium,' ar Diarmait, 'acht cotuca comarda dam aire sin.' 'Atber *immorro*,' ol Ciaran. 'Cid at uathad-sa inniu baat ri Eirenn in trath-sa imarach.' Ba fior-son, dano, ar romarbadh Tuathal Mælgarb rí Eirenn in oidchi-sin, 7 rogab Diarmait rigi hEirenn aramhárach[3] [fo. 39. a. 1] 7 roedhbuir cét ceall do Ciaran. Conad dia forcell sin asbert:

Atbér cofír foirglídhi
cid uathad do dream dhámhach
bát rí æbhda oirdnídhi
Eirenn in trath-sa imárach.

Marbadh Tuathail togaidhe
Mælgarbh bá gairm gun gloire,

[1] MS. ddaighecht.

[2] Sic in MS., should come after *adusce* (?).

[3] MS. arabharach.

as de itá in rádh roghaidi
ba he a écht Mæl móire.

Gen mhaidm is gan eirsclaidi
roghab Uisnech nír iar ndál.
dorat Diarmait derrscaighthi
cét ceall do Dhia 's do Chiarán.

IArsin roshaidedh in cleth, 7 adubairt Ciarán ica sáthad: 'Ac so,' ar se, 'i rosc Triuin' .i. Tren mac-sidhe robhui i nDun Cluana Ichtair rotriall anumaloit dosum. Mebhuis focétair a ænsuil 'na cinn la breitir Ciaráin.

Araili lá dobhadur na braitri a n-ítaidh moir 7 siat ic buain i Cluain. Foidhit araili timtiridh uathaibh cosin clerech co ructha usqui doib isin gurt, conad ann ispert Ciarán dia roghabhduis inniu fora n-ítaidh noimfulaingfedh saidbreas mor in tsæguil dona braitrib thicfatis dárneis. 'As derbh eimh,' ar na braitri, 'as ferr linne ainmne ara tibertar fochraic dhuin fein do denamh, 7 dia ticfa les dona braitribh 'narndegaidh, inas sasad ar n-itad inniu.' Tucad telcoma lan d'fin otha tire Franc cosin mbaili do Ciarán i logh na hainmne-sin, 7 romhair blagh don telcomu-sin sunn co haimsera déidhincha[1]. O thainic *immorro* in fescur robennach Ciarán lestur lan d'usqui, 7 rosoudh i fín togaidhi, 7 rodáiledh forna manchaib cona bai flaith roderrscaig don flaith-sin. Ár dodechadur muinter Coluim Cille o Hí iar n-aimseraibh fodaib cosin cathraig-si. Rofuiredh flaith doibh, 7 roherdurcaiged triasin cathraig uili nach raibhi roimpi nach 'nadegaid flaith a commaith. As annsin aspert senoir robui i tich sruithi: 'Rofetur-sa,' ar se, 'flaith ba ferr indas. Ferr in flaith doríne Ciarán dia mhanchaib dia mbatar a n-ítaid mhoir, cu rosoi-sium in t-usqui i fin doibh. Narub scel cen comurdha duibhsi sin,' ar in senoir, 'misi fein rodail in fin-sin, 7 teighed mh'orda dar oe mair in bledhi isin fin taiscid-si, 7 finnaidh innosa boladh mh'ordan ara tuma isin fin antansin.' Tancatar 7 ro rasasta uili o bolad in meoir-sin. Adrubratar: 'As ferr,' ar iat, 'in fhlaith-sa ina cech flaith in flaith isa bolad mharus iar n-aimsir rofoda for meor. Bennacht,' ar siat, 'for Ciarán, 7 bennacht for in Coimdid rodhanaigh do cech maith.'

Crichidh Cluana, scoloc Ciaráin, docuaidh co Saigir, cu rofeidhligh fri re cian innti, cu roslaigh Deman fair in tene senta bui icna manchaib isin cuchtair do bhadudh. Itbert Ciaran Saigri na caithfed biadh co tistais æighid[2] dobhéradh teine dhó. Luid *immorro* Crichidh uaidib sealad bec sechtair in cathrach gur'marbsat coin allta 7 nochur' mhillset a corp.

[1] MS. deighincha.

[2] MS. ædhid.

O racuala Ciarán mac in tsair bas a ghilla, luidh co Ciarán Saigri dia chuinghidh. O rasiacht is ed aspert Ciarán Saigri: 'Is ed tóisech ricthi a leas usqui dar bur cosa, acht ní fil tene ocuinn do thégadh usqui dhuibh, acht tucaidh-si bur n-aidedha tened duin, ar is dæibh rocinn Dia.' IS annsin tuarcoibh Ciarán mac in tsæir a lamha docum nime, 7 doróine ernaigthi ndicra. Iar forbadh na hernaigthi tainic tene do nim co n-eisid fora ucht. Rothimurc a uct imon tenid 7 dus-fuc lais cosin mainistir. Foceird uadh in teinid for lar, 7 ni romill cid brothairne don casal bui ime. Rotathbheodaig dano a gilla atbath roime sin, 7 rocaith proinn malle innsan. Doronsat a n-æintaidh annsin na da Quiarán. 'Saidbrius an tsæguil,' ar Quiarán mac intsæir, i Saigir moir. 'Ecna 7 ordan cen ercra i Cluain mac Nois,' ar Quiarán Saigri. Nocu raibhi anim Ciaráin isin baili-sin acht fri re .III. mis 7 . . . a, co ndechaidh docum nimi isin nomad la i míss [fo. 39. a. 2] medhonaigh fhoghmhuir.

O rofidir immorro Ciarán gur'chomhfoicsigh laithi a eitsichta, doroine faitsine gu toirrsi móir. Adubart robudh mhor ingreim a cathrach o drochdhainib fri deredh ndomain. 'Cedh, immorro, doghenum-ne ind aimsir in lochta-sin?' ol na manaigh, 'in ocut thaisibh-si anfamait nó in leth n-aili raghmait?' 'Eircidh,' ol Quiarán, '7 facbhuidh ma thaisi amhail facbather cnama oiss re grein, daigh as ferr dhuibh aitreabh[1] immalle friumsa in nim innás feidhliugud icum thaisibh ibhos.' O rochomhfoicsigh tra aimser a eitsichta dontí noeibhQuiaran ind eclais bic, isin tres bliadain .xxx. a æisi, hi quincid Septimber arai laithi mis gréine, hi satharn arai laithi sechtmaine, in ochtmadh decc arai esca, as ann adrubairt-sium: 'Nom-berur in dinn bec,' or se. Et o rafeghastar in nemh 7 ind ær n-ard uasa cinn, iss ed aspert: 'AS aghasta in set-sa suas.' 'Nidait as aghusta,' ar na manaigh. 'Ni fetur-sa emh,' ar se, 'nach ni do thimna De darmo thiasainn acht cena roimeclaigh cid Daibhith mac Iesse 7 Pol apstal in seut-sa.' As annsin rucad in t-adhart cloiche uadh ara haine. 'Acc,' ar eisium, 'tabair fomorno. Qui enim perseueraueritt usque in hiis .e.[2]' Rolinsat tra aingil idir nem[3] 7 lar i frithshét a anma-som. Tucad iarsin ind eclais bic, 7 tuarcuibh a lamha, 7 robenduch a popul, 7 adubairt risna braithriu ind eclais do dhunad fair gu torsedh Coeimgen o Glinn da Lacha. O dorocht Coeimhgen iar tredenus ni uair lancennsa na gcleirech fochetair, uair robatar i mbron 7 i toirrsi mhoir deis a gcleirig. Roraidh Coeimhghen friu: 'Foircsi gruam-

[1] In upper margin. [2] Matth. x. 22. [3] MS. nemum.

dh*acht*a,' ar se, '*for*uib dog*res*.' Roghabh imecla iarsin na s*r*uithe, 7 doronsat reir Coimhgen, 7 rooslaicsit ind ecl*ais* becc reme. Dodech*aid* foc*ét*air spir*ut* Ciarain dochum nimhe, 7 tainic arís ina churp do agalluimh Chaoimhgen, 7· rofer failti f*r*iss, 7 bad*ur* on trath co araile andsin ic imacalduim 7 oc denumh an ænt*a*d. Be*n*nachuis Ciar*an* iarsin Coeimhg*en*. Beannachuis da*no* Cæimhg*en* uisq*ui*, 7 dogní comman do *Qui*ar*án*, *co*nad annsin dorat *Qui*arán a clog do Cæimg*en* i comurtha a n-oent*a*d 7 i screpul a chomnæ. As eiside Boban Coeimhg*in* inniu.

Noeib Eir*enn* t*r*a rofoirmd*e*chs*a*t re *Qui*arán ara ḟeabh*us*, *co n*-dechadar i muinighin Riogh nime cu rogairdighthe a s*æ*ghal-som. Rop é met in form*a*ít ros-gabsat f*r*is *co n*deb*air*t cidh a fírchumth*ach* fein .i. Colum cilli: 'Benn*acht* for Dhia,' ar se, 'r*uc* inti noeib*Qui*ar*án*, daig da maradh combadh se*n*oir ni ḟuicf*e*d in*a*d da ech charpuit ind Eir*inn* na bhudh leis.'

IS sunn t*r*a ata *Qui*ar*án* cosin ocht*ur* roráidh-sium *co n*-ilmhiltib naobh[1] archena. IS sund itat taisi Poil 7 Petuir forfacuibh Be*n*ian 7 Cumlach isin crund chocai ibhos. IS sund itat taisi in meic dhaill .i. deiscip*ul* P*e*c*a*. IS sund da*no* ita scr*i*n[2] ind aiged .i. P*e*c*a*, is eiside itconnairc araili c*r*aibd*e*ch d'imorch*ur* d'ainglib co hadnacul Ciar*áin*. T*r*i inganta [fo. 39. b. 1] ibhoss in oidche-sin, in tech n-æigedh[3] gan teinidh, gan æig*idh*[4], gan ern*aigh*the, ár robu lór P*e*c*a* do theinidh 7 d'æigh*idh*[5] 7 d'ernaighthe.

Ni fil, t*r*a, doruirmeadh guleir a ndoróine Dia di f*er*taibh 7 mírbhuil*ib* ar inhíí noeibQuiar*án*, daig as liach[6] tuiremh 7 aisneiss dib. Daigh ni rogénair iar taidh*echt* C*r*ist i coluinn n*e*ch budh mho déeirc 7 t*r*ocuire, budh mó sæth*ur* 7 aine 7 ernaighthi, bhadh mo umhla 7 cænduthr*acht*, badh mo cennsa 7 ailgine, bhadh mho deithitin 7 iret[7] im eccluis nDe, bad mo sæth*ur* laithidhi 7 f*r*itaire aidhchi. IS é na tarat nach n-inmar *no* nach ní mesc ina churp riam o roghabh crab*ud*. IS e na heissibh loim na linn nogu mb*e*th a t*r*ian d'uisqui. IS e nar'chaith aran nogu mbeth t*r*ian do ghaineam t*r*it. IS e nar'cotuil co comuirsedh a thæbh re húir nocht. IS fo chinn na raibhi *acht* cloch doghnath do adhurt. IS f*r*ia chnes na rochomhraic lion ná olunn. Fer é cu lanpartaib toghaidhi toltanchaib don Choimd*idh*, am*ail* Aibel m*a*c n-Adaim. Fer *co n*dep*r*acoitibh dichraibh don Dia, am*ail* Henocc m*a*c n-Iareth. Luam*uir*e lanfolartnaighth*ech* do airc na hEcuilsi et*ir* thonnaibh in

[1] MS. naomh. [2] There is here the mark (∧) shewing that something is to be inserted.
[3] MS. nædhedh. [4] MS. æididh. [5] MS. dædh*idh*.
[6] Read lia (?). [7] *iret* is in margin; there is a blank after 7.

t-shæguil[1], amhail Noei mac Laimhiach. Fírailithir co sonairte irsi 7 creitmhe, amail Abraham mac Tharæ. Fer búidh bláith dilghedhuch o cridhi, amail Moyse mac n-Amhræ. Fer feidhil foiss i fulung fochaidhi 7 trebluidi, amail Iob fochadhach. Salmcetlaidh lanbhind lanairpeitech do Dhia, amail Dabid mac Iese. Estadh firecna 7 fíreoluis, amail Solmain mac nDabid. Ail nemchumhscaighthe fora fothaigter ind Eclas, amail Petur n-apstal. Primhproiceptoir coitcenn 7 lestar toghai ic focra firinni, amail Pol n-apstal. Fer lan do rath in Spirta Nóibh 7 d'óigi, amail Eoin mbronndalta. Fer lán do cosmailius o ilmoduibh re hIssu Crist, re cenn na n-uile. Ar doríne an fer-sa fion don uisce dia mhuinntir 7 dia áigeduib[2] isin cathraig-si amail doríne Issu fin togaidi don usqui ic fleidh Cannan Galale. Mac sæir dano atberur frisin fer-sa amail aderar mac sæir re Crist isin soscél .i. hic est filius fabri .i. Ioseph. Tri bliadni .xxx. i n-æis ind fhir-si amail asat .iii. bliadni .xxx. i n-æis Crist. Robui eiseirgi dano don fir-sa iar treidenus ibhus ina imdhai i Cluain do acalluim 7 do chomdhidnad Chæimgen, amail robhui eiseirghi do Crist iar tredenus asin adhnucul ind Iarusalem do comdhidhnad 7 do nertad a mhathar 7 a dheiscipul. Conid arna maithib-sin 7 arna maithibh imdhaib ailib ata a ainim ag muinntir nimhe. Atát a rélce 7 a thaisi ibhus co n-anoir 7 co n-airmheitin, co fertuibh 7 co mírbhuilibh cechlaithidhe. Et cid mor a anoir coleic on mhudh-soin bidh mó a anoir i n-æntaidh[3] naoibh nemhtruailligthi a chuirp 7 a anma im-mordhail bratha, intan bus brithem for toradh a foircetuil inti noibhQuiarán [fo. 39. b. 2] immálle re hÍssa Crist dia rofoghain. Biaidh immorro isin ma . . . moir-sin, i n-aontaidh uasalathur 7 fatha, i n-aontaid apstal 7 deiscipul in t-Slánicedha Issu Christ, i n-aontaid .ix. ngrad n-aingel na tairmdhechadur, i n-aontaid déechta 7 dænachta Mheicc Dhe, isin æntaid as uaisli cech n-æntaid, i n-æntaid na noeibTrinoidi, Athar 7 Meic 7 Spirta Noibh.

Ailim trocaire nDe uasail uilecumhachtaigh tre impidi noibQuiaráin co risem in æntaid-sin[4]. Ros-aitreabham in saecula saeculorum!

Ni me as cintuch risna focluib dichéillaidi ata isin mbethaid-si, *acht* an drochchairt.

[1] MS. intshæduil. [2] MS. áidedaib. [3] MS. æntaigh. [4] MS. æntaig.

[fo. 39. b. 2. line 10.]

Riaghail Patraic inso.

Soerad eclasi De co mbaithus 7 gcomnai 7 gabhail n-ecnairce, co macuibh do leighiund, co n-edbairt cuirp Crist for cach n-altoir.

Ni dleagur dechmada na bó cennaithe, na trian annoiti, ná dire sét do mhainib, manebhe a frithfolad na heclasi do baithius 7 chomnai 7 gabail n-écnairce a manach itir biuu 7 marbhu, 7 coraibh oiffriunn i sollumnaib 7 domnuighib, 7 co rabhut aidhme og gach n-altoir dib mar aderur 7rl.

Cosc moColmoc maic ui Beona.

Cidh as imgaibthe do duine? Ni anse. Fergughudh menic. Mordata cen dan. Discire fri senoir. Moille fri clocc. Coicce fri hantesda. Immat forluaman. Faitphed briathar. Briatra inglana. Agairbhe taitheisc. Tairisiumh fri secnapaid. Sithe fri cursachad. Commarbai do mhanchaib. Mence chestaigthe.

Ceist, cid as inleanta? Ni cundtabart. Foss oc cetlai. Enfaitiu mbriathur. Briathra ailgena. Riaghail do chudnodh. Eirghi la ceitbreitir. Ceim n-urlatad ar Dhia. Diuide cride. Combáduidh toile. Trætha aicnid. Ainmne fri fochaidhe. *et caetera*.

[As doilghi leam iná in t-écc.]

AS doilghi leam ina in t-écc
dotecht idir adám dét
an cuire ticfus armeis,
a mbeth uili for ainśeis.

Olc in aimser thicfa ann,
format, finghal, forrach fann,
toidecht gach uilc cohéimech,
gan fírlæch, gan firclérech.

Gan righ damus cert ná cóir,
gan espoc óg uas altóir,
gan brugaidh gebhus dechmaidh
da crudhaibh, dá choemchethruibh.

Sruithi bitis do dheoin Dé
i tosach na haimsiré,
cesloma clama cechra,
nirsat bailce bloingecha.

Lucht na foghluma feighi
fognítis do Righ grene,
ni thairmesdais mec nait mná,
robsat glana a n-aicenta.

Leinti beca, bruit mhora,
cridhi triamura trogha,
pudralla gerra garbha,
ocus riagla rogharbha.

Doticfad sunn iar sodhuin
sruithi deridh in domuin
co mbrat, co mbuar, co mbennuibh,
co failghibh, co fithchellaib.

Co sida is siric is srol,
gu coilcibh cæmha iar n-ol,
co ndímhes ecna Dhe dil,
beit i seilbh dilis Diabuil.

Atberim fri siol nAdhuim
ticfat lucht an fhuarchrabuid:
gebait orra dealbha De
na sleamna, na sladuighé.

INann luas imthighit ass
fér *ocus* fochon fonnghlas:
amhlaid raghuit immale
ocus blath na mbrogaire.

Bregaire deridh dhomain
raghait uili i n-æn conair,
i nglaic dhiabuil do dheoin Dé,
a bphianuib dorcha doilge. A. d.

[fo. 40. a. 1].

Betha Mochua Balla.

HOMO PROFICISCENS UOCAUIT SERUOS SUOS TRADIDIT ILLIS bona sua. O dhochuaidh in fer maith for turus rocongair a mhogada 7 rofhodhail daib a indmusa. Ocus as ecsamail amuil rofhodail[1] doibh na hinnmais sin .i. dorat cuic tallne dh'fir, 7 a dhó dh'fhir aili, 7 æntalland don fhir déidhinach[2].

Matha immorro mac Alpei, in sui Ebhraidhi, in cétna fer roscribh in soscela coimdheta, is é roscrib i curp soscéla ind aisneis noeim-si dia chuimniugud don eclais amail dailius Mac in Athar nemhdha dána ecsamhla in Spirta Nóibh da cech æn isin eclais.

IS e immorro in duine atberar do dhul il-leith aili ann .i. Issu Crist Mac Dé bhi dodhechaid do chabair in chinid daenna curos-ben a glaic Dhiabuil 7 cu rofreasgabh iarsin for nimhibh noebhdha[3] aramus in Athar neamdha, 7 rocongair cuice a apstola curo fhodhuil doibh dana écsamhla in Spirta Nóib amail rop fhollus do chách isin cincdighis. Ocus cu tidhnaic na dana cetna dona noebaibh[4] 7 dona firenuibh fo indtsamail na n-abstul tria forceatal na screaptra ndiadha.

Na cuic tallanda immorro atberar sunn iar siens coic cetfada cuirp 7 anma sin rotidhnaicedh o Dhia don cinedh doenna dia fhoghnamh fein 7 d'fegad De trompa.

Na da thalland immorro itberur sunn, iss ed dofhornet in t-etarcnugud 7 in tuicsinugud doberut na noeibh[5] 7 na fireoin for an Coimdhid gu cumaid a ndeghghnima[6] fon n-etargna sin.

IN oen talland immorro iss ed doforne, in dliged derrscaightech fil isin anmain doena, triasa bhfeghann hi fein 7 na duili aili filet i talmain 7 renna 7 firmamint 7 in sosad ainglecda 7 in Trínoit [fo. 40. a. 2] uilichumachtach.

No as iat na cuicc tallanda atberur sunn .i. coic liubair rechta Moysi; ár foghnaidh a nemhforbunn-side do luct núifhiadhnusi, ár fogabur amlaidso ænta petarlaici fria nuifhiadhnusi .i. rechta fria soscéla: uair dia tarta nech leis na coic fadhó is a deich fhásas dibh. Dia tuctha dano na deich foce-

[1] MS. rofhogail. [2] MS. deighinach. [3] MS. noemhdha. [4] MS. noemaibh. [5] MS. noeimh. [6] MS. andethghnima.

thair is .xl. fhásas dibh. As inann sin iarfír 7 coic liub*air* Moysi *co n*deich timnuibh in re*ch*ta diadha do accomhal do ceithirliub*ur* in t-soisc*éla* dia bhfoghnum don duine thoirises on cethardhúil 7 cu bhfoghuin an duine-sin don fhirDhia dorat re*ch*ta 7 riaghla ecsamla dona hecnaidib.

A haithli *immorro* re*ch*ta 7 riaghla na coic n-aims*er* remte*ch*tach tainic Iss*u* sunn isin dom*un* cu rochum-sidhe rechta 7 riaghla t*r*ia f*or*cetal soisc*éla* don chin*iud* doena 7 dona hapstal*aib* seoch chách, 7 rof*or*chansat-sidhe a fothosc*aigh*the 7 a n-deisciplu noebhu [1] taraneisi imna riaghluibh-sin.

Sochaidhe, t*r*a, do noebuibh [2] 7 d'fhirenuibh rocomaillset na re*ch*ta-sin 7 na riaghla in Coimdh*ed* na ndula 7 na roleicset i mudha a taillne. Amhail rocomuill in noeb [3] uas*al* oirmheitn*ech* dia tá líth 7 f*or*aithmet i n-ecmong na ree-sea 7 na haims*iri* .i. in g*r*ian tsol*us*ta 7 in rétla loinnerdha 7 in tene thæidhliuch 7 in ruithen rathm*ur* rofhaidh G*r*ian na Firindi isin dom*un* cu ro-shoillsigh i bhfhertuib 7 i mirbhuil*ib* coic*ed Connacht* .i. Muchua Balla. I teirt-K*all*a*ind* Mharta *immorro* gac*h*a blia*dne* indis*ter* ní dia fhertuib 7 dia mir-bhuil*ib* 7 dia ghenealach coll*aidi* 7 don fhorb*adh* dorat f*or* a rith mbuadha ibhus isin tsæg*ul* f*r*eacnairc .i. Mucua (C*r*onan a ainm dil*ius* [4]) mac Becain m*ic* Bairr m*ic* Nathi m*ic* Luighdhech [5], o taat I-Luigdech, m*ic* Dalann do Ultaibh. Cumne *immorro* i*n*gen *Con*amhail m*ic* Machdain, do Dhail mBuáin, a mh*áthair*. B*r*iunsech 7 Lucait [fo. 40. b. 1] 7 Tuideall a tri d*er*bhṡethr*ach*a.

I N-araili aims*ir immorro* tainic Comghall [B*e*ndchair] do thigh Becaín remraidti, et atconnaic timt*ir*echt aingiul oscinn in tighi, 7 rofhiarf*aig* do Bhec*án*: 'Cidh fil ocutsa do m*a*cuibh?' 'A dho doneoch is áirmhighthi,' ar Bec*án*, '7 m*a*cán lasc bec fil ocna cæir*ib*, 7 ni hairmhighthi he.' 'Tabar isin tech *co n*fhacamar hé,' ar Comg*all*. [Tucc*ad* ón]. IS ann sin roraidh Comg*all*: 'As forbhfæil*id* m'anam-sa resan m*a*c-so, ár ita rath in Spir*t*a N*óibh* 'na comuide*cht*.' Ruc iar*um* Comg*all* Muchua leis cu Bennchar, cu rolégh can*oin* phet*arlaic*i 7 nuif*iadnissi* ann, 7 ind ord n-ecl*us*dai, et doghnídh-somh f*er*ta 7 mirb*uil*i isin in*a*d-sin, ina gillaidhe*cht*.

FEACT ann tainic ben aim*r*it dia at*ach*-s*o*m dia soer*ad* ar an aim*r*ite. IS ann sin dorala dosum bheith oc cái iarna bual*ad* dia oidi, 7 ni thuc f*r*eac*r*a fuirri. IS eadh doróini in ben, dochuir a bas foa dheoruib-si*um* cu tard ina beolu, cu rothuisim foc*étoir*, 7 co ruc m*a*c .i. Dabiu m*a*c esidhe iardain.

[1] MS. noemhu. [2] MS. noemuibh. [3] MS. noem. [4] The words in parenthesis are interlined. [5] In marg. Caindech *immorro* m*a*c Luighde*ch* m*ic* Liligde*ch* m*ic* Dalann.

IS brect im*morro*, 7 is ecsam*ail* innisit na heol*aig* fatha tuidhe*cht*a Muchua a hUll*taib*, ár iss *ed* atb*er*ut f*oir*eann con*ad* araili baili ruc Comg*all* uadh, cum*ad* hé fochunn a dheabtha. No is e in fotha iar bhfir .i. araili aims*er* ruc a mh*áthair* le Muchua do thorruma a hathardhai .i. Dal mBuain, 7 a coibnesta[1]; et o'tconncadar-s*um* esseom roanóraighset hé, 7 rot*r*eicset cach airi. Robai im*morro* senóir uasal don cin*ed*h-sin .i. Coman sacart meise Fiachna m*ic* Bætain; et is *ed* atb*er*t-sidhe rá Muchua: 'Robentar anóir h'athardha f*ort* am*ail* rabenuis-si f*or*msa.' O robhatar .i. Muchua 7 a m*áthair*, ic toidhe*cht* do Bennchar f*or*cula doralatar m*ac*aimh Fiachna m*ic* Baet*ain* doibh, cu mbat*ar* ic fanamhat imon cl*érech*, 7 iss *ed* atb*er*tis: 'Cl*érech* lascc.' 'Meic cen casc,' ar Muchua. Rofherg*aig* iar*um* fr*iu* cumor, gu ros-cuir fon tal*main*. Cu rocosait Coman [fo. 40. b. 2] 7 Fiachra m*ac* Bætain fria Comg*all* in gnimh-sin. IS ann sin atb*er*t Comg*all* *co*na biadh Muchua in Ull*taib*, et as i br*iathar* Comain fad*er*a sin. 'Os 'gum innarba dhuit,' ar Muchua, 'tab*air* comhartha dhamh t*r*iasa tuiceabh bhaile i bhfothaighiubh recl*és*.' 'Ni fhil comhartha ocum,' ar Comg*all*, '*acht* m*an*a bera lat in top*ur*-so.' 'IS tual*aing* Dia cidh edh on,' ar Muchua. O dochuaidh *immorro* Muchua a Bennchar amach rodhechsat a coimmite daraneisi, 7 atconncat*ur* in nell uisc*id*i inandiaidh[2] ce*ch* le*th* notheighdis. 'IS é in top*ur* sút,' ar Muchua, '7 ernuighium fr*is* c*ur*ub é bias remhainn 7 b*us* t*r*eor*aig*i dhun.' Et fo intsam*ail* Moysi m*ic* Amra riasa rabha nell sol*us*ta ic tiachtain a hEig*ipt* atb*er*t-som sin. Rasiacht Muchua assin gu Gæl, cathair sin i bhF*er*uibh Rois, 7 Gabri*n* esp*oc* do Bretn*aib* inntisein, 7 tarcaidh-sium in cill do Mhuchua, ar bat comhaltadha. Rothuit *immorro* bainne asin nell-sin *co* n*der*na top*ur* isin bhaili dhe a comartha a n-ænt*ad*.

Rosiacht iarsin Muchua co Fobhar Feichin. IS í sin aimser a nd*er*n*ad* muil*enn* ac Feich*in*, 7 ní raibhi uisci aigi, 7 as i comairli doronsat na cleir*ig*: 'O dhor*ócht*,' ar siat, 'Muchua cucainn, tiagham gu Loch Lebinn d*us* in bhfuighbim uisci as.' 'IS torathar comhairli sin,' ar in soer, 'ár ita in sliab lanmhor eat*r*aibh.' 'IS tualuing Dia cidh edh on,' ar Muchua. O rosiachtatar t*r*a na cleir*ig* in loch rolá Muchua a bhachaill isin loch, gu rotholl roimpe in sliabh. Doróine da*no* Feich*in* in cétna 7 na cléir*ig* arc*en*a, co fr*ith* aml*aid*sin uisq*ui* don mhuil*inn*. Doronsat a n-æntu*id*h[3] iarsin Feich*in* 7 Muchua.

[1] MS. coimnesta. [2] MS. inandiaigh. [3] MS. anæntuigh.

TEIT iar*um* Muchua assin cu Tech Telle i t*er*mann Durmaighe, et iss *ed* rob ail dosom cathair d'fothug*ud* i farr*ad* an inaidh-sin, 7 araidhe nir'hetadh, ár ní rothoirinn in top*ur*.

LUID iarsin Muchua tar Sinainn i c*r*ich Conn*acht*. Ceallach m*ac* R*a*galluigh [1] ba ri C*o*nn*acht* intansin. IS eadh im*morro* dorala do Mhuchua dula i Soghan Ua Maine, et ro [fo. 41. a. 1] shlechtsat uili dhó ar connailbhi, ár do Ull*taib* a mbun*ad*us. Roanoraigh da*no* rigan c*r*aibhdhech bai isin tír esiumh cu[lán]mor, Baillg*el* a hainm-side. Bai t*r*a Muchua cethr*ach*a in carghais isin tir-sin, 7 rofhuab*r*atar a fhost*a*d acu dog*r*es. 'Ticfa *immorro*,' ar Mucua, '[uaib] bodhein m*ac* beth*ad* dia bhfoighentai.' Comman da*no* rotarrnguir*ed* annsin.

IMthighis uathaibh iarsin, 7 facbh*us* benn*acht* f*or*aibh 7 fora ndaltuibh 7 f*or*a m*a*cuibh sethar, si*cut* atb*er*t:

Bend*acht* f*or*a ndaltuibh
da mbeat doreir riaghla:
mu benn*acht* cud*er*mhair
ara ndeghmhnaibh diadha.

G*ach* gilla is g*ach* garm*ac*
bias dom r*éi*r curoghar,
biaidh doibh 's ni bhá falumh,
tal*am* co*n*a thor*ad*.

LUIDH Muchua iarsin cu Loch Cime. IS ann robui Cell*ach* m*ac* Raghall*aig* ri *Connacht* [2] oc seilg. Luid in fiadh [3] isin loch, cu roan f*or* cloich moir ann, 7 nír' lam*ad* dul 'nadhiaidh [4], ár robui peist isin loch noerchoid*ig*ed cumór dona dainibh. IS ann sin doraidh in ri re Muchua: 'Dam*ad* dana lat fer dar muinnt*ir* do dul indeghaidh in fiadha [5] f*or* do comairci riasin peist [noragad].' 'Is tual*aing* Dia cidh edh on,' ar Mucua. Luidh in fer iarsin isin loch cu romharbh ind agh n-all*aid* bai forsin leic, 7 iss *ed* roraid. 'Roba maith,' ar se, 'an t-in*ad* innsi so.' Tainic iarsin in t-ocl*áech* isin snamh cu roshluic in peist 'na oenmhír esidhe, cu roaithisigh in rí do Muchua. Rofergaig *immorro* in cl*é*rech risin peist, cu rosceith ind ocl*áech* n-oghshlan i bhfiadhn*u*si na sl*óg*, 7 ni roerchoid*ig* doneoch riamh iarsin. Romor*ad* ainm De 7 Much*ua* t*r*iasin bhfirt-sin, et roshlecht in rí 7 urmhor na sl*óg* do Much*ua*. Et ba he sin tos*ach* a ardratha a cuic*ed* C*o*nn*acht*.

[1] MS. r*a*dalluigh. [2] ri *con*n*acht* interlined. [3] MS. fiagh. [4] MS. nadhiaigh. [5] MS. in d7h*aid*h infiagha.

Luidh Muchua iarsin tar Odhbha buthuaidh i *c*rich C*er*a, cu riact cu Ros Dairb*r*iuch, ut d*ixit*:

Ros nDairbhr*ech* cathair Muchua
re n-abur Balla bithnua,
inmain dos aingl*ech* idhan
[fo. 41. a. 2.] Ros nDairbr*ech* na noeibhib*ur*[1].

Balla ag dainibh noebhdha[2] anú
in t-ainm coitchenn gu coemhclú:
Ros nDairbhr*ech* rob edh a ainm
re linn Tuathail T*r*eathanghairbh.

O c*r*ich Bennc*uir* na n-ath n-uar
gu clar C*er*a na cæmhshl*úagh*,
a tir Fher nDomhnann na ndos
rofhaidh Comhghall gu coem-Ros. Ros.

Anaid ad*aigh*[3] isin dú-sin. O rofheghsat *immorro* in coimmite osacinn aramharach ní fhacat*ar* in topur. Doraidh Much*ua* fr*iu* in top*ur* dh'iarr*ad*. IS and doraidh scoloc fr*iu*: 'Ata top*ur* Ballaluinn tisana.' 'Bidh uadha sin ainmneghthar in baili,' ar Mucua: am*ail* asb*er*t fesin:

Bidh Balla ainm in bhaili
ár dorala f*or* mh' airi:
bid he a ainm osin imach
cu tí in dine déidinach[4].

Roaltuigh-sium do Dhia in*ad* [a]recl*é*sa dh'fhoillsiug*ud* dó. Coic blia*dni* *trichat immorro* robo slan do Much*ua* intansin, 7 blia*dan* ar *fichit* do oc foghnum don Choimdh*id* isinn in*ad*-sin, *co n*dech*aid* docum nime:

R*ann.* Blia*dain* ar *trichait* gan acht
do Muchua a coic*ed* *Connacht*,
fr*aigh* uiri ic tarainn a thæibh
fa dúire crabhuidh cneschæil.

Tainic im*morro* Eochaidh Minnech, flaith clann bhFiac*r*ach, do diultadh resin cl*érech*. Rofoillsig*ed*, da*no*, dhó aingil ós cind in dairi [ir-roibi Muchua], 7 o'tconnaic in cl*érech* rothairinn dó fochedoir. As am*laid* *immorro* dobhui Muchua intansin, i carcair cloichi. Doriacht Eoch*aid* aram*us* in cleir*ig* 7 c*ét* do maithibh a muinnt*iri* 'na fharr*ad* .i. Maine *con*a *secht*

[1] MS. noeimhibur. [2] MS. noemhdha. [3] MS. ag*aid*h. [4] MS. deiginach.

macaibh 7 Domhnall 7 Feradhach 7 Mæl Cathaigh 7 Ronan 7 Suibhne 7 Finntan Finn 7 maithi clann Fiacrach. Et cidh marbad in cleirig rotriallsat isí a reir dorónsat, ár rothaitnighset na ruitne spirtaldai 7 in doghuma diada asa gnuis. Roidbairset dó in baili iarsin cona crich 7 cona ferann do dheoin Chealltaig mic Raghallaig, conadh dia fhothugud sin rochan in seanchaid:

O Clugh chuiri Calgaigh cruaidh
co Móin fri hAdhradh atuaidh,
o Mhuigh Moetla cona moin
gu Croit Cualachta clethmhoir.

IS amhlaid thuccsat a tír
[fo. 41. b. 1.] clanna Rosa gu roibrigh
gan ainbhthine 'na n-anmain,
ga mainchine moradhbhail.

Gu cuairt gach treas bliadan balc,
itir fhir is mhnái ocus mhac,
do Chua na carcrach cæili
re atach, re ecaine.

Bo gach fir feramail uili,
idir righ is rodhuine,
do Chua chedach na fharrad,
edach gacha hollaman.

Muc mhor gacha tighi thuaidh.
o Traigh Eothuili cu Muaidh,
screpul gach teineadh cin tart
do neimeadh coicidh Connacht.

Robo le Muchua gan ces
o Odhba na ndrong ndiles,
roba tairptech a tuili
cu traigh n-ainbhtech n-Eothuili.

ROfhothaighesdar amhlaid sin a cheall 7 a congbáil, et tuc tri hespaic do coisecrad a releac 7 a reclés 7 do roind in[1] feruinn dia manchaib.

BA do fertuibh Muchua. [Aroile] ben aimrit tainic cuigi, cu robennach da ghas bilair dhi, 7 cu rocoimper focétoir mac 7 ingin .i. Luicenchair craibdech 7 Scannlan iatsaidhe.

FIRT amra aili bheous .i. Muchua dodechuidh gu Loch Cime, gu r'indisetar na timtirigh do Cindfhæladh mac Colcan, ár is e ba rí

[1] For *do roind in* the MS. has something like *nuiimr dann*, rewritten in a vile modern hand.

Conn*acht* intansin: 'Ata,' ar siat, 'anmhchara Cheall*aig* m*ic* Raghall*aig* amuigh.' 'Ni dochaidi linn he,' [ar Cendfaoladh,] 'a bheith 'na anmcaruit ag Ceall*ach* [m*ac* Ragall*aig*,] 7 ní thargha isin n-innsi-si.' IS ann sin tuc Muchua in loch tarsin n-indsi. Dochuaidh in ri areicin a n-ethar andeg*aid* Much*ua*. 7 t*uc* he fein 7 a m*ac* 7 a ua a n-dæiri dhó, 7 inn inis do shoer*ad*, 7 ro soer*ad* iarsin.

BA do f*er*tuib Much*ua* .I. Sil Muiredhuigh robui isin Buidhi Connaill, cu roshirset cleirigh coicidh Conn*acht* dia bein dib, 7 ni fhuarat*ar*, cu tanc*a*tar airm i m-bui Mu*cua*, curo ic-sidhe iat, 7 cu tuc in dath bai orra f*or* a bhachuil, et t*u*csat iarsin a maincine dhó: *con*udh dia fothug*ud* sin asb*er*t in sench*aid*:

ROshirset sil Muir*edaig*
tuatha Eir*enn* isalla
da ndi*n* aran duinebaidh
cu tancatar cu Balla.

Rogheallsat sil Muireadh*aig*
riar an cleir*ig* gil glanna
cumadh lir fri duilleabur
a n-indmhussa do Balla.

[fo. 41. b. 2.] Dorat f*o*ra næbhbachail[1]
galar na tuaithi uile,
*con*adh edh f*or*cæmhnacair
is de ata in Bach*al* Bhuidhe.

'Cuic c*ét* fachúic thancab*ar*
d'f*er*uibh armghlana uailche,
cu b*r*ath dianam-riaraidh-si[2]
ní bete ni b*us* uaitte.

Gach eicen dos-ficfa-si
guidhidh m'ainm co Dia
choidhche ni bar-ricfa-si
anmforlunn 'nadhiaidh[3].

BA do fhertaibh Muchua. Fecht dochuaidh a c*r*ich Muaidhi cu riacht cu hInis Amhalghadh, 7 ní tucadh ethar cuigi. 'Ni ba eicin feasda,' ar Muchua, 'ethar d'iar*rad*h innti.' Tuarcaibh iarsin an tal*am* cu tiaghar do chois innti osin c*us*aniu.

[1] MS. næmhbachail. [2] MS. riaraighsi. [3] MS. nadhiaigh.

FEACT n-oen dochuaidh-sium cethrar cu bru Mhuaidhi. Tucsat na hiascairidi era fair. 'Dia m-beth,' ar esium, 'timthiridh Dé tis nobered ní dhuinne.' As ann sin dochuir in ron cetra bradana dhoibhsium for tír.

FEACT aili docuir Muchua a timtiridh d'acallaim Foelain. O rosiact-sidhe cu hAll in Cleibh tancatar chuice da bangaisgedhach batar is[sin] tir .i. Bec ingen Conchoraig 7 Lithben ingen Aitreabhthaigh, et [iss é] reabrad dodeitbir dognitis-sidhe, in duine teched sechu dobertis essidhe i cliabh 7 da théit asside 7 a imluadh tar an allt n-adhuathmhar. Rofaillsiged do Muchua a gilla do chur isin cliab. Luidh [Mochua] cu riacht an t-inad. Roriaruigh Lithben ingen Aitreabhthaigh he focétair, 7 ní roleic Bec uaithi an gilla co tard an clérech a chochull di. Rolassidhe ima lamuibh 7 roriaraig in clérech iarsin. Et roagaillset na hingena a[n] da n-athair cu tardsat do shaigid Muchua, [7 cur-robaist] Muchua iat [iarsin]. Táinic *immorro* in Bhéc-sin cu mboi *secht* mbliadni ic fognum do Muchua, cu raibhi i n-araili tan ic acaine beith cen claind 7 is *ed* acetna dano doraidheadh Coel mac Ædha, sen ceneoil Ædha, 7 tancatar andis co tucsat a maincine do Muchua dogres.

Aillsi dano robai for Taithleach mac Cindfhælad. Roíc Mucua he, 7 ros-cuir ara cloc fein, 7 ata fair fos do derbhadh na mormirbuile-sin.

[fo. 42. a. 1.] Araili aimser shamraidh docuired Mucua do coimhet na n-uan. Robui-sium *immorro* ic gabhail a Bhiaide ina bhfarrad. Rochoimhrithsat na huain aramus a maithrech, ár ní raba fal eatarra. Tainic Muchua 7 rotarraing a bhachail 'nadhiaidh[1] forsin talmain, 7 ni rolamh uan dona huanaib toct tar slict na bacla, *acht* cach dhe oc dechsoin a cele tarsin slict anunn.

I N-araili la tucadh gu Muchua gilla anfhabrachtaidi nar'fhet a lamha na a cosa na a uile bulla arcena do gluasacht. Rotadaill Muchua oa laimh a uili bhall [ind gilla,] 7 adubairt fris: 'Eírig a n-ainm Issu, 7 fegh in ngrein, 7 imthigh;' 7 roeirig focétoir 7 roimthigh, 7 romorad ainm De 7 Muchua desin.

Feact aili tucad duine demhnach cu Muchua. Roinnarb-som in demon uadh [focétoir] ind ainm na Trinóite.

I N-araili aidhchi[2] thainic araili merleach do ghait cruithnechta Muchua. O rotocuibh in merlech in t-oire fair rofheodhaigh focétoir, 7 ní rofhet imtheacht na a oiri do cur dhe, nogur'bennach Muchua iarsin.

FEACT aili tháinic fer sægulla 7 mac balbh bodur lais cu Muchua, 7 roghuidh[3] he cu roslanaiged a mac dhó, 7 roguidh[4] Muchua in Coimdhe fair,

[1] nadhiaigh. [2] MS. aighthi. [3] MS. roguigh. [4] MS. roghuigh.

7 ba slan in mac do chum*acht*aibh Dhé 7 do guidhi[1] M*uchua*, 7 romor*ad* ainm De 7 M*uchua* dhe sin.

IS e *immorro* in fer-so .i. M*uchua* dorat a uili fhoghnuma o thos*ach* a beth*ad* f*r*ia *ec*na 7 crabhudh. IS e roimeacl*aig* in C*o*imdhi asa naidin*acht*. IS e rot*r*aeth ce*ch* pec*ad*. IS é [da*n*o] robhaidhestar ann fein airfitedh in tsæg*uil* frecnairc. IS e rot*r*aeth fuailfedh a cholla. IS e rod*er*muit na haibhni*us*a f*r*eacnairc. IS e ná ruc a m*en*m*ain* na a innfheitiumh o thsirfheghadh na flatha neamhdha. IS e romiscnigh na maithi aims*er*da marbhtis ot*r*aighi. IS e roimghabhudh onoire in domu*in* am*ail* bás. IS e roadhuath*aig* na hind-mh*us*a [fo. 42. a. 2] 7 na maine. IS e nocomainsighedh in t-airfit*e*d coll*aid*i mar badh neim. IS e na t*uc* g*r*adh don brentataidh coll*aid*i. IS e dorat loghudh da g*ach*æn doghníth olc f*r*is. IS e rot*r*aeth a corp 7 ros-tairbhir f*r*isin bhfoghnumh ndiada. IS e rohadhannadh o thein*id* g*r*adha Dé 7 noadhannadh-som on teinidh [c*é*tna] cridhedha na ndaine aili. IS e nocharad in comhfhoc*us* am*ail* hé fein. IS e notarmnaighed do c*or*puibh 7 d' anmannuibh na ndaine [aili]. IS e nocharadh a naimdiu, amail nocharadh a cairde. IS e noernedh na m*ai*thi*us*a doneoch cia mhiscnig*e*d neach é. IS e doghníth ern*aigh*thi tarcenn lochta a ing*r*eama 7 a aithisighthe. IS e ba foidhid*ech*u[2] f*r*ia fulang ce*ch* imnidh[3] 7 ce*ch* fochaide. IS é dob*er*eadh na máine diadha 7 doen[n]a da g*ach*æn non-athchuing*e*d. IS e nofurt*acht*aig*e*d do ce*ch*æn nobhith a n-eicin am*ail* ath*air*. IS e nothorram*ad* ce*ch*æn nobidh i carcair *no* i cuibr*ech*, 7 nos-tuasluic*e*d. IS e dobheiredh c*r*odh[4] do shoer*ad* cech dæir 7 ce*ch* mog*ad*. IS e dob*er*et*h* et*ach* do bhochtuib 7 aidilcnech*aib* in Coimdh*ed* [é féin]. IS e ba soma 7 ba saidhb*r*e dona bochtuibh ciar' bo bocht fein 7 ciar' bhó aidhilgne*ch*. IS e dob*er*eadh biadh dona gortachuibh 7 deogh dona hit*a*duchaibh 7 et*ach* dona nochtuib 7 failti coitcenn dona háigh*ed*h*aib*[5] 7 do ce*ch*æn ricedh a leas. IS e nodhitnedh na deibhlena 7 na fedhbhu t*r*uagha. IS e noshoer*ad* na bochtu 7 na hamhfhanna o cumh*acht*aibh in tsæg*uil*. IS e na rog*r*adhuigh ór 7 arcat *acht* am*ail* clocha no luaithr*ed*. IS e naroghluais a bhel na a theng*aid* riamh cudimhaín. IS e na roleic nach n-anairchi*us* chuice riam t*r*iana eiste*cht*uibh. IS e nothaisc*e*d 'na c*r*idhi cech ní noraidh*ed*h Dia f*r*is. IS e na facaidh ní nar'bhu dir dhó do fhaicsin. IS e na ruc coisceim f*r*ia hanbhfhor*us* riamh. IS e rot*r*aeth a cetfuidh o shanntug*ud* na r*é*t talm*an*da [fo. 42. b. 1]. IS e

[1] MS. gùighi. [2] MS. foighid*ech*u. [3] imnigh. [4] MS. crogh.
[5] MS. haidh*ed*h*aib*.

nocengail (*sic*) indeithium a m*en*man isna nimhib noebhdhai[1]. IS é na roleic uadh nach n-uair dimhaín ce*n* toradh. IS e na roleic da c*r*idhi dhul o Dhia. IS e romhian*aig*h cu bhfoghníadh ce*ch* ni ar Cr*ist*, ardhaig gu roiss*ed* c*us*an athardhai nemhdhai. IS é nofhuir*ed* an chumsan*a*d suthain do fein t*r*ia
4900 træth*ad* a cholla ind oeine, ind' apstan*ait*, quia[2] crucifix*us est* mund*us* illi et ipse[3] mundo[4].

[1] MS. noemhdhai. [2] MS. qui. [3] MS. ipsi. [4] See Galatians vi. 14.

TRANSLATION.

(*The figures refer to the corresponding lines of the Text.*)

LIFE OF PATRICK.

THIS is Patrick's Life; and let every one who shall read give a blessing to the souls of the couple for whom this book hath been written.

POPULUS qui sedebat in tenebris uidit lucem magnam[1]. The people that sat in darkness beheld a great light, and they that were biding in the shadow of death found a light whence came their illumination. Now the Holy Spirit, the Spirit which is nobler than every spirit, the Spirit which inspired and which taught both the churches of the Old Law and the New Testament with grace of wisdom and prophecy, that Spirit it was which spake these words through the mouth of the chief prophet Isaiah son of Amos, *de cuius laude loquitur Hieronymus dicens: Potius dicendus est euangelista quam propheta.* To praise him Jerome saith, that it were meeter to call him an evangelist than a prophet, because of the clearness, and of the harmony with the New Testament, wherewith he told tidings of Christ and of the holy Church, so that one would not think that it was a prophecy of things to come he was making, but a declaration of things already bygone, the act having been completed.

15. Now one of his manifest prophecies through a declaration of what has passed is that which is here set forth. *Populus qui sedebat in tenebris uidit lucem magnam.* The people, then, that sat in darkness beheld a great light. Now the context of this declaration by the prophet is as far as the place where previously the same evangelist had said, *primo tempore eleuata est terra Zabulon et terra Neptalim*[2]. There came, then, with the renewal of the time great glory and elevation to the tribe of Zabulon and to the tribe of Nephtali, wherefore it is after that declaration that he says, *Populus qui, etc.*, the people that sat in darkness, etc. Howbeit if we go according to history, that was the people of Israel who abode in the gloom of the Captivity in Assyria. It beheld the light of the redemption from that captivity, to wit, Esdras and Nehemiah, Jeshua and Zerobabel. But if we go according to the spiritual sense, the people mentioned here are the people of the Gentiles, who were biding in the darkness of ignorance, worshipping idols and images, until the true Sun arose unto them, to wit, Jesus Christ with his Apostles. For there lay great darkness

[1] Isai. 9. 2 · Matth. 4. 16. [2] Isai. 9. 1.

upon the hearts of the heathen, until the Sun of Righteousness, even Jesus Christ, scattered His splendours throughout the four quarters of the world to enlighten it.

Now one of the splendours which the Sun of Righteousness shed into this world, the splendour, and the flame, and the precious stone, and the shining lamp which enlightened the west of the world, the noble one for whom there is a festival and commemoration on the occurrence of this time and season, was Saint Patrick, son of Calpurn, the pearl and the precious stone whose festival day this is, to wit, *Sanctus Patricius, episcopus*[1], chief apostle of the west of the world, father of baptism and belief of the men of Ireland.

35. Now the time when churchfolk celebrate the festival and commemoration of this holy Patrick, and when some of his miracles and marvels are related in the churches of the Christians, is the sixteenth of the calends of April, as regards the day of the solar month, in the year in which we are.

39. The learned declare that he was of the Jews by origin, since it is manifest from the miracles which God wrought for him, that he was of the children of Israel, for of them were the Jews besides. For when the vengeance was inflicted by Titus and Vespasian, the Jews were scattered throughout the world, and Patrick's original kindred came to Britain, and there a heritage was gotten by them, for in a certain book of his epistles Patrick himself declares that *Nos dispersi sumus per multas regiones terrarum propter peccata nostra, eo quod Domini praecepta et mandata eius non custodiuimus.* Wherefore from that dispersion his original kindred came to Britain.

47. Now as to Patrick, of the Britons of Ail-cluade[2] was his father; Potitus, the Deacon, was his grandfather; Concess was the name of his mother, daughter of Ochmas of France, a sister of Martin was she. And in Nemptor was he born; and when a false oath is taken under the flag-stone on which he was born, it sheds water as if it were bewailing the false declaration; but if the oath be true, the stone abides in its own nature.

52. This is Patrick's first miracle, and in his mother's womb he wrought it. A son of the King of Britain came to the place in which the woman dwelt, and she washed (his feet) for him, and he received entertainment from her. Wherefore his wife through jealousy gave a drink of poison to Concess, who drank it. And Patrick seized the poison in his grasp, and made thereof a stone in his hand, and thus was he born. God's name and Patrick's were magnified thereby.

57. Now when Patrick was born he was brought to be baptized to the blind flat-faced youth named Gornias. But Gornias had not water wherewith he could perform the baptism; so with the infant's hand he made the sign of the Cross over the

[1] In the MS. the words corresponding with 'the pearl . . . *episcopus*' are misplaced; see ll. 37. 38.
[2] 'Rock of Clyde,' i. e. Dumbarton.

ground, and a well-spring brake therefrom. And Gornias washes his face from the well, and it opened his eyes for him, and he read out the baptismal office, he who has not previously learnt a letter. So then God wrought a triple miracle, to wit, the well-spring out of the ground, and his eyes to the blind man, and reading out the order of Baptism by him who had never seen a letter. So a church was founded over that well wherein Patrick was baptized, and there stands the well by the altar, and it hath the form of the Cross, as the wise declare.

66. Then his mother's sister took him in fosterage, for she herself was barren. Then she fostered Patrick in Nemptor till he was a lad; and overmany to recount and declare are the miracles and marvels which God wrought for him in his childhood and in his boyhood, for God's grace accompanied him at every age.

70. Now once, as Patrick was in his foster-mother's house in winter-time, there came a great flood and fulness of water on the dwelling wherein they were biding, and it quenched the fire; and all the vessels and gear of the house were aswim. So he cried to his nurse, a-seeking food as is the manner of children. 'That is not the trouble that is on us,' saith his foster-mother: 'truly we have something to do before making food for thee, for not even the fire is alive.' When Patrick heard that, he sought a place in the house into which the water had not come, and he dipt his hand into the water. The five drops which were trickling from his fingers forthwith became five sparks of fire. So the fire blazed and the water appeared not thereafter. God's name and Patrick's were magnified by that great miracle.

80. Once in winter-time his foster-mother asked for a faggot of firewood, so he gathered the full of his lap of bits of ice and brought them with him to his house to his foster-mother. 'It had been better for us,' saith his foster-mother, 'to bring a faggot of withered firewood to warm us, than that which thou hast brought.' He said to his foster-mother: 'Believe that it is possible to God, that these icicles should flame like withered wood.' When they were set on the fire, they blazed forthwith.

86. Patrick and his sister Lupait were once herding sheep. The lambs ran suddenly, as is their wont, to their dams for a drink of milk. When Patrick and his sister saw that, they ran swiftly to separate them. The girl fell down and struck her head against a stone, so that death was nigh unto her. Patrick went to her, made the sign of the Cross over the wound, and it was healed at once.

91. Another time, as Patrick was with the sheep, the wolf carried off a sheep from him, so his foster-mother blamed him greatly. But on the morrow the wolf came to the same place, having the sheep quite safe; and that was a marvel, to wit, restitution from the teeth of the wolf as regards the usual food. God's name and Patrick's are magnified thereby.

95. Once, then, his foster-mother went to milk her cow. He went along with her

to drink a draught of milk. Now the cow goes mad in the byre, that is, the Devil entered her; and she drives her horn into the cow that was next her and kills her. Then she killed the five best cows in the milking-place, and afterwards went into the wilderness. Then the saint, even Sucat, goes, through the counsel of the Holy Ghost, to the five cows, and brings them to life out of death. Then he blessed the mad cow yonder, and thereafter she was gentle as a sheep.

102. The Britons held a great folk-mote and thither he went with his foster-father and his foster-mother. Now it came to pass that his foster-father died at that folk-mote. All were silent thereat, and his neighbours wept, and his wife wept, and she said: 'My lad, why hast thou let thy bearer die?' Then Patrick went to his foster-father and put his arms round his neck, and said to him: 'Arise, that we may go hence.' Straightway at Patrick's word he arose and carried Patrick on his back to his house.

108. At another time, the little boys of the place were bringing their mothers honey from the comb. So his nurse said to him, 'Thou bringest no honey to me, my boy, even as the boys of the hamlet bring it to their mothers.' Then, taking a vessel, he goes to the water, and sained the water so that it became honey; and relics (?) were made of that honey, and it used to heal every disease.

113. Once upon a time there died the child of a certain woman, who used to work along with Patrick's foster-mother, milking her cow. Then Patrick's foster-mother said, 'Bring with thee thy child to-day, into the milking-place as he used to be brought every day.' She doth so. Now while the women were a-milking, with the dead child on the floor of the byre, his foster-mother gave new milk to Patrick and said to him, 'Call unto thee the other boy that he as well as thou may drink it.' 'Come, my child,' saith he, 'hither.' Straightway at Patrick's call the boy arose from death, and then they drank it equally. God's name and Patrick's were magnified thereby.

121. At another time, the king's steward went to summon Patrick and his foster-mother to go and cleanse the hearth of the palace in Ail-clúade. Then Patrick and his foster-mother go, and the angel came to Patrick and said to him: 'Entreat the Lord, and it will never be needful for thee to do that work.' Then the angel cleansed the hearth, and said that though all the firewood in Britain were burnt in the hearth, there would be on the morrow no ashes therein. And that is still fulfilled.

127. At another time, the king's steward went to Patrick's foster-mother to demand tribute of curd and butter; and it being winter she had nought to give him therefor. Then of the snow did Patrick make curd and butter, and they were taken to the king; and when they were shewn to the king, they were turned again into their nature of snow. Thereafter that tribute was remitted to Patrick by the king.

132. Now these are a few of the many miracles of holy Patrick, wrought in his boyhood.

133. Now this is an account of the coming of Patrick to Ireland. Four sons of the king of Britain were in exile. They came and wrought havoc in Armorica; and there happened to be then folk of the Britons of Ail Cluaide on a journey in Armorica, and they were slain in that havoc. First then Calpurnius, the son of Potitus, Patrick's father was slain, and his mother, even Concess. They seized Patrick and his two sisters, even Lupait and Tigris. This, then, is the direction in which the sons of the king of Britain went, round Ireland to the north; and they sold Patrick to Miliuc Maccu-Buain with his three brothers (he was the king of Dalaradia); and they sold Patrick's sisters in another quarter; and they (the children) knew nothing of each other. Thence then the name Cothraige clave to him, because of his service unto the four households.

143. Now such was the zeal of the service in which Patrick abode, that each of the four households which he used to serve supposed that it was to it alone that he was a servant; and yet he was subject to the other spiritual direction, even a hundred genuflexions in the morning, and a hundred at evening, and (but) one meal from the one watch to the other.

147. Now he had four names, to wit, Sucat, his name from his parents, Cothraige while he was serving the four; Magonius, (while he was) with Germanus; Patricius, that is, 'father of the citizens,' was his name from Celestinus, even Peter's successor.

150. When Miliuc saw that he was a faithful thrall, he bought him from the other three, that he might serve him alone; and Patrick served after the custom of the Hebrews, for he had a right to that according to another genealogy; and this was entrusted to him, the herding of swine. And he suffered many tribulations in the wilderness of Slemish, as he himself declares in the book of his epistles.

155. What God wrought for him in the wilderness are over-many to recount and declare. Then used the angel Victor to visit him, and teach him concerning the order of prayer. Then used also Miliuc's sons and daughters to come to him with a ration, and he used to instruct them concerning Christian piety according to the teaching of the angel.

159. At that time Miliuc beheld a vision, to wit, that Cothraige came to him with a flame of fire out of his mouth; and Miliuc put from him the fire that it might not burn, and it burned his sons and daughters so that they became ashes, and their ashes were scattered throughout Ireland. Then Cothraige interpreted the vision, and said that it was the fire of the Divine grace, which would come forth from him afterwards unto Miliuc, and that he (Miliuc) would not believe in him. Howbeit, that it would burn up the sins of Miliuc's sons and his daughters, and that they would believe, and that their name would be renowned throughout Ireland.

166. Now on a certain night in that place, Patrick heard the voice of the angel, saying to him in a vision, *Bene, serue Dei, jejunas et oras, et cito exiturus eris ad patriam tuam.* So the time for Patrick's release from bondage drew near, for the heathen used to free their thralls every seventh year. So Miliuc considered how he should retain with him his bondsman, even Patrick. So he buys a bondmaid, even Lupait, Patrick's sister. Miliuc gave her to his bondsman. They were brought together in a house apart on the night of the wedding. Then Patrick preached to the bondmaid, and they spent the night in prayer. In the morning, on the morrow, Patrick saw the white scar in the bondmaid's face, and he asked her the cause of the scar. Said the bondmaid, 'When I was in Nemptor, in Britain, it came to pass that my head struck against a stone, so that death was nigh unto me. When my brother Sucat saw the wound, he made with his hand the sign of the cross over my head, and it was healed straightway.' Said Patrick: 'I am thy brother, and it is I that healed thee, and it is God's mercy that causeth us to meet again after our scattering abroad.' Then they gave thanks to God, and afterwards they went into the wilderness.

181. When Patrick was biding in the wilderness he heard the voice of the angel saying to him: 'The vessel is prepared that thou mayest go therein unto Italy to learn the holy Scripture.' This said Patrick to the angel: 'The man whom I am serving for the space of seven years, I will not leave him without his consent.' So the angel said: 'Go, that thou mayest know.' Patrick did in that wise. Miliuc said that he would not permit him (to go) unless he should give a talent of gold for his head. 'God is able to do even this,' saith Patrick. Patrick went into the wilderness and told the angel Miliuc's words. The angel said to him, in the place wherein are the angel's traces: 'Take heed to-morrow of a certain boar a-digging the ground, and he will put forth for thee a mass of gold, and give thou it for thy freedom.' Thus was it fulfilled, and Sucat was then allowed to go free. Miliuc, however, repented of allowing his servant to go, and he sent his people after him to bring him back; but they did not overtake Patrick, and the gold being changed did not remain.

194. Then Patrick went into the territory of Húi Néill, a-guesting to Sen-Chianan; but he betrayed Patrick and sold him for a cauldron of brass. He sets the cauldron on the wall of his house, and his hands then clave to the cauldron. His wife went to help him. Her hands clave to the cauldron. The whole household went to the cauldron, and all their hands clave thereto, and the cauldron clave to the wall. Then they said: 'He whom we have sold is servant of a most mighty King. Let him be called back to us.' Thereafter Patrick went to them, and owing to their repentance released their hands; and they returned the cauldron.

202. Thereafter Patrick went with foreigners to sea, and a great storm fell upon them. Patrick besought his God for them, and the sea became calm. When

they reached land, they continued for the space of three days after their provisions had come to an end. So they besought Patrick to ask food for them from God. Then God gave them a fresh cooked swine, and wild honey was brought to Patrick like John the Baptist. He parted from them and went to Nemptor. Now when he came to his fatherland, his people besought him to stay with them, and this was not got from him. (For) whenever he slept it seemed to him that it was the isle of the Gael that he saw, and that he heard the chanting of the children from the wood of Fochlad.

211. Then he went over the Ictian Sea into the south-east of Italy to Germanus, sage bishop of all Europe at that time, and with him he read the ecclesiastical canon.

213. Thereafter he went to Tours to Martin, who put the monachal tonsure upon him.

214. Thirty years, then, was his age when he went to Germanus, thirty years then was he learning with him, and forty years a-preaching in Ireland.

216. Thereafter Germanus sent Patrick to Rome to be ordained a bishop, and an aged elder with him, even Egidius, the presbyter, to bear witness of him before the Romans.

219. Then he went to sea with nine in his number; and he came to the island where he saw the new house and a married pair therein. And he asked the young man who dwelt in the house, how long they had been therein. 'From the time of Jesus,' saith he; 'and He blessed us, together with our house, and we shall be thus till Doom; and God hath enjoined thee,' saith the young man, 'to go and preach in the land of the Gaels, and Jesus left with us a staff to be given to thee.' So Patrick took the staff of Jesus with him, and went back to Germanus. Said Victor to him, 'God hath enjoined thee to go and preach in the land of the Gael.' 'If I should hear,' saith Patrick, . . . I would go.' 'Come,' saith Victor, 'to converse with Him on Mount Hermon.'

228. Then Patrick went and complained to God of the hard-heartedness of the Gael. Said God: 'I,' saith He, 'will be thy helper.'

230. Then Patrick went to Rome, and received the rank of bishop from Peter's successor, to wit, Celestinus, the forty-fifth from Peter. He it is that had sent bishop Pelagius to Ireland; but the Gael accepted not his preaching, for not to him but to Patrick had God decreed their conversion. So Pelagius went back and died in Britain. His companions went to Rome.

235. When Patrick received the rank of bishop, the name of Patricius was conferred upon him. Orders were then given to Patrick by Germanus and by Celestinus, and by Matha, king of the Romans. Now when they were conferring the rank of a bishop upon him, the three quires answered, to wit, the quire of heaven's household, and the quire of the Romans, and the quire of the children of the wood of Fochlad.

This is what they all sang, *Hibernenses omnes clamant ad te, puer.* So Peter's successor sent Patrick to preach to the Gael.

242. When Patrick was at sea, travelling to Ireland, he saw the leper on the rock seeking for God's sake a place in the boat. Then Patrick cast his flag-stone into the sea before the leper, but when they reached Ireland they found the flag-stone ahead of them in the harbour.

246. Then Patrick went on till he got to Inver Dé, in the district of Cualann; and the fishermen did not welcome him: so then he set his word on the Inver, that there should never be produce therein. And he who opposed Patrick, even Sinell, son of Findchad, he is the first man who believed in God and in Patrick, and on him and on his seed Patrick leaves a blessing.

251. Forty years from the day that Patrick came into Ireland to the day of his decease [1].

252. He steered his vessel after that past Ireland eastward to Inispatrick. He went on land. There a certain man received him in hospitality, and believed in him. Patrick went to his vessel to converse with Loeguire, to Tara [2]. He went thence to Inver of the Barks, and there he becomes the guest of a worthy man named Sescnech. To him Patrick preaches God's word, and he believes in God and in Patrick. He is then baptized. He had a little son, who was well-pleasing to Patrick, and who loved Patrick much. The boy took Patrick's foot into his bosom; and that night he would not sleep with his mother nor his father, but was mournful and would have wept, had he not been allowed to stay along with Patrick. Now in the morning, when Patrick went to go on his way, his chariot was brought to him. Patrick put his foot into the chariot, and the little boy clasps his two hands round Patrick's foot, and this he said: 'Let me be along with Patrick, for Patrick is my own father!' Said Patrick: 'Let the boy be baptized and put into the chariot.' And Patrick afterwards said: 'That boy will be a successor of mine.' And Patrick bestowed a name on him, Benignus, that is Benén.

266. Then he goes in Patrick's company to the Grave of Fíacc's Men in Magh Bregh, on the eve of Easter. It is there that Patrick celebrated the order of Easter, and consecrated fire is kindled by them for mass. That was the night of the feast of Loeguire son of Níall. For the feast of his birth was always celebrated by Loeguire, every year in Tara of Bregh. And no one dared to kindle a fire in Ireland before a fire had been kindled by him in Tara.

272. Then Patrick cursed Inver Domnann and Inver Dé, and blessed Inver Boyne, for he found fish therein.

274. After that he went to Inver Slainghe, and concealed his vessel in that place.

[1] This sentence is misplaced.

[2] This sentence, also, is misplaced.

There he found a swineherd of Díchu son of Trechem, in the place where Sabull Pátraic stands to-day, who told it to his master. Díchu went and set his hound at the clerics. Then Patrick chanted the verse, *Ne tradas bestiis animam confitentem tibi*[1], etc. Thereafter the hound became silent. When Díchu saw Patrick, he bared his sword to slay him. His arm shrivelled above him at once[2]. But Patrick made prayer, and grief of heart seized Díchu, and he believed, and Patrick baptized him after that, wherefore he was the first who in Ulster received baptism and belief from Patrick. Then Díchu offered the Barn[3] to Patrick. Now at that time Díchu was an old man. Patrick gave him his choice, to be renewed in the age of thirty or to go at once to the Kingdom of Heaven. 'I prefer,' saith he, 'to be renewed in the age of thirty.' Patrick blessed Díchu, so that he passed after that into youth.

287. Once Patrick was in the Barn at mass, when a certain wizard went by the church. He flung his horse-rod over the window of the church into the chalice. The earth straightway swallows up the wizard.

290. Patrick went to preach to Miliuc Maccu-Búain, having gold in order that Miliuc might accept the faith from him; for he knew that Miliuc was greedy as to goods and especially as to gold. When Miliuc heard that Patrick was coming to him, he was not glad thereof, for it seemed a shame to him to believe in his slave and in his servant. This, then, was the counsel to which the Devil tempted him, namely, to bring fire into his own house; and he was burnt therein, and he went to hell. That was manifested to Patrick, and he said this: 'Of him will be neither king nor crown-prince[4]; and his seed and his offspring will always be serving some other man; and his soul will not come out of hell either before or after the Judgment.'

298. In that time there happened to be a fierce king over Ireland, namely Loeguire son of Niall. In Tara, then, was his station and his royal hold. Three years before Patrick came into Ireland the wizards, even Lucait Mael and Luccra[5], had foretold his coming. And this is what they said:

> 'Adzeheads will come over a furious sea:
> Their mantles (i.e. their mass-cowls) hole-headed:
> Their staves (i.e. their croziers) crook-headed:
> Their tables (i.e. their altars) in the east of their houses:
> All will answer, "Amen!"'

307. Then said Patrick to Díchu: 'Go,' saith he, 'from me to Loeguire son of Niall, and say my message to him, that there be both kingdom and church in the land.' 'If I go to Loeguire,' saith Díchu, 'there are nine hostages for me with

[1] Psal. 73. 19.
[2] Compare 1 Kings 13. 4.
[3] *Saball* = stabulum.
[4] Literally 'King-material.'
[5] Lochru, in the Book of Armagh.

him in Tara. My hostages will be slain, and I myself shall be slain when I shall go.' 'Thou thyself wilt escape and thy hostages will escape.' Saith Díchu: '. . . blessing . . . Lord[1] . . . whether I escape or not: I will go for thy blessing.' So Díchu went to Tara. 'This, then, is the man,' saith Loeguire, 'who first believed in the Adze-head before the men of Ireland. Take ye this man,' saith he, 'into one house with his hostages, and give them salted food, and do not give them drink.' Thus was it done. But unto them came a maiden fair, mature, and brought them a pitcher of wine through Patrick's miracles, and dealt it out to them, and brought them . . . light. And a cleric came to them with a linen chasuble round him, and he took from them the fetters and the chains, and brought their horses which were bridled in the midst of the enclosure, and opened the gates of Tara before them. Then they leap on their horses and go to Patrick into the land of Ulster. Then Díchu tells his tale to Patrick. 'It is manifest,' saith Patrick, 'neither prophets nor wise men[2] will save that man until I go myself.'

322. When the hightide of Easter drew nigh, Patrick judged that there was no place wherein it would be fitter for them to celebrate the chief hightide of the year than in Magh Bregh, at the place wherein was the head of the wizardry and idolatry of Ireland, and in the chief fortress of Ireland, to wit, in Tara.

325. He bade farewell to Díchu, and he put his ship to sea and went to Inver Colptha[3] and by land to the Grave of Fiac's Men; and he pitches his tent there, and the consecrated Paschal fire was struck by him. That was the time at which the heathen were celebrating that hightide; and the king of Tara had a prohibition[4], that no fire be kindled on that night before the fire of Tara. Now Patrick knew not that prohibition, and if he had known, it would not have hindered him. When the folk of Tara were biding there, they beheld the fire which Patrick had kindled; for it illumined all Magh Bregh. Then said the king; 'That is a breach of a law and prohibition of mine, and find out for us who hath made yon fire.' 'We see the fire,' say the wizards, 'and we know that unless it is quenched before morning, on the night in which it has been made, it will never be quenched.' Then anger seized the king, and his chariot was harnessed for him, and he went to the Grave of Fiac's Men. The wizard said to Loeguire: 'Go not thou to yonder men, for they will come to thee.' Then Patrick went to the place, in which Loeguire dwelt. Said Loeguire[5]:

* * * * * * *

[1] The MS. is here illegible. Compare Tertia Vita, c. 35; Sexta Vita, c. 38, in Colgan's *Trias Thaumaturga*.

[2] The MS. is here corrupt. I read: *fáithe nait fir fessa*.

[3] The mouth of the river Boyne.

[4] A *geiss* or tabu.

[5] The two leaves which are here lost probably contained an account of Patrick's triumph over the wizards, and his missionary journey to Connaught.

337. Then Patrick went to Síd Aeda and blessed Conall and his son Fergus. Then he laid his hands on the son's head. That seemed strange to Conall. Said Patrick,—

'A child will be born of his family,
He will be a sage, he will be a prophet, he will be a poet,
A loveable, clear, pure lamp,
Who will not utter falsehood.'

That is Colomb cille, son of Fedlimid.

345. Then Patrick blessed Conall son of Niall and his kindred, and he left a blessing on their men and on their estuaries and on their churches.

347. Patrick went into Tyrone, and said to his household: 'Beware that the terrible lion, even Eogan son of Niall, do not come to you.' He overtook them on the way. Muiredach, son of Eogan, was in the van of the band of the warriors. Sechnall[1], however, was in the rear of the band of the clerics. Then said Sechnall to Muiredach: 'If thy father believes in God, thou shalt have from me a guerdon therefor.' 'What guerdon?' saith he. 'Kingship shall descend from thee,' saith Sechnall. 'He shall do it, indeed,' saith Muiredach. It was at Fid Mór that Muiredach and Eogan met with Patrick. So Eogan believed in God and in Patrick. 'If thou hadst believed inside thy house,' saith Patrick[2], 'to thy house the hostages would have come. Since this is not so, they will not come, until they come through might of arms.'

356. Patrick went to Ailech of the Kings, and blessed the stronghold, and left his flag-stone therein, and prophesied kingship and rank for a space over Ireland out of Ailech. And he gave a blessing of valour to Eogan, and Patrick said:—

'My blessing on the tribes,
I give from Belach Ratha,
And on Eogan's kindred,
(God's) grace to Doomsday.

'So long as field shall be under crops
Their battalions shall be over men,
The head of the hosts of the men of Fál to their place,
. . . to them on every hill.'

368. Then Patrick went into Dál Araide to Caelbad's twelve sons, and he gave a blessing to them (all) save Sarán alone, and he gave a curse to him, that kingship should never be inherited from him.

370. Patrick went into Dál Araide and baptized bishop Olchon, who is[3] in Airthir Maige Cobai, and Mac Nisse of Conaire read his psalms with him.

[1] Bishop Secundinus. [2] And not here in Fid Mór.
[3] i. e. whose relics are.

372. Patrick went to Eochaid, son of Muiredach, king of Ulster, when he was condemning and punishing two holy virgins who had offered their virginity to God, [and] constraining them to marriage, (and) to worship of idols. Patrick begged a boon for them, that they should not be punished, and it was not obtained. Then Cairill, son of Muiredach, the king's brother, made intercession along with Patrick, and the king consented not. Said Patrick to Eochaid: 'There will never be either kings or crown-princes from thee, and their . . . on thyself. Thy brother, however, even Cairill, he himself will be king and there will be kings and princes from him over thy children, and over all Ulster for ever.' Wherefore those are the 'seed of the kingdom,' even the seed of Demmán, son of Cairill, through Patrick's word.

381. So the king's wife went and prostrated herself at Patrick's feet. Patrick gave her a blessing, and blessed the child that was in her womb, and he is Domangart, son of Eochaid. He it is that Patrick left in his own body, on Sliab Slanga, and he will abide there for ever; for he is the seventh person whom Patrick left alive safe-guarding Ireland.

386. After that Patrick went from Dâl Araide over Fertais Tuama to Húi Tuirtre. After that he went into Húi Meith Tire. Then three of the Húi Meith stole one of the two goats which used to be carrying water for Patrick; and they went to swear a false oath to Patrick, and the goat himself bleated out of the gullet of the third man that had stolen it. 'My God's doom!' saith Patrick, 'the goat himself declares the place in which he was eaten! And from to-day for ever,' saith Patrick, 'goats shall follow thy children and kindred.' And this is still fulfilled.

393. Thereafter Patrick went to Fir Rois. There he changed into stones the poisoned cheeses of curd; and all the warriors who intended to slay Patrick were drowned in the ford.

396. Then Patrick went over Magh Bregh, into the province of Leinster, to the fort of Naas. The place of Patrick's tent is in the green to the east of the road; and to the north of the fort is a well wherein Patrick baptized Dunlang's two sons, namely Ailill and Illann, and Ailill's two daughters, namely Mugain and Fedelm, who had offered their virginity to God, and Patrick blessed the veils on their heads. Then messengers went from Patrick to the steward of Naas, Faillén by name. He feigned that sleep was upon him, and they said that the steward was asleep. 'My God's doom!' saith Patrick, 'no wonder if it be a final sleep.' His household then went to waken the steward, and he was found dead because of the inhumility he shewed to Patrick. Wherefore thence have the Gael the proverb, *Failén's sleep in the fort of Naas.*

406. Dricriu, he was king of Húi Garrchon at that time before Patrick, and he had to wife a daugher of Loeguire, son of Niall. And they refused to invite Patrick to the feast of Rath Inbir; but Cillíne made him welcome, and killed his only cow for him,

and gave him the measure of meal[1], which he got for his support in the king's house. Then Patrick said to the cooking woman, whilst she was bewailing her child:—

'Oh woman . . . . thy child!
A great boar comes from a pigling,
And from a spark comes a flame,
Thy child will be hale.

'The corn
Is best of earth's herbs,
Marcán, son of Cilline,
Is the one who is best of Húi Garrchon.'

419. Then Patrick founded churches and monasteries in plenty in Leinster, and left a blessing on the Leinstermen, and on Húi Cennselaig especially, and left Auxilius in Cell Uasalli, and Mac Tail in Cell Cuilinn, and ordained Fiachu[2] the Fair in Sletty, as bishop of the province.

422. Then Failge Berraide boasted that he would kill Patrick wherever he should meet him, in revenge for the idol Cenn Cruaich, for it was Failge's god. So his people hid from Patrick what Failge said. And one day Odrán, his charioteer, said to Patrick: 'Since for a long time I have been charioteering for thee, O master, O Patrick, let me to-day be in the chief seat, and do thou be charioteer.' Patrick did so. Thereafter Patrick went into the district of Húi Failgi. Failge came, and gave a thrust through Odrán in the form of Patrick. Not long afterwards Failge died, and his soul went into hell. Then the Devil entered Failge's body, so that it dwelt amongst men as if it were alive[3]. Then Patrick after a long while came to Failge, and tarried outside before the fortress, and asked one of Failge's slaves where Failge was biding. 'I left him in his house,' saith the slave. 'Tell him,' saith Patrick, 'to come and speak with me.' Then the servant goes to fetch Failge, and found of him in the house nought save his bare bones, bloodless, fleshless. The slave comes to Patrick in grief and sorrow, and tells him how he had seen Failge. Said Patrick: 'From the day when Failge slew my charioteer, in my presence, his soul went to hell for the deed he had done, and the Devil entered his body.' And that is the tragical death of Failge.

440. As to Failge Rois, however, it is his children who are in the land to-day, and Patrick blessed him, and from him is the sovranty of the land for ever.

442. Then Patrick went by Belach Gabrain into the land of Ossory; and there he founded churches and monasteries, and he said that of them (the Ossorians) there would always be famous laymen and clerics, and that no province would prevail over them, so long as they were obedient to Patrick.

[1] *Airmed mine* is obviously the true reading. The *airmitin* of the MS. is nonsense.
[2] A mistake for *Fiacc?*
[3] The MS. is here obscure, I think I see b. b . . . a.

445. Then Patrick bade them farewell and left ancient relics with them, and some of his household, in the place where Martar-thech stands to-day, in Magh Raigne.

447. After that Patrick went into the province of Munster, to Cashel of the Kings. And Oengus, son of Natfraich, king of Munster, met him, and made him welcome, and brings him with him to his house, to the fort, as far as the place wherein Lecc Pátraic is to-day. And Oengus there believed in God and in Patrick, and he was baptized and a multitude of the men of Munster along with him. There, then, was the beginning of the baptism of the men of Munster. And then said Patrick:—

'If Munster-men outrage me
Regarding Cashel the head of their baptism,
They shall have mutual slaughter amidst their land,
Their realm will be in disgrace.

'From Cashel I have blessed
Ireland as far as its borders.
With my two hands have I blessed,
So that Munster will not be without good.

461. Now when Patrick was blessing the head of Oengus, the spike of the crozier went through his foot. So, after the end of the benediction, Patrick saw the wound in Oengus's foot. Said Patrick: 'Wherefore didst thou not tell me?' 'Meseemed,' saith Oengus, 'that it was a rite of the faith.' 'Thou shalt have a reward for this,' saith Patrick. 'From to-day to the Judgment thy successor shall not have a death by slaying, save one man only[1].' Patrick saith that his grace would abide in Cashel, *ut dixit* [*poeta*]:—

'Patrick's resurrection in Down,
His primacy in Armagh,
On the hillock of musical Cashel,
He granted a third of his grace.'

471. Patrick went into Muscraige Breogain. One day, then, he was washing his hands at the ford, when a tooth fell out of his head into the ford. He then went on the hill to the east of the ford, and sends to seek for the tooth, and straightway the tooth shone in the ford like a sun. And Áth Fíacla[2] is the name of the ford. And Cell Fíacla[3] is the name of the church wherein he left the tooth. And he left four of his household there, to wit, Cuirche and Loscán, Cailech and Béonán.

477. Then he went into the land of Húi Figeinte. And Lonán, son of Erc, king of Húi Figeinte, made a feast for Patrick, and deacon Mantan, one of Patrick's household, was with Lonán preparing it. A troop of artists went to Patrick to ask for food.

[1] Cenngecán was slain A.D. 897. [2] Toothford. [3] Church of the Tooth.

Patrick sent messengers to Lonán and to deacon Mantan to ask something for the artists. But they said that it should not be buffoons who should first break into the feast. Patrick said that neither king nor bishop should spring from Lonán, and that Deacon Mantan's cloister should not be high on earth. Then came a certain youth named Nessán, with a wether and a *tanag* [1] and three curd-cheeses on his back for Patrick. Said Patrick:—

'The youth who comes from the North
For him the victory hath been entrusted,
With his little wether on his back
He comes to Cothraige.'

So Patrick gave them to the satirists. Now as the satirists were eating the wether the earth swallowed them up straightway, and they went to the depth of hell, and the cheeses still remain, turned into stones. Then Patrick gave Nessán a blessing, and conferred the order of deacon upon him; and it is he who is [2] in Mungret.

494. Thereafter Patrick went into Findine, to the north-west of Domnach Mór, a hill from which is seen the country to the north of Luimnech. And he gave a blessing to Thomond, because of the willingness with which the people had come bringing abundance of goods to meet Patrick. Cairthenn, son of Blat, senior of the children of Toirdelbach, believed in the Lord. And Patrick baptized him in Saingil, that is to say a different (*sain*) angel (*aingel*) went to converse with him there, and it was not Victor. To Cairthenn up to that time no children had been born. Then was Eochu Redspot born to Cairthenn. Patrick had formed him of a clot of gore, and that spot was on his body as a sign of the miracle.

502. Patrick himself did not go into the land; but he saw it from Luimnech, west and northward, and blessed the extent which he beheld. *Et prophetauit de Sanctis, qui in eis fierent, nominibus et tempore quo peruenissent.*

505. 'The green island in the west,' saith Patrick, 'in the mouth of the sea, a light of God's household will come into it, who shall be a chief of counsel for these tribes, even Senán of Inis Cathaigh.' After sixty or six score years, came Senán, son of Gerrgenn, son of Dubthach [3].

509. Now Patrick did not go over Luachair into West Munster. *Prophetauit de Brenainn Maccu Alte qui nascetur cxx anno. Quod impletum est.*

511. Patrick went into Muscraige Tire, *baptizare et fundare fidem. Ibi inuenit tres fratres*, namely, Fuirc and Muinech, and Mechar, three sons of Forat son of Connla. Muinech believes *protinus*, and Patrick took him thence, and blessed him, and left (as his blessing) distinguished laymen and clerics from him for ever, and the overkingship of his country to be always (inherited) from him.

[1] Apparently some kind of hard cheese.

[2] i. e. whose relics are. See infra pp. 202–204.

516. So he abode seven years in Munster, and the wise reckon that he celebrated mass on every seventh ridge which he passed over in Munster. After this then Patrick founded churches and cloisters in Munster, and ordained folk of every grade, and brought the dead again to life. Then he bade them farewell, and left a blessing upon them.

521. Then he went to Eli. The men of Munster went after him, as if each of them would outstrip the other following Patrick. Then the men of Munster, men, women, and children, overtook Patrick at Brosnacha, and they uttered a great cry and great clamour for joy of looking on Patrick, and thence Brosnacha Eli was named.

526. Then he bade farewell to the men of Munster, and bestowed a blessing upon them, *ut dixit*:—

'God's blessing on Munster,
Men, boys, women!
Blessing on the land
That gives them fruit.

'Blessing on every treasure
That shall be produced on their plains,
Without any . . . of help,
God's blessing on Munster!

'Blessing on their peaks,
On their bare flagstones,
Blessing on their glens,
Blessing on their ridges.

'Like sand of sea under ships,
Be the number of their hearths:
On slopes, on plains,
On mountains, on peaks.'

544. Patrick went back to Fir Rois, and proceeded to set up at Druim Mór. Then came the angel and said to him: 'It is not here that God hath granted thee to stay.' 'Question, what place?' saith Patrick. 'In the Macha to the north,' saith the angel. Thereafter Patrick went to Ard Pátric, to the east of Louth, and proceeded to set up there. Every day Patrick used to come from Ard Pátric, and Mochta used to come from Louth in the west, and they met to converse every day at Lecc Mochta. One day there an angel put an epistle between them. Patrick reads it out, and this is what was therein:—

'Mochta pious, believing,
Let him bide in the place wherein he has set up;
Let Patrick at the King's word
Stay in Macha.'

556. Thereafter Patrick, at the angel's word, went to the Macha, to the place wherein Raith Dáiri stands to-day. There was a certain wealthy and venerable man, named Dáire, at that time in Oriors. Patrick asked this Dáire to give him a site for his church on Druim Sailech, the stead whereon Armagh stands to-day. Dáire said that he would not give him the hill, but that he would give him a site in the valley, where the Ferta stands to-day. So Patrick founded [his cell and stayed] there for a long while. One day two horses of Dáire's were brought to graze in that place. Patrick was angered thereby, and slew[1] the horses straightway. Dáire is angered at the killing of his horses, and told his men to kill the cleric. Illness and sudden colic[2] came to Dáire, so that death was nigh unto him. 'Vexing the cleric is the cause of that,' saith the wife that he had. 'And do ye his will,' saith she. Then they went to seek holy water[3] from Patrick for Dáire. . . . Saith Patrick, 'Had it not been for the woman Dáire would not have had resurrection till Doom.' Patrick blessed the water and said that it should be given to Dáire and [sprinkled over] the horses. Thus is it done, and Dáire with his horses straightway arose. Then a brazen cauldron was brought in offering to Patrick from Dáire. '*Deo gratias*,' saith Patrick. Dáire asked of his household what the cleric had said. '*Gratiam*,' say the household. 'That is a bad reward for a good cauldron,' saith Dáire. 'Let it be taken again from him,' saith Dáire. They took back the cauldron from him. '*Deo gratias*,' saith Patrick. His household tell Dáire what Patrick had said. 'That is a first word with him, the *Gratiam*,' saith Dáire—'*Gratiam*[4] when giving it to him, *Gratiam*[4] when taking it from him.' Dáire and his wife afterwards went wholly in accordance with Patrick's will, and they offered him the cauldron, and the hill for which he had previously asked, which is named Armagh to-day, and Ard Sailech had been its name till then.

579. Now thus did Patrick mark out the Raith: the angel before him and he behind with his household, and his elders, and the Staff of Jesus[5] in Patrick's hand.

582. These are the elders who set forth Patrick's miracles, namely, Colomb-cille and Ultan, and Adamnán, son[6] of Tinne, and Aireran of the Wisdom, and Ciarán of Belach Duin, and Bishop Airmedach from Clochar, and Colmán of the Cave, and Presbyter Collait from Druim Relgech.

586. A true man, surely, was that man from purity of nature, like a patriarch. A true pilgrim, like Abraham. Gentle, forgiving of heart, like Moses. A praiseful psalmist, like David. A student (?) of wisdom and knowledge, like Solomon. A chosen vessel for proclaiming righteousness, like Paul the Apostle. A man full of

[1] I suppose *curbo* to be a mistake for *cur-ro*.

[2] *Tregat*. The MS. has *tregdad*.

[3] Literally 'prayer-water.'

[4] This is *grazacham* (i. e. gratias agamus?) in the Book of Armagh.

[5] Supra, p. 155.

[6] This should be grandson or descendant.

the grace and favour of the Holy Spirit, like John. A fair garden with plants of virtues. A vine-branch with fruitfulness. A flashing fire with the fervour of the warming and heating of the sons of Life, for kindling and illuminating charity. A lion for great strength and might. A dove for gentleness and simplicity. A serpent for cunning and prudence. A man mild, gentle, humble, tender to the sons of Life; (but) rough, ungentle to the sons of Death. A slave in labour and service to Christ. A king in rank and might for binding and loosing, for freeing and enslaving, for quickening and killing.

598. Now after these mighty miracles, and after raising the dead; after healing blind and lepers and halt, and folk of every disease besides; after teaching the men of Ireland, and after baptizing; after founding churches and monasteries; after destroying idols and images and the knowledge of wizardry, the day of the decease of this holy Patrick and of his going to heaven drew nigh. And he proceeded to go to Armagh in order that there his resurrection might be. But Victor the angel came to him, and said this to him: 'Go back to the place whence thou camest, even to the Barn; for it is there thou shalt die, and not in Armagh hath God granted thee to arise. Thy dignity and thy primacy, thy piety and thy teaching shall be in Armagh as if thou wert alive. Thou didst promise to Dichu[1] that with him thy resurrection would be,' saith the angel. Said Patrick: 'In slavery unto the end am I, since I cannot be buried in the place that I desire.' Said the angel: 'Let not sorrow be on thee, O Patrick, for thy dignity and thy primacy will abide in Armagh, though thy resurrection will be in Down; and God hath granted thee good things in abundance. For He hath granted thee heaven for Dichu and his children. He hath granted thee to bring seven of the men of Ireland every Saturday from torment to heaven. He hath granted thee that every one that shall sing thy hymn[2] on the day of his decease shall not be in hell. He hath granted to thee that thou shalt be the judge of Doom for the men of Ireland.'

615. Patrick did as the angel counselled and tarried in the province of Ulster.

616. Now when the hour of Patrick's decease arrived, Bishop Tassach gave him Christ's Body; and he sent his spirit to heaven in the hundred and thirty-second year of his age. Howbeit heaven's angels came to meet Patrick's soul, and took it with them to heaven with great honour and reverence. And though great be his honour at present, greater will it be at the meeting of Doom, when the men of the world will arise at Michael the archangel's command. And the men of Ireland will go to meet Patrick to Down, and wend along with him to Mount Zion, where Christ will deal judgment to Adam's children on that day; when, moreover, Christ will sit on His throne in

[1] The donor of the Barn, supra, p. 157.
[2] i. e. Secundinus' hymn in praise of Patrick.

glory judging the three households, even the household of Heaven, and the household of Earth, and the household of Hell. And the twelve apostles will sit along with Him on twelve thrones judging the twelve tribes of the children of Israel. And then will Patrick sit on his throne of judgment and judge the men of Ireland. For Patrick is the apostle for Ireland, and he is the father of teaching and faith for Irishmen, and he will be judge over them on Doomsday. And after the sentence of Doom, those who have fulfilled his command and his teaching, in fastings, in prayer, in alms, in compassion, in gentleness, in forgiveness, and in the other divine commands, will go along with him into the heavenly kingdom.

632. The angel left counsel with Patrick as to how he should be buried, and this he said to him: 'Let,' said he, 'two unbroken oxen, of the cattle of Conall[1] be brought out of Finnabair, that is from Clochar, and let thy body be set at cross-roads, and whithersoever they shall go, and wheresoever they stay by themselves, be it there that thou be buried[2].' And thus was it done after his decease. And for the space of twelve nights, that is, the time the elders of Ireland were waking him, there was no night in Magh-Inis, but angelic radiance therein. Some say that the light abode therein till the end of a year, whence is the name, the Cantred of the Light.

639. Now there was an attempt at a great conflict and battle, between the Ulstermen and the Húi Néill, contending about the body of Patrick, the Húi Néill trying to take it to Armagh, and the Ulstermen retaining it with themselves. This then is what seemed to them all, that the body was borne by each of them to his own country. So God separated them in that wise through Patrick's grace.

643. So he received communion and sacrifice from bishop Tassach, and in the Barn he sent his spirit to heaven.

645. Now Patrick was buried in Down with honour and with reverence, with daily miracles and marvels. But though great be his honour at present, greater will it be at the assembly of Doom, in union with the apostles and disciples of Jesus, in union with the nine ranks of heaven, in union with the Godhead and Manhood of the Son of God, in union with the Holy Trinity, even Father, and Son, and Holy Ghost.

650. I beseech the mercy of Almighty God that we may reach that union *in saecula saeculorum*! Amen.

[1] i. e. Tirconnell.

[2] The *adnachtsa* of the MS. should of course be *adnasta*, the pass. 2dy s-fut. sg. 3 of *adnacim*.

COLOMB CILLE'S LIFE HERE.

AND let every one who shall read give his blessing to the souls of the couple who caused it to be written.

655. *Exi de terra tua et de domo patris tua, et uade in terram quam tibi monstrauero*[1]. 'Leave thy country and thy land, and thy neighbour in the flesh, and thine own fatherland for My sake, and get thee into the country that I will shew thee.'

658. The Lord Himself gave this friendly counsel unto the head of the perfect faith and of the complete belief, even unto Abraham son of Terah, that he should leave his own country, to wit, the country of Chaldea, and that he should go for his pilgrimage into the land which God would shew him, to wit, the Land of Promise.

661. Now Moses, son of Amram, leader of God's people, the man who was filled with the grace and with the favour of the Holy Ghost, it is he that wrote that consecrated text in Genesis of the Law, that there might abide constantly with the Church this friendly counsel of the Lord Himself to Abraham, in enjoining pilgrimage upon him, when He said to him, *Exi de terra tua*, 'leave thy country and thy land for My sake.'

667. This is the tale that is made famous: the Lord himself enjoining Abraham to leave the country of Chaldea which was his own fatherland, and to go on a pilgrimage into the Land of Promise, because of the good which was to accrue therefrom to himself and his children, and to their offspring after them.

670. Now the man to whom God gave this counsel, even Abraham, it is he that is accounted in the Scripture as father to all the faithful: as the apostle certifies when he says, 'Verily,' saith the apostle, 'the sons of Abraham are all who resemble him in perfect faith[2].'

674. Now the good counsel which God enjoined here on the father of the faithful, to wit, on Abraham, it is incumbent on his sons after him, namely on all the faithful, to fulfil it, that is, to leave their country and their land, their wealth, and their worldly delight, for the sake of the Lord of the Elements, and to go into perfect pilgrimage in imitation of him.

679. Now, in three ways are men summoned to the knowledge of the Lord and to the membership of His family.

680. This is the first way: the urging and kindling of men by the divine grace to

[1] Gen. 12. 1.

[2] This is a paraphrase of the Latin 'Omnes qui sunt ex fide, hi sunt filii Abraham,' Gal. iii. 7.

serve the Lord after the example of Paul, and of Anthony, the monk, and of the other faithful monks who used to serve God there in Egypt.

683. Men are summoned in the second way (by a human being), to wit, by holy preachers who preach the divine Scripture to men after the example of Paul the Apostle, who preached to the Gentiles until he brought them by the net of the Gospel to the harbour of Life.

686. Men are summoned in the third way by necessity, that is, when they are constrained to serve God by tribulations and by the dangers of the world, or by separation from the temporal goods wherein they sojourn: after that example of the people of Israel, who turned to the Lord from the worship of idols and images when constrained by the tribulations which each of them found in foreign nations, as is related in the Scripture. Wherefore to declare that saith the prophet David: 'Whenever the people of Israel shall undergo tribulations and great hardships, let them beseech and pray unto the Lord, that the Lord may thereafter free them from those hardships[1].'

694. Abraham therefore, the head of the perfect faith and of the complete belief, when he was urged by the divine grace, fulfilled the command which had been enjoined upon him by the Lord, that is, he went into the country of Chaldea till he reached the place where his father died[2]; and he came thence into the Land of Promise.

698. Now, three ways there are in which one leaves his fatherland when he goes into pilgrimage; and there is one of these for which no reward is gotten from God, and two for which it is gotten. For when one leaves his fatherland in body only, and his mind doth not sever from sins and vices, and yearneth not to practise virtues or good deeds, of the pilgrimage, then, that is made in that wise, there groweth neither fruit nor profit to the soul, but labour and motion of the body idly. For it little profiteth any one to leave his fatherland unless he do good away from it. For even unto Abraham himself on leaving his own country, and after separating from it in the body, the Lord gave this counsel, and said: *Exi de terra tua*, 'Take thy mind henceforward from thy country and thy land, and let not thy thoughts be turning to it again.' As if what God would clearly say to Abraham were: 'Shun both in body and soul henceforward in thy pilgrimage the sins and vices of the country wherein thou hast hitherto dwelt in the body; for it is the same to anyone, as if he were still dwelling in his fatherland, should he copy in his pilgrimage the custom of his fatherland. For it is not by path [of feet], nor by motion of body that one draws nigh to God; but it is by practising virtues and good deeds.'

[1] A paraphrase of the Latin—'Et invoca me in die tribulationis: eruam te, et honorificabis me.'

[2] Haran.

713. Now, at another time, one leaveth his fatherland in desire of heart and in mind, though he leaveth not in body; as happens to the ordained, who spend their lives in their own countries until death, for laymen and clerics detain them in the lands wherein they dwell, because of their great profitableness to them. Since it is not for the sake of the body that they continue in their fatherland, their good will avails them with the Lord as a pilgrimage.

720. At another time one leaves his fatherland completely in body and in soul even as the twelve apostles left, and those of the perfect pilgrimage, for whom the Lord foretold great good when he said in the Gospel: 'Take heed of this, for from a few to a multitude ye have forsaken for my sake your country, and your carnal kindred, your wealth and your worldly happiness that ye may receive a hundredfold of good from Me here in the world and life everlasting yonder after the sentence of Doom[1].'

726. These, in sooth, are they of the perfect pilgrimage, in whose person the prophet speaks: 'I give thee thanks for it, O God: I have pilgrimage and exile in the world even as the elders who went before[2].'

730. Now, a multitude of the faithful servants of the Lord, both in the Old Law and the New Testament, fulfilled perfectly this benevolent counsel, and left their country and their land, and their native place and their kindred in the flesh, for the sake of the Lord of the Elements, and went in pilgrimage into far off foreign countries. Even as he fulfilled it, and left the land of his birth for the love and fear of the Lord, he the high saint and the high sage, and the son chosen of God, for whom there is a festival and commemoration on the occurrence of this season and time, even the archpresbyter of the island of the Gael, the brand of battle set forth with the divers talents and gifts of the Holy Ghost, to wit, the holy Colomb Cille.

739. The time at which the Christians celebrate the festival and hightide of Colomb Cille's decease is the fifth of the ides of June as regards the day of the solar month every year on this very day, &c.

742. The wise men of the Gael relate at that season in every year a small abridgment of the setting forth of Colomb Cille's privilege and noble lineage, and of the marvels and miracles innumerable which the Lord wrought for him here in the world, and of the completion and special end which He gave at last to his victorious career, namely the attaining to his true fatherland and to his own heritage, even to the abode of Paradise, in the presence of God for ever and ever.

[1] This is a paraphrase of the Latin, 'Et omnes qui reliquerit domum vel fratres aut sorores, aut patrem aut matrem aut uxorem, aut filios aut agros propter nomen meum, centuplum accipiet, et vitam aeternam possidebit.'—Matth. xix. 29.

[2] This is a paraphrase of the Latin, 'Advena sum apud te, Domine, et peregrinus sicut omnes per mundum.'—Ps. xxxix. 12.

748. Noble in sooth was Colomb Cille's kindred as regards the world; for of the kindred of Conall, son of Níall, was he. By genealogy he had the natural right to the kingship of Ireland, and it would have been offered to him had he not put it from him for sake of God.

750. It is manifest that he was a chosen child of God, for Ireland's elders had been prophesying of him before his birth.

752. Firstly, the eldest of the priests of Ireland, Old Mochta of Louth, foretold Colomb Cille a year before his birth. For once upon a time his cook, named Macrith, came to him with a mug of nuts in his hand, and Mochta said to him: 'Not to me,' saith he, 'belongeth the land whence these nuts have been brought. Lay them by till he whose land it is shall come.' 'When will he come?' saith the cook. 'At the end of a hundred years,' saith Mochta.

756. Now Mochta was wont to turn his face to the north when praying. His household asked him wherefore he did that. Mochta said:

'A manchild will be born in the North,
At the uprising of the . . .
Ireland . . . the flame
And Scotland . . . to him.'

763. Now the father of the baptism and teaching of the Gael, even Saint Patrick, foretold him while he was blessing Conall on Sídh Aedha, when he laid his two hands on Conall, and on his son Fergus, to wit, his right hand on the head of Fergus, and his left on the head of Conall. Conall wondered thereat, and asked him why he placed his hands in that wise. So Patrick sang this stave:

'A manchild shall be born of his family,
He will be a sage, a prophet, a poet,
A loveable lamp, pure, clear,
Who will not utter falsehood.

'He will be a sage, he will be pious,
He will be . . . with the King of the royal graces,
He will be lasting, and will be ever good,
He will be in the eternal kingdom for his consolation.'

776. Moreover Bec Mac Dé prophesied when he said:

'The manchild of longsided Ethne,
He is . . . , he is a blossoming.
Little Colomb Cille without blemish,
It was not oversoon to perceive him.'

781. Moreover Bishop Eogan, of Ardstraw, foretold him when he said:

'A son will be born to Fedlimid,
He will be a diadem on every train,
Fedlimid, son of Fergus,
Son of Conall, son of Niall.'

786. At the hour of his death, Baite, son of Brónach, foretold Colomb Cille, when he said to his household: 'There hath been born this very night a child noble, venerable, before God and men; and he will come at the end of thirty years from to-night with a company of twelve men; and it is he that will make manifest my grave, and mark out my cemetery; and in heaven and on earth our union shall abide.'

791. Even as Colomb Cille's birth was foretold by Ireland's elders, so was it figured in visions and in dreams. Even as it was figured in the vision which was shewn to his mother, to wit, it seemed to her that unto her was given a great mantle, which reached from Insi Mod to Caer Abrocc, and there was no hue that was not therein. And a youth perceived the radiant vesture and took the mantle from her into the air, and Ethne was sorrowful thereat. And it seemed to her that the same youth came again unto her, and said to her, 'Oh, good lady, thou hast no need of grief or sorrow, but meeter for thee were joyance and delight. For what this mantle portendeth is that thou wilt bear a son, and Ireland and Scotland will be full of his teaching.'

799. Moreover her . . . woman beheld a vision. The birds of the air and of the earth seemed to her to bear Ethne's bowels throughout the districts of Ireland and Scotland. Ethne interpreted that vision. 'I shall bear a son,' she said, 'and his teaching shall reach throughout the districts of Ireland and Scotland.'

803. As, then, was foretold by Ireland's elders, and as was seen in visions, so was Colomb Cille born. Now Gortan was the name of the place in which he was born, on the seventh of the ides of December, as regards the day of the solar month, and on Thursday as regards the day of the week.

807. Wonderful in sooth was the child who was born there, a child of the King of heaven and earth, even Colomb Cille, son of Fedlimid, son of Fergus, son of Conall Gulban, son of Niall of the Nine Hostages. Of the Corpraige of Leinster was his mother, namely Ethne Ollmane, daughter of Dimma Mac Nái. Then the child is baptized by Cruthnechán, son of Cellach, the archpresbyter, who fostered him afterwards, being so bidden by angels of God.

812. Now when the time for reading came to him, the cleric went to a certain prophet who abode in the land, to ask him when the boy ought to begin. When the prophet had scanned the sky, he said: 'Write an alphabet for him, now.' The alphabet was written in a cake. And Colomb Cille consumed the cake in this wise, half to the east of a water, and half to the west of a water. Said the prophet, through grace of prophecy: 'So shall this child's territory be, half to the east of the sea, and half to the west of the sea, that is, in Ireland.'

819. Not long thereafter, Colomb and his fosterer went at Christmas to

Brogach, son of Deg, the Bishop, to the ramparts of Enna, in Tír Enda. It was entrusted to his fosterer, the cleric, to perform a priest's duties in that place at the hightide. But bashfulness seized him, so that he was unable to chant the psalm that came to him; *Misericordias Dei* was that psalm[1]. Howbeit the man of grace, Colomb Cille, chanted the psalm in his behalf, and yet he had not read till then aught save an alphabet. God's name and Colomb Cille's were magnified by that miracle.

825. At another time, he and his fosterer went to visit a sick person. As they were wending through a wood, the cleric's foot slips on the rock, so that he fell and died suddenly. Colomb Cille put his cowl under the cleric's head, for he knew not that he was not asleep, and he began rehearsing his lessons so that certain nuns heard his reading aloud, as far as their chapel. The learned compute that there was a mile and a half between them, and the sound of his voice was often heard at that distance. Thereafter came the nuns and found the cleric dead before them, and they told Colomb Cille to bring the cleric back to life for them. He went forthwith to the cleric to bring him to life. The cleric then arose out of death at Colomb Cille's word, even as if he had been asleep.

834. Then Colomb Cille offered himself to the Lord of the Elements, and begged three boons of Him, to wit, chastity, and wisdom, and pilgrimage. The three were fully granted to him.

836. Then he bade farewell to his fosterer, and the fosterer gave him leave (to go) and a blessing fervently.

837. Then to learn wisdom he went to the archpresbyter, even to the bishop Finnén of Movilla. At a certain time wine and bread were lacking unto Finnén at the mass. But Colomb Cille blest the water, and it was turned into wine and put into the chalice of offering. God's name and Colomb Cille's were magnified by that miracle.

842. Then he bade farewell to Finnén in Movilla and went to Gemmán the Master. Once while he was doing a lesson with Gemmán, they saw a girl fleeing towards them from a certain manslayer. And she fell down before them and died. Colomb Cille set a word of banning upon him, and he perished forthwith.

846. Then Colomb bids farewell to Gemmán, and went to Finnén of Clonard. He asked Finnén in what place he should build his booth. 'Make it in front of the church,' said Finnén. So he makes his booth, and it was not the door of the church at that time. He said, however, that it would afterwards be the door of the monastery, and this hath been fulfilled.

850. Each man of the bishops used to grind a quern in turn. Howbeit an angel from heaven used to grind on behalf of Colomb Cille. That was the honour which the Lord used to render him because of the eminent nobleness of his race.

[1] Ps. 82. 2.?

852. Once there appeared to Finnén a vision, to wit, two moons arose from Clonard, a golden moon and a silvery moon. The golden moon went into the north of the island, and Ireland and Scotland gleamed thereby. The silvery moon went on till it stayed by the Shannon, and Ireland at her centre gleamed. That was Colomb Cille with the grace of his noble kin and his wisdom, and Ciarán with the refulgence of his virtues and his good deeds.

858. Then Colomb Cille bade farewell to Finnén, and went to Glasnevin, for there were fifty studying in that place, with Mobí, including Cainnech, and Comgall, and Ciarán. Their huts were to the *west* of a water. One night the bell was struck for nocturn. Colomb Cille went to the church. There was a great flood in the river. Nevertheless Colomb Cille went through it in his clothes. 'Boldly comest thou there to-night, O descendant of Níall!' saith Mobí. 'God is able,' saith Colomb Cille, 'to take the hardship from us.' As they were coming out of the church, they beheld the huts to the *east* of the water close to the church.

866. Once upon a time a great church was built by Mobí. The clerics were considering what each of them would like to have in the church. 'I should like,' saith Ciarán, 'its full of church-children to attend the (canonical) hours.' 'I should like,' saith Cainnech, 'to have its full of books to serve the sons of Life.' 'I should like,' saith Comgall, 'its full of affliction and disease to be in my own body, to subdue me and to repress me.' Then Colomb Cille chose its full of gold and silver to cover relics and shrines withal. Mobí said it should not be so, but that Colomb Cille's community would be wealthier than any community whether in Ireland or in Scotland.

875. Mobí told his pupils to quit the place wherein they abode, for that an unknown pestilence would come there, even the *Buide Conaill.* Then he said to Colomb Cille that he should not take territory until he was permitted.

878. (So) Colomb Cille fared into Tirconnell. He went across the river named Biur. Then he said, 'Biur against tribulations,' and the pestilence did not go past that. And it is an everliving miracle; for every pestilence, even if it go over it, follows no further, through Colomb Cille's word.

882. Thereafter he went to Derry, the royal fort of Aed, son of Ainmire, who was king of Ireland at that time. The king offered that fort to Colomb Cille. He refused it because of Mobí's command. Now, as he was coming forth out of the fort, he met with two of Mobí's household having Mobí's girdle for him, and permission to take land after Mobí's death. Then said Colomb:

'Mobi's girdle,
Rushes were not round hair,
It never was opened round a surfeit,
It never was closed round falsehood.'

Then Colomb Cille took Aed's fortress, and founded a church there, and wrought many miracles therein.

893. Once upon a time he sent his monks into the wood, to cut wattling to build a church for them in Derry. The wood was cut in the territory of a certain warrior, who dwelt near the church. He was vexed that the wood was cut on his land without his own consent. So when Colomb Cille heard that, he said to his household: 'Take ye the price of his wood in barley-grain, and put it into the earth.' Now at that time it was past midsummer. Then the grain was taken to the warrior, and he cast it into the ground, and it grew, and was ripe on Lammas-day.

900. Once in Derry, a little child was brought to him to be baptized. There was no water near him; so he made the sign of the cross over the rock that lay before him, and a well-spring of water brake therefrom, and therewith the child was baptized.

903. Once as he was in Derry, he bethought him of going to Rome and to Jerusalem. He went at another time afterwards to Tours and brought away the gospel that had lain on Martin's breast a hundred years in the earth, and he leaves it in Derry.

906. Many were the marvels and miracles which the Lord wrought for Colomb in Derry. He loved that city greatly, and said,

> 'For this do I love Derry,
> For its smoothness, for its purity,
> Because it is quite full of white angels
> From one end to the other.'

912. Then he founds Raphoe. There he brought to life the wright who had been drowned in the mill-pond.

914. In Raphoe, moreover, his household lacked a ploughshare; so he blessed the hands of the little boy, named Fergna, who was biding with him, and Fergna made the share, and he was skilful in smithwork thenceforth, through Colomb's blessing.

917. Then he went on a round to the king of Teffia, who gave him the place which is called Durrow to-day. And Colomb built a chapel there in Durrow. Moreover bitter apples were brought to him, and he blessed them so that they became quite sweet.

921. It was from Durrow that a sained sword was taken from him to Colmán the Great, son of Diarmait. The virtue that lay in that sword was that no one could die in its presence. And afterwards a certain man who lay in sickness begged for the sword. It was taken to him and he had it. A year, then, was that sword with him, and during that space of time, he was not alive, he was not dead. Wherefore the sword was afterwards taken from him, and he died straightway. Afterwards then Colomb blessed Durrow, and left therein as warden one of his household, even Cormac descendant of Liathán.

927. Then he went to Aed Slaine, son of Diarmait. He came to the place which is called Cennannus to-day. It was the king of Ireland's stronghold at that time, the stronghold of Diarmait, son of Cerball. Now when Colomb Cille delayed before the fortress, he began to prophesy what should befall the place afterwards, and he then said to Bec, son of Dé, the prophet of Diarmait, son of Cerball:

'O Bec! stay, tell me,' etc.

Said Bec:

'The clerics who are amidst it,' etc.

935. Then Colomb measures out that city, and blessed it fervently, and said that it would be the loftiest cloister he should have on earth, although his resurrection would not be therein. As he was making that prophecy, he turned his face to the south-west and smiled greatly. Baithín asked the cause of the gladness. 'Fifty sons of life,' saith Colomb Cille, 'will be born in one night to the Lord, in that solitude (?) to the west.' It was Grafann of Cell Scire whom he foretold there, as was afterwards fulfilled.

940. Now there was a great oaktree under which Colomb Cille dwelt while he was in that place, and it remained to these latter times, when it fell through the crash of a mighty wind. And a certain man took somewhat of its bark to tan his shoes withal. Now when he did on the shoes he was smitten with leprosy from his sole to his crown.

945. Then Colomb Cille went to Aed Slaine, and made prophecy for him, and said that he would be healthy and aged unless he were parricidal. If he should commit parricide he would only be four years alive. Then Colomb Cille sained a cowl for him, and said that he would not be slain so long as that cowl should be on him. Howbeit Aed Slaine wrought parricide, contrary to Colomb Cille's word, on Suibne, son of Colmán, at the end of four years. He went upon a raid. He forgot his cowl. He is killed on that day.

951. Colomb Cille founded many churches in Bregia, and left therein elders and abundant reliquaries. He left Osséne, son of Cellach, in Clonmore of Ferrard.

953. Then he went to Monaster (Boiti). It was there his crozier struck against the ladder of glass whereby Boite had ascended to heaven, and its sound was heard throughout the whole church; and he shewed forth Boite's grave, and did even as Boite himself had prophesied on the day of his decease.

956. Many, then, were the churches he marked out, and the books he wrote, to wit, three hundred churches and three hundred books. Though the book that his hand would write were ever so long under water, not even a single letter therein would be washed out[1].

[1] Literally, 'drowned.'

959. He founded a church in Lambay in the east of Bregia, and left deacon Colman therein. Once Colomb Cille, and Comgall, and Cainnech were in that church. Comgall said that Colomb Cille should make the offering of Christ's Body and of His Blood in their presence. Colomb ministered unto them as to that. Then Cainnech beheld a fiery pillar above Colomb Cille so long as he was at the offering. Cainnech told that to Comgall, and they both beheld the pillar.

965. Colomb founded a church in the place where Swords standeth to-day. And he left an ancient man of his household there, even Finan the Feeble, and he left the gospel which his own hand had written. Then he marked out the well, named Sord, that is 'pure,' and sained a cross. For it was his wont to make crosses, and writing-tablets, and book-satchels, and other church-gear. Now he sained three hundred crosses, and three hundred wells, and a hundred tablets, and a hundred croziers, and a hundred satchels.

971. One day Colomb Cille and Cainnech were on the brink of the sea, when a great storm was driving on the main. Said Cainnech to Colomb: 'What is the wave singing?' Said Colomb: 'Thy household were in peril some time ago on the sea, and one of them died, and the Lord will bring it to us to-morrow morning, in the place wherein we are standing.'

976. Brigit was once wending through the Curragh of Liffey. When the holy virgin saw before her the delightful plain, covered with clover-blossom, she said in her mind that if she had power over the plain, she would offer it to the Lord of the Elements. This was made manifest to Colomb Cille while he was in his chapel at Swords, and he said with a loud voice : 'It is the same to her with the Lord, as if the land which she offered to him were her own of right.'

982. Thereafter Colomb went to Leinster, and left many churches which he founded with them, including Druim Monach and Maen and many others.

984. Then he went to Clonmacnois with the hymn he had made for Ciarán. For he made abundant praises for God's household, as said the poet:

> 'Noble thrice fifty, nobler than every apostle,
> The number of miracles are [as] grass,
> Some in Latin which was beguiling,
> Others in Gaelic, fair the tale.'

990. Now it was in Cluain that a little boy went to him, and stole a small hair from his raiment without his perceiving him. Howbeit that was manifested by God to Colomb Cille, and he prophesied to the boy that he would become a sage, and that he would be pious; and he is Ernín of Cluain Deochra.

994. Thereafter Colomb Cille fared into the territory of Connaught on a preaching round, and he founded many churches and monasteries in that province,

including Ess Mac Eirc and Drumcliff, and left with them the crozier which he himself had made.

997. Colomb Cille went over Assaroe, and founded many churches in Tirconnell, and Tyrone, and he founded a church in Tory Island, and left therein an aged man of his household, even Erníne.

1000. Now when Colomb Cille had made a round of all Ireland, and sown faith and[1] belief, and baptized abundant hosts, and founded churches and monasteries, and left elders and reliquaries and relics therein, the determination which he had resolved on from the beginning of his life came upon his mind, even to go into pilgrimage. So he bethought him of wending over sea, to preach God's word to the men of Scotland. So he fared forth on the journey. Forty-five years was he in Scotland, seventy-seven years was his full age, and the number that went with him was twenty bishops, forty priests, thirty deacons, fifty students.

1007. So he went under prosperous sail till he reached the place to-day called 'Hí of Colomb Cille.' On the night of Pentecost he reached it. Two bishops who dwelt in the land came to expel him from it. But God revealed to Colomb Cille that they were not bishops in truth. Wherefore they left the island when he told them of their own conclusion and their account.

1011. Said Colomb Cille to his household: 'It is well for us that our roots should go under the ground here.' And he said: 'It is permitted to you, that some one of you should go under the earth here or under the mould of the island to consecrate it.' Odrán rose up readily, and this he said: 'If I should be taken,' saith he, 'I am ready for that.' 'O Odrán!' saith Colomb Cille, 'thou shalt have the reward thereof. No prayer shall be granted to any one at my grave, unless it is first asked of thee.' Then Odrán went to heaven. Colomb founded a church by him afterwards.

1018. Thrice fifty monks had he for contemplation and sixty for active life, as said the poet:

'Wondrous the warriors who abode in Hí,
Thrice fifty in monastic rule,
With their boats along the main-sea,
Three score men a-rowing.'

1024. When Colomb Cille had founded Hí, he went on a preaching round, through Scotland, and Britain, and Saxonland, and after many miracles, and after raising the dead out of death, he brought the people to faith and belief.

1026. Now there was biding in the country a certain man to whom Colomb Cille preached, and he, with all his household, believed in the Lord. The Devil was

[1] Literally, faith or belief.

envious of that thing, so he smote yon man's son with a sore disease whereof he died. The heathen were reviling Christ and Colomb Cille. Thereafter Colomb went in fervent prayer to God, and he raised the son out of death.

1031. Now when Colomb Cille was one day preaching to the host, a certain person fared from them over the river that was near them. Before he had been to hear God's word, the snake strikes him in the water, and kills him at once. The boy is brought before Colomb and he makes the cross with his crozier over his breast, and the boy arose at once.

1036. A sore disease befell his servant, and Colomb made prayer for him, and not that alone, but he asked for a life of seven years for him afterwards.

1039. Once upon a time Cainnech came away from him out of Hí. He forgot his crozier in the east[1]. When he came on this side[2], he found his crozier ahead of him, and Colomb Cille's shirt along with it, even Cainnech's share for his winding-sheet. And therefore he did that, because he knew that he was nigh to his decease.

1043. A great flush came to him once in Hí. He was asked the cause of the flush. 'God's fire from heaven,' saith he, 'hath even now come on three cities in Italy, and slain three thousand men, besides women, and boys, and girls.'

1046. At another time he heard a call in the port of Hí: then he said:

'A churl in the port, with his staff in his fist,
He will come to my little ink-horn, and spill my ink,
He will stoop down to visit my pax,
And will strike against my little ink-horn and leave it empty.'

1055. At another time Colomb Cille was left cooking an ox for the reapers. With them was a whilom-hero of the men of Ireland, to wit, Mael Uma, son of Baedán. Colomb Cille asked him, 'how much his meal had been when he was a warrior.' 'When I was a warrior,' saith Mael Uma, 'I used to consume a fat ox to my full meal.' Colomb Cille ordered him to eat his fill. Mael Uma did that for him. He consumed the whole ox. Afterwards Baithín came, and asked if the food were ready. So Colomb Cille ordered Mael Uma to gather into one place all the bones of the ox. Thus was it done. Colomb blest the bones, and their own flesh was around them, and (the ox) was given to the reapers.

1064. Once, in the month of May, Colomb Cille went for tidings of the ploughmen in the north of the island. He was comforting them and instructing them. 'Well,' saith he, 'at the Easter that went in the month of April, then was I fain to have gone to heaven. But I did not wish you to have grief or sorrow after your toil; wherefore

[1] i. e. in Scotland. [2] i. e. in Ireland.

I have stayed with you from Easter to Pentecost.' When the monks heard those words, they were sorrowful exceedingly.

1070. Then he turned his face westward, and said, 'May the Lord bless the island with its indwellers!' And he banished toads and snakes out of it. Now when he had blest the island he came to his church. Not long after came the ends of the Saturday and the beginning of the Sunday; and when he raised his eyes on high there came a great glow to his countenance and face, and the brethren beheld that. An angel of God, moreover, tarried above him then.

1076. Then he went to bless the barn; and he said to Diarmait that on Sunday night he would depart to heaven. Then the venerable old man Colomb Cille sat down on the edge of the path, for weariness had come to him, though his wayfaring had been short: for seventy-seven years was his age at that time.

1080. And the nag, which the monks used to keep in the island, came to him, and weeps in the breast of the cleric, so that his raiment became wet. The servant Diarmait sought to drive the nag away from him. 'Let him be, O Diarmait,' saith Colomb Cille, 'until he sufficeth himself with tears and sorrow in lamenting me.'

1084. Overmany to recount and declare are the marvels and miracles which God wrought on earth for Colomb Cille. There is no one who could recount them fully, unless his own soul, or an angel from heaven, should come to declare them. But we think these enough of them to give as a sample.

1088. Now there never was born to the Gael offspring nobler or wiser, or of better kin than he. There hath not come of them another who was meeker, or humbler, or lowlier. Surely it was great lowliness in Colomb Cille that he himself used to take off his monks' sandals and wash their feet for them. He often used to carry his portion of corn on his back to the mill, and grind it, and bring it home to his house. He never used to put linen or wool against his skin. His side used to come against the bare mould. A pillarstone used to be under his head for a bolster, and he slept only so long as Diarmait his fosterling was chanting three chapters of the *Beatus*. He would rise up at once after that, and would cry and beat his hands together, like a loving mother lamenting her only son. He would chant the three fifties[1] on the sand of the shore before the sun would rise. In the day he attended to the Hours. He offered Christ's Body and His Blood. He preached the Gospel, he baptized, he consecrated. He healed the lepers, and the blind, and the halt, and folk of every other disease, and he raised the dead.

[1] The 150 psalms.

1101. Now when Colomb Cille came to his ending, and when the bell for nocturn was struck on the night of Pentecost Sunday, he went before the rest to the church and made prostration and fervent prayer at the altar. Then an angelic radiance filled the church around him on every side, and there the venerable old man sent forth his spirit to heaven, into the delight and into the joyance of heaven's household.

1106. His body is here on earth with honour and with reverence from God and menfolk, with marvels and miracles every day; and though great be his honour at present, greater will it be at the assembly of Doom, when his body and his soul will shine like an unsullied sun. There in sooth shall he have that great glory and great elevation in union with the nine orders of heaven that have not transgressed, in union with the apostles and disciples of Jesus Christ, in union with the Godhead and Manhood of God's Son, in the union that is nobler than any union, in the unity of the holy, noble, venerable Trinity, even Father, Son, and Holy Ghost.

1115. I beseech the mercy of Almighty God through the intercession of holy Colomb, that we may all reach that union. May we reach it, may we dwell therein, *in saecula saeculorum*! Amen.

LIFE OF BRIGIT[1].

Hi sunt qui sequuntur Agnum quocumque ierit[2]. These are the folk that follow the undefiled Lamb whatsoever way He may wend.

1120. John, son of Zebedee, Jesu's bosom-fosterling, successor of the Virgin, he it is that wrote these words, and left them with the Church in remembrance of the reward and of the guerdon which God hath given to the third grade of the Church, even to the virgins, that is, the following of the undefiled Lamb.

1124. Now the context of this declaration by John is as far as when he said *Nemo potest dicere canticum nisi illa centum quadraginta quatuor millia qui empti sunt de terra*[3]. It cometh to none to make unto the Lord praise or quire-song, save only one of the all-fulness of the Church, who hath been brought up in chastity and in virginity, and hath been redeemed with the ransom of Christ's blood.

1129. [*Virgines enim sunt,*] for those are the virgins assuredly. So on the track of those words John said, *Hi sunt qui sequuntur Agnum.* These are the folk that follow the Lamb whithersoever He goeth.

1132. This is to follow the Lamb; to imitate Christ and to follow Him by fulfilling the Law and the Gospel, without the desire of earthly things, without the love for perishable things, to avoid honour, to despise the world, to be profitable to all, never to do injustice or wrong to anyone, patiently to suffer temptations from without, to grant forgiveness to the persecutors: that every good thing that one doth be done for the magnifying of God and not for the glorifying of oneself. 'Imitate then,' saith the wise man, 'as is the undefiled Lamb in the virginity of the flesh, so is the undefiled body of the Son of the Heavenly Father. Imitate then the mystical Lamb, even Christ, in virginity and holiness of mind, as He himself said: 'Abide holily and chastely,' saith the Lord, 'for I am holy and I am innocent[4].' For not the better is the chastity of the body, if the soul is imperfect and defiled.

1144. Now a multitude of holy and righteous men fulfilled this commandment of virginity, even as the holy maiden fulfilled it, for whom there is a festival and com-

[1] Let every one who shall read this Life of Brigit give a blessing to the souls of the couple for whom this book has been written.

[2] Apoc. 14. 4. [3] Apoc. 14. 3. [4] Levit. 11. 44.

memoration on the occurrence of this season and time, even *Sancta Brigida, virgo Dei*, that is Saint Brigit, the virgin of the Lord of the Elements.

1148. Then it is that the Christians celebrate the feast and the festal day of the holy Brigit, on the calends of February as regards the day of the solar month, and to-day as regards the day of the week wherein we are.

1151. Here, then, is related somewhat of the miracles and marvels of the holy Brigit, and of her genealogy according to the flesh, to wit, Brigit, daughter of Dubthach, son of Demre, son of Bresal, of the sept of Echaid Find Fuathnairt.

1154. That Dubthach, then, when holy Brigit was born, bought a bondmaid named Broicsech. She was a daughter of Dallbrónach of Dál Conchobair in the south of Bregia. Dubthach joined himself in wedlock to that bondmaid, and she became with child by him. Jealousy of the bondmaid seized Dubthach's consort, and she said to Dubthach: 'Unless thou sellest yon bondmaid in distant lands, I will exact my dowry from thee and I will leave thee.' Howbeit Dubthach was not desirous to sell the bondmaid.

1161. Once upon a time he and the bondmaid along with him went in a chariot past the house of a certain wizard. When the wizard heard the noise of the chariot he said, 'My boy,' saith he, 'see who is in the chariot, for this is noise of chariot under king.' Quoth the boy: 'Dubthach,' saith he, 'is therein.' The wizard went to meet him, and asked whose was the woman who was biding in the chariot. 'Mine,' saith Dubthach. Now Maithgen was the name of the wizard, and from him Ross Maithgin is named. The wizard asks if she was pregnant by anyone. 'She is pregnant by me,' saith Dubthach. Said the wizard: 'Marvellous will be the child that is in her womb: her like will not be on earth.' 'My wife compels me,' saith Dubthach, 'to sell this bondmaid.' Said the wizard through grace of prophecy: 'The seed of thy wife shall serve the seed of the bondmaid, for the bondmaid will bring forth a daughter conspicuous, radiant, who will shine like a sun among the stars of heaven.' Dubthach was thankful for that answer, for till then no daughter had been born to him.

1174. Then they go to their house, and both gave thanks. Well known, now, was the love that God had for that virgin. For two bishops of the Britons, named Mél and Melchu, came from Scotland to prophesy of her and to bless her. Dubthach gave them a welcome, and the bondmaid did tendance and service upon them. Sad and mournful was Dubthach's consort. Bishop Mél asked her the cause of her sadness. Said the woman: 'Because Dubthach preferreth his bondmaid to me.' Said Bishop Mél: 'Reason hath he though he should prefer her, for thy seed shall serve the bondmaid's, but her seed shall be profitable to thine.' She was angry at that. Then came to Dubthach's house a poet of Húi Meic Úais from gathering treasures. When the poet knew the cause of the woman's anger, he said: 'Sellest

thou the handmaid?' 'I will sell,' saith Dubthach, 'for I must needs do so.' Said the bishops: 'Sell the bondmaid, do not sell the offspring.' He did so. The poet went forth with his bondmaid. Now on the night that the poet reached his home, a holy man happened to be in the house entreating the Lord and praying. To him was manifested a flame and a fiery pillar rising from the place where the bondmaid was biding. A certain wizard went from Tirconnell to the house of the poet aforesaid. He bought the service (?) of the bondmaid. The poet sold him the bondmaid, and did not sell the offspring that lay in her womb. The wizard goes home with his bondmaid.

1192. Then it came to pass that the wizard made a great feast, and bade the king of Conaille to the feast; and it was then the time for the king's wife to bring forth a child. There was a soothsayer along with the king, and a friend of the king's asked him when it would be lucky for the queen to bring forth. The wizard said, 'that the child which should be brought forth on the morrow at sunrise, and neither within the house nor without, would out-go every child in Ireland.' Now the queen's lying-in came before that hour, and she brought forth a dead son. But on the morrow, when the bondmaid went at sunrise with a vessel full of milk in her hand, and when she put one of her two footsteps over the threshold of the house, the other foot being inside, then she brought forth the daughter, even Saint Brigit. The maid-servants washed Saint Brigit with the milk that was still in her mother's hand. Now that was in accord with Brigit's merit, even with the brightness and sheen of her chastity. The girl was taken straightway after her birth to the queen's dead son, and when the girl's breath came to the son, he arose out of death.

1205. Thus the wizard went with his bondmaid and her daughter into the province of Connaught, for her mother was of Connaught, but her father of Munster.

1207. On a certain day the bondmaid went to milk her kine, and left the girl alone sleeping in her house. Certain neighbours beheld the house, wherein the girl lay, ablaze, so that one flame was made thereof from earth to heaven. When they came to rescue the house, the fire appeared not, but they said that the girl was full of the grace of the Holy Spirit.

1212. One day the wizard was sitting with his handmaid in a certain place, and the cowdung which lay before the girl they beheld ablaze. When they stretched their hands out to it, the fire appeared not.

1215. Once upon a time when the wizard was sleeping, he saw three clerics in shining garments, who poured oil on the girl's head[1]; and they completed the order

[1] Unction of the head seems to have been part of the baptismal rite, as well as of the rite of confirmation.

of baptism in the usual manner. Those were three angels. Said the third angel to the wizard, that the name of the girl was *Sancta Brigida*, that is, Saint Brigit. The wizard arose and related what he had beheld.

1220. One day the infant's voice was heard crying, and this she said: '*Meum erit hoc*,' that is, this will be mine. When the wizard heard that, he said, 'What the girl declares will be fulfilled,' that is, the land will be mine afterwards, and this hath been fulfilled. When the indwellers of that land heard this they ordered the wizard out of the country, so he went to his own patrimony.

1225. Now this holy virgin Brigit was reared on food different from that of children of her own age, for she was more . . . than every infant. She would not consume unclean food. She rejected the wizard's food, and used to throw it up. The wizard meditated why the girl was thus. It appeared to him that it was because of the corruption and impurity of his food. Then he entrusted a red-eared cow to give milk separately to Brigit, and he let a faithful woman milk her. The holy girl used to consume that (milk), and did not throw it up.

1231. Then this holy virgin was reared till she was a handmaid. And everything to which her hand was set used to increase. She tended the sheep, she satisfied the birds, she fed the poor. When boldness, and strength and size came to Brigit, she desired to go and visit her fatherland. The wizard sent messages to Dubthach, that he should come to meet his daughter. The messengers go to Dubthach, and relate the maiden's miracles and marvels. Dubthach came, and was joyous. The wizard made him welcome, and gave his daughter to him free. Then Dubthach and Brigit go to their country in the province of Offaly. And her nurse was along with Brigit, and illness seized her nurse as she was wending her way. So Brigit and another girl were sent to ask a drink of ale for her from a certain man named Baethchu, who was making a mighty feast. He refused Brigit. Then Brigit went to a certain well, and filled her vessel thereat, and blessed (the water), so that it turned into the taste of ale, and she gave it to her nurse, who straightway became whole. As to the feast at which she was refused, when they go to drink it, not a drop thereof was found.

1244. Once when Dubthach went on a journey, he left his daughter with his swine. And two robbers came to her, and carried off two boars of the herd. When they had gone a little while after that Dubthach met them. He took the swine from them, and then he came to Brigit. 'Do the swine remain, my girl?' saith Dubthach. 'Count them thou,' saith Brigit. Dubthach counted the swine, and not one of them was lacking.

1250. Not long after that came a noble guest to Dubthach's house, and hospitality was shewn to them[1], and five pieces of bacon were given to Brigit to be boiled.

[1] To the guest and his retinue.

And a miserable hungry hound came into the house to Brigit. Brigit out of pity gave him the fifth piece of bacon. The hound was not satisfied with that. So Brigit gave him another piece. She thought that the guest was asleep, but this was not so. Then came Dubthach and said to Brigit: 'Hast thou boiled the bacon? and do the portions remain?' 'Count them,' saith she. Dubthach counted them. Not one of them was wanting. The guest told Dubthach what Brigit had done. The guests did not consume that food, for they were unworthy thereof; but it was dealt out to the poor and needy.

1260. Once upon a time a certain faithful woman invited Brigit to go with her into Moy Liffey; for a gathering of the synod of Leinster was held there. It was manifested to Bishop Ibhair, who was in the assembly, that Mary the Virgin was coming into the assembly. The woman goes on the morrow, Brigit being alone with her, unto the assembly. Then said Bishop Ibhair: 'This is the Mary whom I beheld;' and the whole host blessed Saint Brigit. Wherefore Brigit is henceforth (called) 'the Mary of the Gael.'

1266. Afterwards Brigit went to visit her mother who was in bondage. Thus was her mother, in sickness before her, and she was at a mountain-dairy having twelve cows with her, and she collecting butter. Now the virgin served humbly after her mother, and began setting the dairy to rights. The churning that was made was divided into twelve portions in honour of the Lord's twelve apostles. And the thirteenth portion was set so that in honour of Christ it was greater than every (other) portion, and it was given to the poor and to the guests. For she used to say that Christ was in the person of every faithful guest. That seemed a marvel to the neatherd, and he went to converse with the wizard. The wizard and his wife asked: 'Hath the virgin cared well for the dairy?' Then he came to the kine. 'It is well,' saith the neatherd, 'I am thankful anyhow, and the calves are fat.' For he did not dare to blame Brigit in her absence. The wizard and his consort went to the dairy, having with them a great hamper eighteen hands high to be filled with butter. Brigit made them welcome, and washed their feet, and gave them food. Then said the wizard's consort to Brigit: 'We have come hither to know whether that which hath been entrusted to thee hath profited. Of butter, what hast thou?' None in readiness had she save the making of one churning and a half. Then Brigit went into the kitchen, and this she said:

'Oh, my Prince,
Who canst do all these things,
Bless, O God,—a cry unforbidden,—
My kitchen with thy right hand!

'My kitchen,
The kitchen of the white God,

A kitchen which my King hath blessed,
A kitchen that hath butter.

'Mary's Son, my Friend, cometh
To bless my kitchen.
The Prince[1] of the world to the border,
May we have abundance with him!'

1296. And she brought the half making of her churning from the back of the kitchen. The wizard's wife mocked thereat and said: '*This* quantity of butter is good to fill a large hamper!' 'Fill your hamper,' saith Brigit, 'and God will put somewhat therein.' She still kept going into her kitchen, and bringing half a making every time thereout, and singing a stave of those staves as she went back. If the hampers which the men of Munster possessed had been given to her, she would have filled them all. The wizard and his wife marvelled at the miracle which they beheld. Then said the wizard to Brigit: 'This butter and the kine which thou hast milked, I offer to thee; and thou shalt not be serving me, but serve the Lord.' Said Brigit: 'Take thou the kine, and give me my mother's freedom.' Said the wizard: 'Behold thy mother free for thee, and the kine; and whatsoever thou shalt say, that will I do.'

1306. Then Brigit dealt out the kine to the poor and the needy; and the wizard was baptized, and he was full of faith; and he remained till his death in Brigit's company.

1308. Thereafter Brigit went with her mother to her father's house. Of her father's wealth and food and property, whatsoever her hands would find or would get, she used to give to the poor and needy of the Lord. Wherefore her father was displeased with her and desired to sell the holy Brigit. He and his daughter along with him went in a chariot, and he said: 'Not for honour or for reverence to thee art thou carried in the chariot; but to take thee to sell thee, that thou mayst grind at the quern of Dunlaing, son of Enna, king of Leinster.' When they came to the king's fortress Dubthach went into the fortress to the king, and left his sword near Brigit in the chariot. And a leper came to Brigit, and besought Brigit in God's name to bestow something upon him. Brigit hands him down her father's sword. Saith Dubthach to the king after he had come inside: 'Wilt thou buy my daughter from me?' 'Wherefore sellest thou thine own daughter?' saith Dunlaing. 'Not hard to say,' saith Dubthach: 'because she is selling my wealth, and bestowing it on wretched worthless men.' 'Let her be brought to us that we may see her,' saith Dunlaing. Dubthach goes for her. When he came he was looking at the chariot and he saw not his sword. He asked Brigit what she had done with his sword. 'I gave it,'

[1] *Flaithe*, a mistake for *flaith*.

saith Brigit, 'to a poor man who came to beg of me.' Dubthach was mightily enraged with her for having given the sword away. When Brigit came before the king, he said: 'Why dost thou steal thy father's property and wealth, and, what is worse, why hast thou given the sword away?' Then said Brigit: 'The Virgin's Son knoweth, if I had thy power, with all thy wealth, and with all thy Leinster, I would give them all to the Lord of the Elements.' Said the king to Dubthach: 'It is not meet for us to deal with this maiden, for her merit before God is higher than ours.' Thus then was Brigit saved from bondage.

1332. Not long thereafter came a certain man of good kin unto Dubthach to ask for his daughter (in marriage). Dubthach and his sons were willing, but Brigit refused. A brother of her brethren said to her: 'Idle is the pure eye in thy head, not to be on a bolster beside a husband.' Saith Brigit: 'The Son of the Virgin knoweth, it is not lively for us if it bring harm upon us.' Then she put her finger under the eye and plucked it out of her head, so that it lay on her cheek. When Dubthach and her brethren beheld that, they promised that she should never be told to go to a husband save the husband whom she should like. Then Brigit put her palm to her eye, and it was healed at once.

1341. Brigit and certain virgins along with her went to take the veil from Bishop Mél in Telcha Mide. Blithe was he to see them. For humility Brigit stayed so that she might be the last to whom a veil should be given. A fiery pillar rose from her head to the roof-ridge of the church. Then said Bishop Mél: 'Come, O holy Brigit, that a veil may be sained on thy head before the other virgins.' It came to pass then, through the grace of the Holy Ghost, that the form of ordaining a Bishop was read out over Brigit. Mac-caille said, that a bishop's order should not be conferred on a woman. Said Bishop Mél: 'No power have I in this matter. That dignity hath been given by God unto Brigit, beyond every (other) woman.' Wherefore the men of Ireland from that time to this give episcopal honour to Brigit's successor.

On the eighth (of the month) Brigit was born, on a Thursday especially: on the eighteenth she took the veil: in the eighty-eighth (year of her age) she went to heaven. With eight virgins[1] was Brigit consecrated, according to the number of the eight beatitudes of the Gospel[2] which she fulfilled, and of them it was the beatitude of mercy that Brigit chose.

1355. Once when the hightide of Easter drew nigh, she desired through charity to brew ale for the many churches that were around her. And there was a scarcity of corn at that time in Meath, and Brigit had only one sieve of malt. Brigit's household, moreover, had no vessels save two troughs. They put the malt into one of the

[1] The text of the Book of Lismore (*in ochtmad* in octavo) is here corrupt.
[2] Matth. v. 3–11.

two troughs. They fill the other vessel with the ale. Then the ale was distributed by Brigit to seventeen churches of Fir Tulach, so that the produce of one measure of malt supplied them through Bridget's grace from Maundy Thursday to Low Sunday.

1363. Once there came a certain leper unto Brigit to ask for a cow. Said Brigit to him, 'Which seemeth best to thee, to take away a cow or to be healed of the leprosy?' The leper said that he would rather be healed of the leprosy than be given the kingdom of the world. Brigit made prayer to God and healed the leper, and he afterwards served Brigit.

1368. A certain nun of Brigit's household fell into sore disease and desired milk. There did not happen to be a cow in the church at that time, so a vessel was filled with water for Brigit, and she blessed it, and it was turned into milk. She gave it to the nun who at once became quite well.

1372. Now when the fame and renown of Brigit had gone throughout Ireland, there came to Brigit two blind men of the Britons and a leper to be healed. Said Brigit: 'Stay outside at present till the celebration be over.' [Said the Britons], for they are impatient: 'Thou healedst folk of thine own kin yesterday, and thou hast not waited to heal us to-day.' Brigit made prayer, and the three of them were healed at once.

1377. When the hightide of Easter was fulfilled, Brigit asked of her maidens whether they still had the leavings of the Easter ale. Quoth the maidens: 'God will give,' say they. Then came in two maidens having a pail full of water. 'The Virgin's Son knoweth,' saith Brigit, 'that there is good ale there.' It seemed to her that it was ale. As she said that (the water) was straightway changed into choice ale. It was afterwards given to Bishop Mél, and also to the virgins.

1383. At the same time came a disease of the eyes to Brigit, and her head seemed exceeding weary. When Bishop Mél heard of that he said: 'Let us go together to seek a physician, that thou mayest have thy head cured.' Said Brigit: 'If thou hadst not been disobedient, I should not have desired any bodily physician; howbeit we will do what thou shalt say.' As they were faring forth, Brigit fell out of her chariot and her head came against a stone, and she was greatly wounded and the blood gushed out. Then with that blood were healed two dumb women who were lying on the road. After that, the leech whom they were seeking chanced to meet them. When he saw the wound he said: 'Thou shouldst not seek any other physician from this time forward, save the Physician who healed thee on this occasion; for though all the doctors of Ireland should be doctoring thee, they could do nothing better.' So in that wise Brigit was healed.

1394. Once the king of Teffia came into their neighbourhood for a banquet. There was a covered vessel in the king's hand. A certain incautious man took it out

of his hand, and it fell and fragments were made thereof. The man was seized by the king of Teffia. Bishop Mél went to ask for him, and nought was got from the king save his death. So Bishop Mél begged for the broken vessel, and took it with him to Brigit. Then Brigit put her breath round it, and it was renewed in a form that was better than before. Then it was taken back to the king, and the captive was released. And Bishop Mél said, 'Not for me hath God wrought this miracle, but for Brigit.'

1402. Once upon a time Brigit went to the house of another virgin, even Brigit daughter of Conaille. The water that was put over Brigit's feet after she had arrived, healed a certain virgin who was lying sick in the house. Now when Brigit with her virgins went to eat their dinner, she began to look for a long while at the table. The other Brigit asked, 'What perceivest thou?' Said Brigit, 'I see the Devil on the table.' 'I should like to see him,' said the other virgin. 'Make Christ's Cross on thy face, and on thy eyes,' saith Brigit. The virgin made it, and she beheld the Satan beside the table, his head down and his feet up, his smoke and his flame out of his gullet, and out of his nose. Said Brigit: 'Give answer to us, O Devil!'

'I cannot, O Nun,' saith the Demon, 'refuse to answer thee, for thou art a keeper of God's commandments, and thou art merciful to the poor and to the Lord's household.'

'Tell us then,' saith Brigit: 'why hast thou come to us among our nuns?'

'There is a certain pious virgin here,' saith the Devil, 'and in her companionship am I, enjoining upon her sloth and negligence.'

Brigit said to that virgin: 'Put the Cross of Christ over thy face, and over thine eyes.' She put it at once; the virgin beheld the hideous monster. Great fear seized the virgin when she beheld the demon. Said Brigit: 'Why dost thou shun the foster-ling whom thou hast been tending for so long a time?' The virgin then made repentance and was healed of the demon.

1424. A certain woman brought unto Brigit a hamper full of apples. Then lepers came to Brigit begging for apples. Said Brigit: 'Give the apples to them.' When the woman heard that, she took back her hamper of apples, and said: 'To thee thyself I brought the apples, and not to lepers.' It was an annoyance to Brigit that her alms should be forbidden, and she cursed the trees from which it had been brought. When the woman went home, she found not a single apple in her barn, although it had been full when she left, and (the trees) were barren thenceforward.

1431. Once upon a time Brigit went to Teffia with great hosts accompanying her; and there were two lepers behind her between whom a dispute arose. When one of the lepers desired to smite the other, his hand withered and the hand of the other of them shrank. Then they repented, and Brigit healed them of their leprosy.

1435. Brigit went to a certain church in the land of Teffia to celebrate Easter.

The prioress of the church said to her maidens that on Maunday Thursday one of them should minister unto the old men and to the weak and feeble persons who were biding in the church. Not one of them was found for the ministering. Said Brigit: 'I to-day will minister unto them.' (There were) four of the sick persons who were biding in the church, even a consumptive man, and a lunatic, and a blind man, and a leper. And Brigit did service to these four, and they were healed from every disease that lay upon them.

1442. Once upon a time Brigit went into a certain house a-guesting. It came to pass that all the household went forth except one little consumptive lad, and he was dumb, and Brigit knew not that he was so. Then came guests unto Brigit into the house to beg for food. Brigit asked of yon dumb lad, where was the key of the kitchen. Said the lad: 'I know the place in which it is.' Said Brigit: 'Go and fetch it to me.' He rose at once and attended on the guests.

1449. Then came to pass an assembly of the men of Ireland in Teltown, a stead wherein were Patrick and the synod of Ireland along with him. Brigit and Bishop Mél went to the meeting, and they found a difficult case before them in the meeting, to wit, a certain woman brought forth a child there, and said that the child was by Bishop Brón, one of Patrick's household. Bishop Brón denied that the child was by him. That question was brought to Brigit to be resolved. Brigit asked the woman by whom she had conceived the child, and told her not to utter falsehood. Said the woman: 'It is by Bishop Brón.' Tumour and swelling filled her tongue in her head, so that she was unable to speak. Brigit made the sign of the Cross over the infant's mouth, and asked: 'Who is thy father?' The infant answered: 'A wretched, miserable man who is in the outskirts of the assembly, *that* is my father.' Thus Bishop Brón was saved by Brigit's favour.

1460. Then came a man for Brigit that she might go to consecrate a new house which had been built for him. When he had prepared food for Brigit, Brigit said to her maidens: 'It is not lawful for us to eat the food of this heathen man, for God has revealed to me that he has never been baptized.' When the goodman heard that, grief of heart seized him, and Bishop Brón baptized him. Thereafter Patrick ordered Brigit and his successor that they should never be without an ordained person in their company: therefore Nat-fraich took priest's orders.

1467. At the same time a man from the south of Bregia bore his mother on his back to Brigit to be healed, for she was consumptive; and he put her from his back on Brigit's shadow, and when the shadow touched her, she was whole at once.

1470. At another time they saw Patrick coming to them. Said Lassair to Brigit: 'What shall we do for the multitude that has come to us?' 'What food have ye?' asked Brigit. 'There is nought,' saith Lassair, 'save one sheep, and twelve loaves,

and a little milk.' Said Brigit: 'That is good: the preaching of God's word will be made unto us and we shall be satisfied thereby.' When Patrick had finished the preaching, the food was brought to Brigit that she might divide it. And she blessed it; and the two peoples of God, even Brigit's congregation and Patrick's congregation, were satisfied; and their leavings were much more than the material that had been there at first.

1478. There was a certain man biding in Lassair's church, and his wife was leaving him and would not take bit nor sleep along with him; so he came to Brigit to ask for a spell to make his wife love him. Brigit blessed water for him and said: 'Put that water over the house, and over the food, and over the drink of yourselves, and over the bed in the wife's absence.' When he had done thus, the wife gave exceeding great love to him, so that she could not keep apart from him, even on one side of the house; but she was always at one of his hands. He went one day on a journey and left the wife asleep. When the woman awoke she rose up lightly and went after the husband, and saw him afar from her, with an arm of the sea between them. She cried out to her husband and said that she would go into the sea unless he came to her.

1488. A certain woman of Húi Meic Úais came unto Brigit to beg; and before that she had always been in poverty. So Brigit gave her girdle to her, and Brigit said that it would heal whatsoever disease or illness to which it was applied. And it was so done, and thus the woman used to make her livelihood thenceforward.

1492. Once on a certain hightide friends came to Brigit, having with them an offering, and they had left their house behind them without care-takers. Thereafter came robbers, and carried off the oxen that were biding in the house. The river Liffey rose against them, so they put their garments on the horns of the oxen, and the oxen with the garments turned back thence to the place in which Brigit was biding.

1497. Once upon a time Brigit went into Magh Lemna to converse with Patrick. He was preaching the Gospel there. Then Brigit fell asleep at the preaching. Said Patrick: 'Why hast thou fallen asleep?' Brigit prostrated herself thrice and answered: 'It was a vision I beheld,' saith she.

1501. 'Declare the vision,' saith Patrick. 'I beheld,' saith Brigit, 'four ploughs in the south-east, which ploughed the whole island; and before the sowing was finished, the harvest was ripened, and clear well-springs and shining streams came out of the furrows. White garments were on the sowers and ploughmen. I beheld four other ploughs in the north, which ploughed the island athwart, and turned the harvest again, and the oats which they had sown grew up at once, and was ripe, and black streams came out of the furrows, and there were black garments on the sowers and on the ploughmen.'

1509. 'That is not difficult,' saith Patrick. 'The first four ploughs which thou beheldest, those are I and thou, who sow the four books of the Gospel with a sowing of faith, and belief, and piety. The harvest which thou beheldest are they who come unto that faith and belief through our teaching. The four ploughs which thou beheldest in the north are the false teachers and the liars who will overturn the teaching which we are sowing.'

1514. Once when Brigit was in Armagh two persons passed her, bearing a tub of water. They went to be blessed by Brigit. The tub fell behind them and went round and round from the door of the stronghold to Loch Laphain. But it was not broken, and not a drop fell out. It was manifest to every one that Brigit's blessing was upon them. Thereafter Patrick said: 'Deal ye of the water to Armagh and to Airthir.' And every disease and every ailment that was in the land were healed.

1520. Brigit went into the district of Fir Rois to release a captive who was in the district. Said Brigit: 'Lettest thou yon captive out for me?' The king replied: 'Though thou shouldst give me the whole realm of Fir Breg, I would not give thee the prisoner. But lest thou shouldst go with a refusal, for one night thou shalt have the right to guard his soul for him.' Brigit appeared to the captive at the close of day, and said to him: 'When the chain shall be opened for thee, repeat this hymn [*Nunc populus,*] and flee to thy right hand.' It is done thus; the captive flees at Brigit's word.

1527. Once Brigit went over Sliab Fuait. There was a madman biding on the mountain who used to harry the congregations. When the nuns beheld him, fear and great dread seized them. Said Brigit to the madman: 'Since I have come to thee here, preach thou God's word unto us.'

'I cannot,' saith he, 'avoid ministering unto thee, for thou art merciful unto the Lord's household, both the miserable and the poor.'

1533. Then said the madman: 'Love the Lord, O Nun! and every one will love thee. Revere the Lord and every one will revere thee. Pray unto the Lord, and every one will pray unto thee.'

1536. Once her father entreated holy Brigit to go to the king of Leinster, even to Ailill, son of Dunlang, to ask for the transfer of the ownership of the sword which he had given to him (for a time) on another occasion. Brigit went at her father's commands. A slave of the king came to converse with Brigit, and said: 'If I should be saved from the bondage wherein I abide with the king, I should become a Christian, and I should serve thee and the Lord.' Brigit went into the fortress and begged two boons of the king, to wit, transfer of the ownership of the sword to Dubthach and freedom to the slave.

1543. 'Why should I give that to thee?' saith the king.

'Excellent children will be given to thee,' saith Brigit, 'and kingship to thy sons, and heaven to thyself.'

Said the king, 'The kingdom of heaven, as I see it not, I ask it not. Kingship for my sons, moreover, I ask not, for I myself am still alive, and let each one work in his time. Give me, however, length of life in my realm and victoriousness in battle over Conn's Half[1]; for there is often warfare between us.'

1550. 'It shall be given,' saith Brigit. And this was fulfilled; for through Brigit's blessing thirty battles were broken before Ailill in Ireland and nine in Scotland. The Húi Néill invaded Leinster after his death. The Leinstermen carried his body to the battle, and their foes were at once routed before them.

1554. Brigit was once with her sheep on the Curragh, and she saw running past her a son of reading[2]; to wit, Nindid the scholar was he. 'What makes thee unsedate, O son of reading?' saith Brigit, 'and what seekest thou in that wise?'

'O nun,' saith the scholar, 'I am going to heaven.'

'The Virgin's Son knoweth,' saith Brigit, 'happy is he that goes the journey, and for God's sake, make prayer with me, that it may be easy for *me* to go.'

'O nun,' saith the scholar, 'I have no leisure; for the gates of heaven are open now, and I fear they may be shut against me. Or if thou art hindering me, pray the Lord that it may be easy for me to go to heaven, and I will pray the Lord for thee, that it may be easy for thee, and that thou mayest bring many thousands with thee unto heaven.'

1566. Brigit recited a paternoster with him. And he was pious thenceforward, and he it is that gave her communion and sacrifice when she was dying. Wherefore thence it came to pass that the comradeship of the world's sons of reading is with Brigit, and the Lord gives them, through Brigit's prayer, every perfect good that they ask.

1570. Brigit went to Bishop Mél, that he might come and mark out her city for her. When they came thereafter to the place in which Kildare stands to-day, that was the time that Ailill, son of Dunlang, chanced to be coming, with a hundred horseloads of peeled rods, over the midst of Kildare. Then maidens came from Brigit to ask for some of the rods, and refusal was given to them. The horses were (straightway) struck down under their horseloads to the ground. Then stakes and wattles were taken from them, and they arose not until Ailill had offered the hundred horseloads to Brigit. And therewith was built Saint Brigit's great house in Kildare, and it is Ailill that fed the wrights and paid them their wages. (So) Brigit left (as a blessing) that the kingship of Leinster should be till doomsday from Ailill, son of Dunlang.

1579. Once upon a time two lepers came to Brigit to ask an alms. There was nothing in the convent except a single cow. Brigit bestowed that cow on the lepers (jointly). One of the two lepers gave thanks to the Lord, but the other leper was

[1] The northern half of Ireland.

[2] i. e. a student.

ungrateful, for he was haughty. 'I alone,' saith he, 'have been set at nought as regards a cow. Till to-day I have never been counted among Culdees and the poor and feeble, and I should not be in partnership as regards this cow.' Said Brigit to the humble leper: 'Stay here, till somewhat be found for thee, and let yon haughty leper go off with his cow.' Then came a man to Brigit having a cow for her, and she gave it to the humble leper. Now when the haughty leper went on his way, he was unable to drive his cow alone; so he came back to Brigit and to his comrade, and kept reviling and blaming Brigit. 'It was not for God's sake,' saith he, 'that thou madest thy offering; but it is because of (our) importunity and oppressiveness that thou gavest it to me.' Thereafter the two lepers go to the Barrow. The river rose against them. Through Brigit's blessing the humble leper escapes with his cow. The haughty leper falls with his cow prone against the river and was drowned.

1595. Once upon a time the queen of Crimthan, son of Enna Cennselach, king of Leinster, came with a silver chain as an offering to Brigit. The semblance of a human shape was on one of the ends thereof, and an apple of silver at the other end. Brigit gave it to the virgins. The virgins stored it up without her knowledge, for greatly used Brigit to take her wealth and give it to the poor. A leper came to Brigit, and Brigit gave him the chain without the nuns' knowledge. When the virgins knew this they said with anger and bitterness: 'Little good have we,' say they, 'from thy compassion to everyone, and we ourselves in need of food and raiment!' 'Ye are sinning (?),' saith Brigit: 'Go ye into the church in the place where I make prayer, and there ye will find your chain.' They went at Brigit's word. Though it had been given to a poor man, the nuns found the chain.

1606. Once upon a time the king of Leinster came to Brigit to listen to the preaching and celebration on Easter Day. After the celebration was ended, the king fared forth on his way. When Brigit went to eat her forenoon meal, Lomman, Brigit's leper, declared that he would eat nothing until there was given to him the king of Leinster's armour, both spears and shield and sword, with his ... under them. Brigit sent a messenger after the king. From midday till evening the king was a-straying, and they did not attain one thousand paces: so he took the armour from him and bestowed it upon the leper.

1614. Once upon a time Brigit beheld a certain man passing her with salt on his back. 'What is on thy back?' saith Brigit. 'Stones,' saith the man. 'They shall be stones then,' saith Brigit. Straightway stones were made of the salt. The same man came again past Brigit. 'What is on thy back?' saith Brigit. 'Salt,' saith he. 'It shall be salt then,' saith Brigit. Salt was at once made of the stones through Brigit's word.

1620. Once upon a time two lepers came to Brigit to be healed of the leprosy. Brigit bade one of the two lepers to wash the other. He did so. 'Do thou,' saith Brigit to the other leper, 'tend and wash thy comrade even as he hath ministered unto thee.' 'Save the time that we have seen,' saith he, 'we will not see one another. What, O nun, dost thou deem it just that I, a healthy man, with my fresh limbs and my fresh raiment, should wash that loathsome leper there, with his livid limbs falling from him? A custom like that is not fit for me.' So Brigit herself washed the lowly miserable leper. Said the haughty leper who had first been cleansed from the leprosy: 'Meseems,' saith he, 'that sparks of fire are breaking through my skin.' He was filled with leprosy from his crown to his sole, because of his disobedience.

1630. Once upon a time when Brigit was going to the bishop to receive the Sacrament, a he-goat's head seemed to her to be in the mass-chalice. Brigit refused the chalice. 'Wherefore dost thou refuse it?' saith the ecclesiastic. 'A he-goat's head is revealed to me therein,' saith Brigit. The bishop called the lad who had brought the credence-table, and bade him make his confession. 'I went,' said the gillie, 'into the house wherein goats are kept, and I took a fat goat thence, and I ate up my fill of him.' The lad did penance, and repented. Thereafter Brigit went to communion and saw not the semblance.

1637. Once upon a time guests came to Brigit: noble and pious were they, even the seven bishops who are on the hill in the east of Leinster. Then Brigit ordered a certain man of her household to go to the sea and catch fish for the guests. The man goes, taking with him his harpoon; and a seal chanced to come to him. He thrusts the seal-spear into it, and ties the string of the spear to his hand. The seal drags with him the man over the sea unto the shore of the sea of Britain, and, after breaking the string, leaves him there on a rock. Then the seal was put back with his spear in it, and the sea cast it on the shore that was near to Brigit. Howbeit the fishers of Britain gave a boat to Brigit's fisherman, when he had told his tales to them. Then he crossed the sea and found his seal here on the shore of the sea of Leinster, and took it with him to Brigit's guests. In the morning he went over sea, and passed again over the sea of Britain to Brigit at midday. The guests and the rest of the host magnified God's name and Brigit's through that miracle and through that prodigy.

1651. Once upon a time a certain nun of Brigit's community conceived a longing for salt. Brigit prayed, and the stones were turned into salt, and the nun was cured.

1653. Once upon a time a churl of Brigit's household was cutting firewood. It happened to him that he killed a pet fox belonging to the king of Leinster. The churl was seized by the king. Brigit ordered the (wild) fox to come out of the

wood; so he came and was at his feats and playing for them and for the king by Brigit's orders. When the fox had done his deeds, he went safe through the wood, with the host of Leinster, both foot and horse and hounds, pursuing him.

1659. Once upon a time bishops came to Brigit and she had nothing to give them, the cows having been milked twice. The cows came a third time to the place, and the milk they had then was greater than every other milking.

1662. Once upon a time Brigit had a band of reapers reaping. A rain-storm pours on the whole plain of Liffey, but not a drop fell on her field.

1664. Now (this) was (another) of her miracles. She blessed the blind table-faced man, and gave his eyes to him.

1665. Once upon a time Brigit went to the widow, who killed the calf of her (only) cow for Brigit, and burnt the beam of her loom thereunder. God so wrought for Brigit that the beam was whole on the morrow, and the cow was licking her calf.

1668. Once Brigit and Bishop Eirc were in Leinster. Said Brigit to Bishop Eirc: 'There is battling among thy people, and to-day they contend.' Said a clerical student to Bishop Eirc's household: 'We do not think it likely,' saith he, 'that *that* is true.' Brigit sained the eyes of the clerical student. Thereafter he said: 'I perceive,' saith he, 'my brethren slaying them now.' And he made great repentance.

1673. Once Brigit was herding sheep. A robber came to her and took seven wethers from her. Howbeit the herd was counted, and through Brigit's prayer, the wethers were found complete.

1676. Once a certain man of Brigit's household made mead for the King of Leinster. When they came to drink it not a drop was found, for it had been consumed before Brigit. Brigit arose to save the wretched man, and she blessed the vessels, and the mead was found in fulness, and that was a wonderful miracle.

1680. Once upon a time the seven bishops came out of Húi Briuin Cualann from Telach na n-Espac, and they found Brigit in a place on the northern side of Kildare. Brigit asked her cook, even Blathnait, whether she had any food. She said she had none. Brigit was ashamed not to have food for the holy men, and she besought the Lord fervently. So the angels told her to milk the cows for the third time (that day). Brigit herself milked the cows, and they filled the tubs with the milk, and they would have filled even all the vessels of Leinster. And the milk overflowed the vessels, and made a lake thereof, whence Loch in Ais, that is the 'Lake of Milk' to-day. God's name and Brigit's were magnified thereby.

1689. For everything that Brigit would ask of the Lord was granted her at once. For this was her desire: to satisfy the poor, to expel every hardship, to spare every miserable man. Now there never hath been anyone more bashful, or more modest, or more gentle, or more humble, or sager, or more harmonious than Brigit. She

never washed her hands or her feet, or her head among men. She never looked at the face of a man. She never would speak without blushing. She was abstinent, she was innocent, she was prayerful, she was patient: she was glad in God's commandments: she was firm, she was humble, she was forgiving, she was loving: she was a consecrated casket for keeping Christ's Body and his Blood: she was a temple of God. Her heart and her mind were a throne of rest for the Holy Ghost. She was simple (towards God): she was compassionate towards the wretched: she was splendid in miracles and marvels: wherefore her name among created things is Dove among birds, Vine among trees, Sun among stars. This is the father of that holy virgin, the Heavenly Father: this is her son, Jesus Christ: this is her fosterer, the Holy Ghost: wherefore this holy virgin performs the great marvels and the innumerable miracles.

1703. It is she that helpeth every one who is in a strait and in danger: it is she that abateth the pestilences: it is she that quelleth the anger and the storm of the sea. She is the prophetess of Christ: she is the Queen of the South: she is the Mary of the Gael.

1706. It is Colomb Cille that made this hymn for Brigit, and in the time of Aed, son of Ainmire, he made it. And this was the cause of making it. A great storm came to Colomb Cille when he went over sea, and he chanced to be in Corryvreckan, and he entreated Brigit that a calm might come to him, and said, *Brigit bé bithmaith.*

1709. Or it is Brocan Cloen that made it, and it was made at the same time as *Ni char Brigit buadach bith.*

1711. Or it is three of Brigit's household that made it when they went to Rome, and reached Placentia. And a man of the people of the city came to them outside and asked them whether they needed guesting. They said that they did. Then he brought them with him to his house, and they met a student who had come from Rome, and who asked them, whence they had come, and why they had come. They said that it was for guesting. 'That is a pity,' said he, 'for this man's custom is to kill his guests;' and they asked that through the student's teaching. So poison was given to them in ale; and they praised Brigit that she might save them, and they sang *Brigit bé bithmaith*, etc. They drank the ale with the poison, and it did them no harm. So the man of the house came to see whether the poison had killed them. And he beheld them alive, and he beheld a comely maiden amongst them. Thereafter he came into the house, and was seeking the maiden, and found her not, and he asked them: 'Why has the maiden gone?' And they said that they had not seen her at all. So a chain was put upon them that they might be killed on the morrow unless they would disclose the maiden. So the same student came to them on the morrow to

visit them, *et inuenit eos in uinculis, et interrogauit eos quomodo euaserunt et cur ligati sunt.*

1728. Or it may be Brenainn that made this hymn. Now Brenainn came to Brigit to know why the monster in the sea had given honour to Brigit beyond the other saints. So when Brenainn reached Brigit, he asked her to confess in what wise she had the love of God. Said Brigit: 'Make thou, O cleric, thy confession first, and I will make mine thereafter.' Said Brenainn: 'From the day I entered devotion, I never went over seven furrows without my mind being on God.' 'Good is the confession,' said Brigit. 'Do thou now, O nun,' saith Brenainn, 'make thy confession.' 'The Son of the Virgin knoweth,' saith Brigit, 'from the hour I set my mind on God, I never took it from Him.' 'It seems to us, O nun,' saith Brenainn, 'that the monsters are right, though they give honour to thee beyond us.'

1738. Or it is Ultan of Ard Brecain that made this hymn for praise of Brigit. For he was of the Dál Conchubair, and so it was with Brigit's mother, even Broicsech, daughter of Dallbronach. In the time of the two sons of Aed Slaine itself was made. For it is they that slew Suibne, son of Colmán the Great, on one hand of Ultán. (In Ard Brecain moreover) it was made :—

'Brigit, excellent woman, a flame[1] golden, delightful,
May (she), the sun dazzling, splendid, guide us to the eternal Kingdom!
May Brigit save us beyond throngs of demons!
May she break before us (the) battles of every disease!

'May she destroy within us our flesh's taxes,
The branch with blossoms, the mother of Jesus!
The true virgin, dear, with vast dignity;
May I be safe always, with my saint of Leinster!

'One of the columns of (the) kingdom with Patrick the pre-eminent,
The vesture over *liga*, the Queen of Queens!
Let our bodies after old age be in sackcloth:
With her grace may Brigit rain on us, free us!'

1755. Many miracles and marvels in that wise the Lord wrought for Brigit. So many are they that no one could declare them, unless her own soul or an angel of God should come to declare them. Howbeit this is enough as a sample of them.

1759. Now when it came to the ending days for Brigit, after founding and helping cells and churches and altars in abundance, after[2] miracles and marvels whose number is as the sand of sea, or stars of heaven, after charity and mercy, then came Nindid Pure-hand from Rome of Latium. The reason why he was called Nindid Pure-hand

[1] The Book of Lismore has here *bruth* (mass). All the other MSS. have *breo* (flame).
[2] For the *i bhfertuibh ⁊ i mirbuilibh* read *iar bhfertuibh ⁊ iar mírbuilibh.*

was that he never put his hand to his side, when Brigit repeated a paternoster with him. And he gave communion and sacrifice to Brigit, who sent her spirit to heaven. Her relics are on earth with honour and dignity and primacy, with miracles and marvels. Her soul is like a sun in the heavenly Kingdom among the choir of angels and archangels. And though great be her honour here at present, greater by far will it be, when she shall arise like a shining lamp in completeness of body and soul at the great assembly of Doomsday, in union with cherubim and seraphim, in union with the Son of Mary the Virgin, in the union that is nobler than every union, in the union of the Holy Trinity, Father, Son, and Holy Ghost.

1772. I beseech the mercy of High, Almighty God, through holy Brigit's intercession, may we all deserve that unity, may we attain it, may we dwell therein *in saecula !*

LIFE OF SENÁN, SON OF GERRGENN.

1775. *MIRABILIS Deus in Sanctis Suis, et caetera.* The Holy Spirit who excels every spirit, the spirit that bettered each of the Churches, that is of the old Law and of the New Testament, with grace of wisdom and prophecy, it is He that spake these words out of the mouth of the royal prophet David, son of Jesse, of the praise and of the magnifying that there is unto God, through his saints and through his righteous ones, as he saith, *Mirabilis Deus in sanctis.*

1781. One, then, of the saints and of the righteous through whom came the praise and the magnifying of the Lord before men, by reason of the miracles and the marvels which God wrought for him on earth, was the holy, noble, venerable saint for whom there is a festival and commemoration on the occurrence of this time and season, even *Sanctus Senanus Episcopus.*

1786. Now the Christians celebrate the festival and high-tide of the decease of this holy Senán, on the eighth of the calends of March as regards the day of the solar month, which is to-day as regards the day of the week in the present year wherein we are. Those who know (then) declare somewhat of the origin and birth of the holy Senán, from prayer and from teaching of the grace of the chief prophet and the archbishop of the island of Ireland, that is Saint Patrick, Senán's birth and of the miracles and of the marvels which God wrought for him, to wit:

1792. Senán, son of Gerrgenn, son of Cobthach, son of Bolc, son of Dec (Dece?), son of Imchath, son of Coirpre, son of Rodonn, son of Lugaid, son of Ailill, son of Eochaid, son of Oengus, son of Fiachra Find, son of Coirpre Fair-palm, son of Conaire, son of Mugh Lama, son of Lugaid Allaid, son of Coirpre Crook-head, son of Dire Great-fist, son of Coirpre Finnmar, son of Conaire, son of Eterscél, son of Eogan. Coimgell[1], then, daughter of Ernach son of Golbine, of the Alltraige, was Senán's mother. Now the chief prophet and the chief apostle whom God sent to preach to the men of Ireland, even Saint Patrick, prophesied Senán's birth. For when Patrick was preaching to the Húi-Figeinti and baptizing them in Domnach Mór of Cinél Díue, the Corco-Baiscinn came with their king, even Bolc, son of Dec (Dece?) in a great sea-fleet over Luimnech from the north unto Patrick, and they

[1] Ercanus et Coemgella are the names of Senán's parents, according to the poetical Life. Colgan, p. 602 (recte 512).

besought Patrick to preach to them on that day and to baptize them at once. Patrick told them to wait till the morning, for on that day he was weary. Said the Corco-Baiscinn to Patrick: 'We cannot, for our district is empty after us without warriors protecting it, and our fleet has no one to guard it, and we must needs hasten back to our district.' Thereafter Patrick went in his chariot, so that every one might see him, and that they might hear from him his voice and the preaching of God's word by him. And then they believed in God and in Patrick. So Patrick repeats the order of Baptism to them on the river, which was anear them, and all the hosts are baptized therein. And they gave great alms to Patrick. Patrick blesses them, and said that there would always be abundance of treasures and wealth in the district of Baiscenn. The Corco-Baiscinn entreated Patrick to go with them to bless their district and to baptize their women, and their children and their slaves, whom they had left behind. Patrick said to them: 'I have no leisure to go with you, and to move my household over this river yonder.' The Corco-Baiscinn said: 'We have,' say they, 'a great fleet to carry thee over the sea; and we will take thee over it, with all thy servants dry-footed, and we will bring thee back again.' Patrick again refused to go with them, and said: 'I cannot,' saith he, 'leave the district in which I am, until the consecration and blessing of them all shall end.' And Patrick gave a blessing to the Corco-Baiscinn, and left upon them excellence of shipping. So of that Patrick sang this stave:

'I will not go
To Corco-Baiscinn, no falsehood,
Though there be no sword on their left side,
Nothing more will be taken from them.'

1826. Patrick said to the Corco-Baiscinn: 'Is there a place anear us, whence your district will be clear to me, so that I myself may descry it from my seat, and may bless it from that spot?' 'There is forsooth,' say they, 'the hill there,' that is Findine. Patrick then went with them to the top of Findine, and said to them: 'Is this your district to the north of Luimnech, as far as the ocean in the west?' 'It is,' say they. 'Doth [your territory],' saith Patrick, 'reach the mountain there in the north?' even Sliab Ellbe, in the district of Corcomruad in Ninnus. 'It reacheth not,' say they. 'It shall reach before the Judgment,' saith Patrick. 'Doth your territory reach that mountain there in the east?' that is, Echtge in the territory of Húi Desa. 'It reacheth not,' say they. 'It shall reach after a long while,' saith Patrick. Then Patrick blessed Corco-Baiscinn, and said to them: 'Ye need me not to go with you into your country, for ye have a child in a woman's womb, and unto him your country hath been given by God. After him shall ye be, and him shall ye serve, and . . . this race of the Húi Figennte. It is he that will be a Patrick to you, and great will

be the honour of the child that will be born to you. Happy he who shall be in his keeping! And the island there in the west, in front of the sea,' that is Inis Cathaigh, 'is there any dwelling in it?' saith Patrick. 'There is none,' say they, 'for there is a terrible monster therein named Cathach, who doth not allow it to be inhabited.' 'Marvellous,' saith Patrick, 'is the diadem of dignity, and the precious stone, and the venerable servant specially lovable to God and to men, even the child that will be born with you. For it is for his sake that the soil of yon island is preserved in virginity, for it is there that his resurrection will be, and the resurrection of a great host of saints along with him.' Then said Patrick, prophesying Senán's birth:

'A manchild will be born in the west,
In the island over the ocean.
The Corco-Baiscinn will be under his hand,
Men and children and women.

'He will be splendid, noble, dignified,
With God and with men.
Happy the folk and the church
That will be under that child's protection.'

1855. 'Renowned and revered will that child be,' saith Patrick; 'for he will bring to them peace with abundance of every good thing, and banishment of every unlawful disease, if they do the will of that child, even Saint Senán, with tithes, and first-fruits and alms to God and to Senán. But woe to his monks who shall not do that child's will, for God will then inflict heavy vengeances upon them, so that there shall be ruin on their men and on their cattle. And corn and milk and every produce shall then be taken away from them, so that they shall abide in famine and ruin, and every one will sell his son and his daughter in far-off territories that they may be fed, unless they are obedient to Senán. Wise and dignified will their children be in the present world if they are obedient to him.'

1864. When Patrick had uttered these words, foretelling Senán's birth, and when he had blessed the district of Corco-Baiscinn, he sent an archpresbyter and a deacon of the Romans, who were along with him—Maculatus and Latius were their names—along with the Corco-Baiscinn, to baptize them. And on the night that they (Maculatus and Latius) came to Patrick, that is the time that they preached the faith and belief of Christ, and celebrated baptism and communion in the district of Corco-Baiscinn. Then did those saints choose a church for them(selves), and a place for their resurrection, beside the harbour of Inis-Cathaig northwards overagainst the Graveyard of God's Angel. For they knew that in the Graveyard of the Angel, in Inis-Cathaig, Senán's resurrection would take place, and they desired that their resurrection should be near Senán's resurrection, so that they might go along with Senán to the great assembly of Doom.

1875. It was not long afterwards when there was a great gathering of the Corco-Baiscinn in one place. So a married couple came to the assembly. As they reached the assembly the wizard who was at the meeting arose before them. When every one saw that, the whole assembly rose up before them, for great was the honour that they had for the wizard at that time. Then the assembly laughed at the wizard, and said to him, 'It seems to us good!' say they. 'Gergenn, the peasant, and his wife have come to thee, for whom thou makest thy uprising.' Said the wizard, 'It is not to a peasant that I make uprising, but it is to the child that is in the womb of the woman there, for the Corco-Baiscinn will all arise before him. Him will they serve, it is he who will be their prince for ever.'

1884. Now when the time came for the birth of that child, even Senán, his mother tarries alone in her garden, in autumn [1]. An angel of God came to help her, so that the bringing forth of her son should not be difficult; and the angel blessed the child that was there born. The stake of rowan that was in her hand when she was bringing forth her son took the earth, and burst at once into flower and leaf; and still that tree remains.

1890. Not long after the birth of this boy, his mother went for water having the child in her bosom. Then the mother tarried, stripping the blackberries from the brake that was near the well, for Senán was born at the beginning of autumn. So the aforesaid child said to his mother out of her bosom: 'Stay from that, O mother, for that is refection before the proper hour.'

1895. At Magh Lacha, then, at first were the dwelling and farm of Senán's parents before Senán was born. They had another farm at Tracht Termainn. Now there is a long space between these two farms; so when Senán's parents desired to make a removal, Senán would go a day or two days before them to make a house and sheds and farmyard and every needment besides, which they required to be ready before them. Now Senán used to do this for love of helping every one who needed it, and he used to have a new house ready for his family.

1903. Once upon a time his mother was angry with him about that matter, and she said this to him: 'O son of clan and kindred,' saith she, 'thy profit to us is small.' 'O mother,' saith he, 'be at rest, and thou shalt have what is needful.' 'That will arise to us,' saith the mother. 'Verily it will arise,' saith Senán. When they were saying these words, they beheld coming towards them in the air the sheds and the farmyards, the ties and all the needments which they required, and which they had left in the place from whence they came. And these things were laid down before them in the place in which it seemed right to them to settle. So God's name and Senán's were magnified by that miracle.

[1] 'Tempore authumnali,' Colgan, 613 (recte 53).

1911. Once, then, the Corco-Baiscinn went on a hosting into Corcomruad in Ninnus. Now the violent force of the prince takes Senán into that territory. When the hosts reached the territory of Corcomruad, they begin ravaging the territory. But this is what Senán did. He enters a barn of corn that was near him, and there he sleeps while the hosts were ravaging the country. The hosts turned to their own country after Corcomruad had been ravaged by them. Senán is left in the barn asleep where he was. So when every one in the district came after the host (had gone back) to their own country, the barn in which Senán lay seemed thus, as a tower of fire flaming. When that was seen, a great multitude came to rescue him. When they came near to the barn in which Senán lay, they perceived that he was safe from the fire. Some of them went into the barn and beheld the youth asleep. Some of them proceeded to slay him at once. 'Stay,' saith the good man in the barn; 'mayhap it is a friend or kinsman of ours that is there and it is he that has saved the barn.' They asked whence he was. Senán said that he was one of the host which had ravaged that country, and that he had neither friend nor kinsman in the country. So when they perceived that he was a man with the grace of God, they protected him and dismissed him from out of the district all unhurt.

1926. He went to a certain house of a worthy man in the territory of the tribes, to ask for a drink, for he was weary and thirsty with travelling after the host. Now a feast was ready in that house for the king of the territory. Senán was refused, and he went out of the house without food or drink. Straightway then came the king to the place to consume the banquet after Senán had departed. Now when he was told that the food and the ale were set forth, thus was it found: with the water foul and the food putrid. The host marvelled at that deed. Said the king: 'Did any one go from you after being refused food or ale?' 'No one has gone,' say they, 'except one lad of the folk of the plundering party, who came here to ask for a drink, and none was given him.' Said the king: 'Let some one go after that man, for he is one with grace of God.' They went after Senán, and he was brought to the house, and he blessed the food and the ale, and their proper flavour went to them; and all who saw that miracle marvelled.

1940. On another day Senán went with his father's oxen out of Irrus in the west to bring them eastward to Magh Lacha; and he saw the sea full in before him. Now night was then near, so he went to Dún Mechair (Mechar's fortress), which was at hand, to ask for a guest-house. Now Mechar was not in his fort on that night, and in his absence his household refused Senán. So Senán went back to the sea to await the ebb, and there was no other house near him to which he might then go. As his oxen went before him, on the shoře of the sea, he saw the sea-strand before him. Then he drives his oxen over the strand. Then as Senán lifted his feet

up over high-water-mark on the land, he heard the wave behind him striking against his heels. His mind changes then, and this he said, 'Sufficient for me is the length of time that I have been at this layman's work.' Then he breaks the spear that was in his hand, and makes a cross thereof, and sets it into the ground, and thrice he prostrates himself by it to God. Then a troop came, and that night destroyed Mechar's fortress, and they slew his son, and his wife was carried off in the plunder. And the fortress has not been inhabited from that to this, and this will never be done.

1954. So Senán went and left his oxen with his father, and goes afterwards and receives tonsure from Cassidan who had a church in the district of Irrus. Of the Ciarraige Cuirchi was this Cassidan. Then Senán reads his psalms and his ecclesiastical discipline with Cassidan.

1958. Then to read Senán went to Notál, to Cell Manach Droichit in the district of Ossory. Now this was the rule at the school. Each man of the school used to go, on the day that it would fall to him, to herd the calves of the church. Now on the day that it was Senán's turn to go and herd the calves, when he was driving his calves before him on this side, the cows would come after them, and when he was driving the cows on the other side, the calves would come after them. This is the plan that Senán carried out against this. He made the mark of his staff between the cows and the calves and over the field in which they were, and neither of them ventured to go to the other across that mark; and in that wise Senán acted every day that it fell to him to herd the calves. Then Senán used to go and do his reading until the hour came for driving the cows to their milking-yard.

1968. When Senán heard the saying of Christ to his apostles, '*Si quis inter uos uult maior fieri, sit uester minister* (*et seruus*[1]),' he took in hand to visit the mill. Now that year was a year of dearth and great famine, and there were two robbers in the district attacking every one. On a certain night they said: 'What do ye to-night to seek something for us?' 'We will go,' saith one of them, 'to the mill of Cell Manach; for there is (only) one man there every night grinding corn, and we will slay that man, and bring the corn (home), to us.' Then they went till they were before the mill. They look through the hole of the door, and they saw *two* in the mill, one of the twain areading and the other attending to[2] the mill. Then they said to one another: 'What shall we do? Shall we attack the men?' 'We will not attack them,' say they; 'for the man who is grinding is the owner of the corn which he grinds, and they have not the same household; and he will go to his house as soon as his grinding comes to an end; and we will go after him, and slay him, and carry

[1] Matth. xx. 26.

[2] 'Alterum curam molae agentem,' Colgan, 614 (recte 532).

off his corn and his raiment, and then we will go to the miller and slay him, and carry off his corn from him.' Then they stayed until the grinding ended, and the youth who had been grinding the corn in the mill ceased. Then Senán closed his book and slept. Howbeit his companion was without sleep. The robbers stay before the mill till morning. Now when the morning came Senán opens the mill. The robbers come straightway to him into the mill and say to him: 'Who was with thee whilst thou wast reading and sleeping?' 'Marvel not,' saith Senán, 'though it were He of whom it was said, *Non dormitabit neque dormiet qui custodit Israel*[1].' 'Who is He?' say they. 'He is at hand,' saith Senán, '*ut dicitur: Praesto est Dominus omnibus inuocantibus se*[2].' Howbeit the robbers made repentance, and went into union with Notál, and afterwards continued in his company so long as they remained alive. And it is they themselves that told that story.

1994. On a certain night Senán went to the cook to ask a candle (which he needed) for grinding the corn. 'I have no dipped candles with me,' saith the cook, 'save one candle; and take it with thee just now, and candles will be given to thee, provided they are dipped.' Senán went forth to his mill having his single candle. Then the mind of the cook reflected (?) that his week was complete. Then said the cook: 'It seems strange to us that the miller does not come to ask for candles, and he agrinding every night.' So he went at nightfall to find out how Senán used to grind every night. And he looks through the hole of the door, and he saw the candlestick by Senán, and the mill grinding alone, and him adoing his reading. Then the cook went thence to his house. He came again on the morrow at nocturn to know how things were going on in the mill, and he saw the same candle on its candlestick just as it had been at nightfall. Then the cook went that time also to his house, and came again and saw likewise. With that the grinding ended, and the miller departs alone, and the candle is given to the cook. Howbeit it seemed certain to the cook that the very candle which had been given by him remained with Senán after being consumed on every night to a week's end, and it was not diminished. Then the cook goes and tells that to Notál. 'A son of grace unto God,' saith Notál, 'is the man of whom those tidings are told. He will constrain a household unto God. Many miracles and marvels will God perform for him. It is proper to be cautious about him, for woe will be to him who shall act against his will, and happy is he who shall be obedient to him!'

2013. Senán went one day with his tutor Notál on a journey to Cell Mór Arad Tíre. When they reached the door of the church they saw a great multitude wailing and sorrowing; for the only son of the chief of the territory had died and the chief was carrying him to his grave. When they saw the clerics coming to them, they stopped

[1] Ps. cxx. 4. [2] Ps. cxliv. 18.

to meet them, and the woman said to them: 'For the sake of the Lord whom ye adore, O clerics, bring me my dead son to life!' 'Alas for thee, what thou sayest, O lady,' saith Notál: 'God, and not man, hath power to do that deed.' 'For sake of lovingness and mercy,' saith the lady, 'entreat that Lord for me to bring me my only son to life!' And the boy was then carried into Notál's presence. 'Do not bring the boy hither,' saith Notál, 'but take him to Senán.' 'O Sir,' saith Senán, 'what thou sayest is not meet[1].' 'Verily it *is* meet,' saith Notál; 'for unto thee God hath granted to bring the boy to life; and take the boy under thy protection, for this is permitted unto thee.' Senán durst not resist Notál his tutor. So he takes the boy under his protection, and clasps him to his heart, and makes for him fervent prayers together with tears. It was not long after that they heard the boy talking under Senán's keeping, and Senán gave the child alive to Notál. Notál gave him into his mother's hand. God's name, and Notál's and Senán's were magnified by this miracle. Then the clerics went to their own church, when they had completed the work for which they had come.

2031. So Senán's fame spread abroad throughout the territories on every side, because of the greatness of the miracles and the marvels which God was working for him. The tribes and the kindreds used to come from every point unto him. Some of them with alms and offerings, others to seek alms, others to seek their cure from diseases, some to obtain his spiritual direction, some to bring about union with him and to ask him to take up a place before them. When Notál perceived that he said to Senán: 'My dear brother, it is time for thee to go and take up a place before the people which is choosing thee.' Then said Senán to Notál: 'O father Notál! what thou sayest is not right; for that is not what I have intended, but to be in monkdom with thee continually.' Said Notál: 'Not so shall it be; but go thou and take up a place before the people which are awaiting (?) thee.' 'O chosen father,' saith Senán, 'whither shall I go, and in what stead shall I take my place?' Said Notál: 'My dear son, He who is choosing thee, even God, will manifest to thee the place which thou shalt take.'

2044. Thereafter Senán went on his way, by the counsel of his tutor, even Notál; and Notál gave him his blessing, and Senán sets up in Inniscorthy beside the Slaney in the province of Húi Censelaig. Then he and Maedhóc of Ferns make a union. Maedhóc bequeaths his place and his crozier after him to Senán, and Senán takes the abbacy of Ferns after Maedhóc.

2049. Senán goes from his abbacy to Rome. Then he goes from Rome to Tours, to commune with Martin. Then was Martin writing a gospel before him. So Senán said: 'I should deem it wonderful if yonder hands which I see writing

[1] 'S. Senanus allegata sua indignitate, ait se non audere Dominum tentare,' Colgan, 614 (recte 532).

would give me the Sacrifice on the day of my decease.' 'They shall indeed,' saith Martin; and then they, even Senán and Martin, make their union, and Martin gives to Senán, in token of their union, the gospel which he wrote before him. This is to-day [called] Senán's Gospel.

2056. Thereafter Senán went towards Ireland, and he came to Cell Muine unto David. Then David and Senán made their union, and David gave his crozier to Senán in token of their union.

2059. Thereafter Senán went to sea towards Ireland, and he took up (his abode) in the island of Ard Nemidh in the district of Húi Liathain. And there he remains for the space of forty days and nights, until God manifested to him the place of his resurrection. Then Raphael the archangel came to converse with Senán, and said to him: '*Viriliter age et confortetur cor tuum*[1], *quia ad te Dominus tantam familiam congregabit.*' Go then and take a place from the great folk which there is awaiting thee.' 'Question, then,' saith Senán, 'on what side shall I go, and in what place will be my resurrection?' 'This hath not come to thee as yet,' saith the angel: 'so great is the multitude of the folk that has been gathered unto thee that they will not fit with thee in one place; wherefore thou shalt first establish many monasteries, and then thou shalt reach the place wherein thy resurrection will be.'

2068. Senán left a portion of his household there, and went according to the angel's command till he came to Inis Cara beside Lua; and there he founded a church unto God.

2069. Then came a ship's crew from the lands of Latium on a pilgrimage into Ireland. Five decades[2] were their number, all of perfect folk. So each decade of them chose its favourite of the saints of Ireland; and they cast themselves on his favour before they would come out of their own country, and they cast on him the safeguarding of their way and of their journey until they should reach Ireland, that is, a day with a night to every band with the saint whose favour it should choose to pilot their voyage until each should come to the saint he had chosen. These are the saints whom they chose, namely Findia, and Senán, and Brenainn, and Ciarán, and Bairre. Now the day that it happened to Senán's household to safeguard the voyage, the pilot said: 'Whose is this day?' 'The day of Senán's household,' say they. 'Let help come quickly from them, if they have any one who can help us, for the wind hath come bitterly against us.' One of them, a humble bishop, rose up at once; and there happened to be in his hand the bone of the thigh, for it was the hour at which they were dining. And (with the bone) he blessed the air and said: 'O Senán, let help come quickly, and let the wind become favourable!' When bishop Mula had spoken these words, the wind came aft into the sail, and they had a fair breeze till

[1] Ps. xxx. 25.

[2] I read, with the Brussels MS., *coicc deichneabhair.*

they made land at Cork. His household remained with Bairre. The rest went to Senán to Inis Cara, and they had a welcome; and with him stayed his own household, even bishop Iohann and bishop Mula with their decade. And from him their respective households go to Findia, and Ciarán, and Brenainn.

2087. Then messengers came from the king of Raithlenn, even from Lugaid the Breasted, to demand taxes from Senán. Senán said to the messengers, that he would not be under tribute to an earthly king. That answer was displeasing to Lugaid, and he said to his people: 'Take ye my racehorse to the cleric, and let it be fed on corn with him.' Thereafter the horse was brought to Senán and he was put into the pool of the refectory to be washed, and the horse was immediately drowned in the pool, so that nothing save its leg (*cara*) was seen above the pool. Wherefore thence the place is called Inis Cara[1], for Tuaim n-Aba had been its name until then.

2094. When Lugaid was told that his horse had been drowned, he went with anger and fierceness to Senán and threatens him greatly. Senán grew angry with Lugaid, and said that the kingship over Húi Echach would never be inherited from him; and he said, moreover, to Lugaid that he (Senán) would deprive him of heaven and earth unless he should give him his desire. Now Lugaid had two foster-sons, namely Aed and Loeghaire. And they said to him: 'Give the cleric his full desire.' Then Lugaid gave them and Senán their full desire. And Senán leaves dignity continually on Lugaid's children. Then Aed and Loegaire gave Senán his full desire, and Senán left them the kingdom of Húi Echach with them continually without quarrelling, so long as they should do Senán's will. Wherefore of that the poet with God's grace, even Colmán, son of Lenín, sang the lay:

2104 Senán fasted south in the island of Ard Nemid:
Though not equally good with just devotion, it was an enduring battle.
He tarried there forty days with God's truth[2]
Until Raphael the angel came, as they declare[3].
Raphael the angel said to him . . .
That he should go—happy utterance—to Tuaim Abae.
He founded an altar after this on that mound,
With God's word he tarried a space in that Rome.
It was said to him by fierce Lugaid—festival with good hold—
'Rent with value, without any bad part, belonged to the king of Raithliu.'
Said Senán to the messengers—a mighty utterance—
That he would not be under tribute nor service to an earthly king.
Lugaid's messengers went (back) to him with the answer;
He said to them without any reply (to Senán),—just his . . .
A wonderful horse had Lugaid, man with swiftness,
A more beautiful horse than his was not found . . . in Ireland.

[1] 'Quod enim Latinis armus dicitur, hoc Hibernis *cara* nuncupatur,' Colg. 533.
[2] la fír Fiadhat, B. [3] atfiadhat B.

'Take my horse to the cleric'— . . . which he spake
Through a boastful word—'that it be fed by him on corn[1].'
Up to that, this had been its name, *Tuaim na hAbha*:
Wherefore afterwards it is *Inis Cara*.
The king of Raithliu went from the south to them—haughty onrush—
In front of every one till he was with hostful Senán.
This did Lugaid the Breasted say as to the cleric,
With fierce utterance, that he should be cast into . . . water.
Because of what Senán had said to him—vast satisfaction—
'This is not the way: not from thee shall an earthly kingdom be inherited.'
Not from thee shall a prosperous kingdom be inherited—raiding onrush—
Through a saint's curse, thou shalt not be everlasting[2] over Húi Echach.
Unless thou do my will'—deed with pure goodness—
A saying which he uttered—'I will snatch[3] from thee heaven and earth.'
'Not good is what thou dost, O Lugaid!'—deed with liberal valour—
'Noble . . . Senán, give him his desire,' say his fosterlings:
'Give his full desire to the cleric, as is very lawful,
Without affliction of speech, that it may be a tale to the world's end.'
Because of their speaking Lugaid gave Senán his desire;
True dignity—a . . . country was given to Lugaid's children.
When they did Senán's full will, . . . satisfaction,
The twain together, Aed and radiant Loiguire,
When they did Senán's full will . . . of offering,
He gave them, with peace and goodly children, the realm of Raithliu.
Said the word of the apostle who ennobles labours,
That a realm not rude should be unto Aed and heroic Loiguire.
When he had routed the Devil in battle—no wrong follows—
Many benevolences were bestowed on him by fosterlings of fasting[4].

2148. After that Senán left eight of his household in Inis Cara with Cillín and with Feichín. A son was he of the king of Muskerry, and a pupil of Senán's. Thereafter Senán went by God's order, and set up in Inis Luinge, and founded a church therein. Then came the holy virgins to him, even the daughters of Brenainn king of Húi Figeinte, and offered themselves to God and to Senán. That was the first-fruits of the Eoganacht Gabra to Senán. Then Senán leaves that church with them.

2155. Thence Senán went to Inis Mór in Irrus Desceirt. The wind bears them past it so that they set up in Inis Tuaiscirt. So herein Senán stayed and founded a church to God in it, and he left in it a portion of his household.

2158. Thereafter Senán went and set up in Inis Mór, and therein he founded

[1] Here a verse, describing the drowning of the horse, seems lost. [2] For *suthach* B has *suthain*.
[3] *gétad=getat* B, is the 1st sing. redupl. fut. act. of *gataim*.
[4] Much of this 'historia metrice conscripta' is as unintelligible to me as it seems to have been to Colgan. The chevilles are more than usually obscure. I had better, perhaps, have followed Colgan's example and left it wholly untranslated.

a church. To a well whence water was wont to be drawn by them, a woman of the folk of the island went to wash her son's clothes. So bishop Sétna saw that and said: 'Evil is yon deed.' 'What is that deed?' saith Libern, son of Dall. 'A woman washing her son's clothes in the well out of which the water of Mass is brought to us[1].' 'Her son,' saith Libern, 'hath gone from her over the edge of Ireland.' At that time the child was playing on the edge of the cliff in his mother's presence. The boy fell down the cliff[2]. The woman wailed after her child. 'It is wicked of you to commit the manslaughter,' saith Senán. 'We admit penance upon us,' say they. Quoth Senán: 'Go thou, O bishop Sétna, for thou art the cause of killing the boy, and take with thee Libern, and leave him on the rock, so that God may pass judgment upon him, and do thou take her son to the woman.' Bishop Sétna went and left Libern on his rock; and (then) he went a-seeking the child, and he found him in the trough (?), in which he was, playing with the waves. For the waves would reach up to him, and laugh around him, and he was laughing at the waves, and putting his palm to the foam of the waves, and he used to lick it like the foam of new milk; and the child remained there from one watch to another. Bishop Sétna takes the child to him into the boat, and gives him to Senán, and Senán gives him to his mother. Senán said to bishop Sétna: 'Go and fetch Libern from the rock, for I see that his Judge is compassionate unto him. The sea cometh not to him within the length of his crozier on every side.' Then bishop Sétna went and fetches Libern from the rock to the place where Senán was biding.

2179. Said Libern: 'What would be better[3] for us than anything would be that we should be near water here.' 'It is close by,' saith Senán, 'for there is a well under thy feet in the place wherein thou art. Thrust thy crozier beside thy foot into the earth, and water will well forth to thee.' Libern thrusts his crozier beside his foot into the earth, and at once a well of pure water springs out of that place; and this is its name, Tipra Libirn ('Libern's Well'.)

2184. Quoth bishop Dalann: 'This land is clayey and brittle; the sea will eat it away and carry with it our remains. Not good is the place for our resurrection.' 'So shall it not be,' saith Libern; 'but when ye shall bury me, put my two soles towards the sea, and I shall obtain from God that the sea will not break that land thenceforward.' And thus was it fulfilled.

2189. Senán leaves bishop Dalann, and bishop Sétna, and bishop Eirc, and Libern, the son of the Dall[4], and other holy men along with them in Inis Mór. And Senán went and set up in Inis Caerach Céoil and leaves a party of his household

[1] 'Ex quo aquae ad tremenda mysteria sacrificij missae soleant desumi,' Colgan, 533.
[2] From the effects of Sétna's and Libern's angry imprecations. [3] Lit. 'more.'
[4] 'blind.' B omits the article before *Daill*.

therein. Thence Senán went and set up in Inis Connla[1], in the district of Húi Sétna; and there he founded a church, and left therein two of his household, even bishop Fiannai and bishop Findein.

2194. Then came Raphael the Archangel to commune with Senán, and he said: 'Come with me, and I will shew thee the place in which thy resurrection will take place; for unto God it seems time for thee to reach it.' Then Senán and the angel went till they were on Mullach Feis. Then said the angel to him: 'Behold the island there. Thy resurrection shall be therein, and the resurrection of a great host of saints along with thee. In the west of the world there is no more sacred island. No outrage to God hath ever been committed there. God sent an awful monster to keep it, so that neither sinners nor sons of cursing should dwell therein, but that it should remain in holiness awaiting thee. Yonder monster shall be put forth from the island before thee, so that dwelling along with it may not annoy thy community. For unto God it seemeth time for thee to go and build a church in that island. Noble and venerable will that church be. It will be a head of devotion and a well of wisdom of the west of the world. It will be a protection of prayer to foreigners and to Gael.' Said Senán to the angel: 'What seems timely to God seems timely to me; for this is what I seek continually, that which is the will of God.' With that the angels lift him up along with the flagstone on which he was sitting, from Mullach Fessi, and set him down on a high hill in the middle of the island; and thence is Ard na n-Aingel ('the Angels' Height'), and Lec na n-Aingel ('the Angels' Flagstone') in Inis Cathaigh. They sing praise to God in that spot, even Senán and the angels, and then they went to seek the monster, to the place in which it abode.

2212. When the monster heard them, it shook its head, and its hair stood up upon it, and its rough bristles; and it looked at them, hatingly and wrathfully. Not gentle, friendly, mild, was the look that it bestowed upon them, for it marvelled that any one else should come to visit it in its island. So it went to them strongly and swiftly, insomuch that the earth trembled under its feet. Hideous, uncouth, ruthless, awful, was the beast that arose there. Longer was its body than Inis na h-Urclaide[2]. A horse's mane had it; an eye gleaming flaming in its head, and it keen, savage, froward, angry, edged, crimson, bloody, cruel, bounding. Any one would think that its eye would go through him when it looked upon him. Two very hideous, very thick feet under it; behind it a mane. Nails of iron on it which used to strike showers of fire out of the rocks of stone wherever it went across them. A fiery breath it had which burnt like embers. A belly it had like the bellows of a furnace. A whale's tail upon it behind. Iron, rending (?) claws upon it, which used to lay bare the surface of the ground on the path they came behind the monster.

[1] Cunnlo, B. [2] This seems to mean 'The isle of the great trench' (*clad*).

Equally did it traverse sea and land when it so desired. Then the sea boiled from the greatness of its heat and from its virulence when it entered it. No boats could catch it: neither from that day to this has any one escaped from it who could tell tidings of it.

2228. Now, when the monster came savagely to the place where Senán was biding, it opened its maw so that, as it drew nigh the cleric, its entrails were clearly seen over the maw. Thereat Senán lifted up his hand and made the sign of Christ's Cross in its face. Then the monster was silent, and this is what Senán spake to it: 'I say unto thee,' saith he, 'in the name of the Father, and of the Son, and of the Holy Ghost, leave this island and hurt no one in the district over which thou wilt go, nor in the district unto which thou wilt come.' The monster went at once at Senán's word out of the island till it reached Dubloch of Sliab Collain. And it did no hurt to any one, till it came there, nor after arriving; for it durst not oppose Senán's word.

2237. Now after that Senán and the angels went righthandwise round the island till they came again to the Height of the Angels, after they had consecrated the island. Senán said to the angel: 'Savage is the sea that there is around the island: there seemeth a troubled people therein.' 'Though it be savage,' saith the angel, 'whatever monk with humbleness of heart shall go from thee . . . . he will not be drowned until he shall come back to thee again.' 'God hath granted to thee,' saith the angel, 'that he over whom the mould of this island shall go, shall not be after Judgment an inhabitant of hell.'

2244. Then the angel uttered this stave:

'A sea high, stormy, past its side,
. . . not a royal element:
No penance but death shall he taste,
He over whom its mould goeth.'

2249. When those tidings were heard throughout the territories, to wit, that Senán was dwelling in Inis Cathaigh, and had expelled the monster from it, and when Mac Tail, king of Húi Figente, had heard that story, he was very wrathful, and this he said: 'Who hath dared,' saith he, 'to inhabit my land without my leave?' He sent off his steward to desire Senán's brothers, even Coel and Liath, to thrust forth their brother from the island. They went to the island to Senán and said to him: 'It is to take thee out of this island we have come, for the king of Húi Figente has opposed us. He says that this island belongs to him as well as the other islands of Luimnech.' 'It is certain,' saith Senán, 'that this island doth not belong to him, and that his share of the other islands is no greater than my share.' 'It is certain then,' say his brothers to him, 'that it is necessary for us to take thee out of the island.' Thereafter each of the

twain takes his hand and dragged him with them perforce down over the rock. Then Coel grew angry with him, hauling him against the stones till he was all broken. 'Why is this,' saith Coel to Liath, 'that thou dost not drag this man along with me?' 'I will not do it,' saith Liath. 'I regret what I have done to him.' 'If,' saith Coel, 'thou shouldst go to do any other deed thou wouldst do it thus.' 'Why,' saith Coel, 'shouldst thou prefer to forfeit thine own land than to take this lad out of the land which does not belong to him?' 'It seems easier to me,' saith Liath, 'even to leave Ireland than to outrage *this* man.' 'It is not necessary,' saith Senán (to Liath), 'for thy children will inhabit the land after thee. Yon man who loves the land, neither he nor his children after him will inhabit the land, and it is thou that shalt enjoy it.' Then they went away and leave Senán in his island. As Coel reached the door of his dwelling in Ochtar Maige Fochaillech, he went to sudden death. When Liath saw that he returned to Senán and repented. Senán saith to Liath: 'It is no mistake which thou hast made in not uniting with Coel, for (hadst thou done so) thy life would not have been longer than Coel's, and thy children would have perished.' Said Liath to Senán: 'Shall the body of yon wretched man be brought to thee?' 'It shall not be brought,' saith Senán, 'for it is not meet that the Devil should have his soul and that I should have his body; but let him be buried in the hill on which he fell.' So Coel was buried in that place, and his children after him perished, and Senán hath his land.

2277. Then his steward went to Mac Tail and tells him his tidings. Mournful was Mac Tail at those tidings and said: 'I am grieved that yon churl should have taken (my land) from me perforce.' Said his wizard to the king: 'Thou needest not be anxious about this, for I will take a charm to him, and he shall either die or leave thy land in thy possession.' Glad was the king at this answer; and then the wizard went and put the king's two charioteers in order on Senán, and unyoked in the place that he chose in the island. Then he went to the spot where Senán was biding and sang incantations against him, and said: 'Leave the land with this spell.' Said Senán to him:

> 'I will resist thy spell.
> Disgrace shall be on thee.
> Thou shalt be wretched without a noise....
> It is thou that shalt perish.'

2289. 'Stronger is the spell that I have brought with me,' saith Senán, 'and better is my lore.' 'It will be something if we know' [it], saith the wizard, 'for I will now do something that thou canst not do.' 'Thou wilt not do any good,' saith Senán, 'that I shall not do, and every evil that thou shalt do, God will, by means of me, put away.' Thus the wizard brought darkness over the sun, so that no one in

the island could see his comrade's face. Senán charmed the darknesses, so that they went away at once and it was bright. The wizard brought thundering and abundant lightnings, and great confusion into the air. Senán charmed all that and he puts it away. Now when the wizard could do nothing to Senán, he went out of the island, and said to Senán: 'I shall not see thee before me here when I shall come again.' 'Whither goest thou?' saith Senán. 'I go,' saith the wizard, 'to a place that thou knowest not, and thou shalt not know when I shall come and whence I shall go to thee again.' 'I know well,' saith Senán, 'thou wilt not come again into the land out of which thou goest, and it will not be lucky for thee in the land unto which thou shalt betake thyself.' Then the wizard went away in wrath, and he conjured a mist around him, so that it might not be seen that he was in Dairinis, that is, an island that lay opposite Inis Cathaigh in the South-east. This is why he went into it, in order that he might get to the apex (?) of his art therein, and that he might summon demons to help him, for demons durst not come to help him in opposition to Senán. Now when the wizard had reached the island and dwelt therein, the sea comes over it, and the wizard is drowned therein with his people; so it is (called) Carrac na nDruad (the Rock of the Wizards) to-day. Mac Tail was told that the wizard was drowned, and at that he was exceeding wrathful.

2309. Now at that time the king held a meeting at Corcomruad. He came to Inis Cathaigh and said to Senán: 'Is it thou that takest my land from me, and that slewest my wizard? It is certain that he and thou shall have the same burial, for a stone under thy neck will be cast into the depth of the sea to avenge on thee the deed thou hast done.' 'Thou hast not power to do so,' saith Senán. So the king said to Senán: 'Let not my horses be injured with thee.' ''Tis not I that will be thy horse-keeper,' saith Senán. 'It is to thee,' [saith the king,] 'that I have given my horses until I come again from my journey.' 'God is able,' saith Senán, 'to keep thee from coming again into this land, and from reaching the end of thy way.' So the earth swallows up the horses in the place in which they were then, in Fán na n-Ech (the Slope of the Horses) in the west of Inis Cathaigh. That was told to the king and his mind was not the better. 'Not meet for thee,' saith his son to the king, 'was what thou didst to the cleric; and we know that he will take vengeance on thee for it.' 'I do not value him more,' saith the king, 'than a hornless swarthy sheep.' 'Though that is not mighty,' saith Senán, 'God is able to cause thy death to come from it.'

2323. Then the king went his way in wrath and pride. Now when he had got so far that he was going beside a cliff in the north of the district of Baiscenn, the hornless swarthy sheep started up under the feet of the horses that were drawing the chariot, and the horses made a great stumbling (?) under the chariot before the sheep, and the king fell out of the chariot and struck his head against a stone, and

thereof he perished, and went in that spot through Senán's curse, in defeat of martyrdom, to hell; and his land belongs thenceforward to Senán.

2330. Then Donnán, son of Liath, a pupil of Senán's, and two little boys who were reading along with him, went to cut seaweed for Senán on the shore (of a rock in the sea). (Donnán returned to Inis Cathaigh and) the sea carries off his boat from him, and he had no boat for the boys, and there was no other boat in the island to succour the boys. So the boys were drowned on the rock. Then on the morrow their bodies were borne (on the tide) till they lay on the strand of the island. Then came their parents and stood on the strand, and asked that their children should be given to them alive. Said Senán to Donnán: 'Tell the boys to arise and converse with me.' Said Donnán to the boys: 'Ye are permitted to arise and converse with your parents, for so saith Senán to you.' They straightway arose at Senán's orders, and said to their parents: 'Ill have ye done unto us, bringing us out of the land which we had reached.' 'Why,' saith their mother to them, 'would ye rather stay in that land than come back to us?' 'Oh mother,' say they, 'though the power of the whole world should be given to us, and its delightfulness and joyance, we should deem it the same as if we were in a prison, compared with being in the life and in the land which we reached. Delay us not; for it is time for us to go back to the land out of which we have come; and for our sakes God will cause that ye will not suffer sorrow after us.' Then their parents give them their consent, and they went along with Senán to his convent, and the Sacrifice was given to them, and they go to heaven; and their bodies are buried before the convent in which Senán abode. And those are the first dead folk that were buried in Inis Cathaigh.

2350. Then Brenainn and Ciarán came to get Senán for their soul-friend[1], for he was elder than they themselves, and his rank was higher, Senán (being) a bishop and the other two priests. Now there was no food to be seen (?) in the convent when they arrived. So they were for the space of three days without food, both guests and community, and no food came from anyone. So Nechtán Longhead, king of Húi Figennte, was told that Brenainn and Ciarán were in Inis Cathaigh conversing with Senán, and that their three days' fast without food was complete. Nechtán said to his steward: 'Hast thou finished preparing the feast which thou wast making for me?' 'It is finished,' saith the steward. 'Take it with thee diligently to Senán and his guests who are without food in Inis Cathaigh.' Thus was it done, and the king himself came, and waited in the port of the island, for he durst not go from the port without Senán's permission. The feast was displayed to the cook, and he took it into the kitchen. The clerics then were summoned to the port of the island to converse with the king. And this he said to them: 'This is my desire if my wish be

[1] Spiritual director.

perceived that my service be . . . by Senán.' Then Nechtán kneels to Senán and, in presence of Brenainn and Ciarán, offered himself, with his seed after him, in perpetual ownership for ever unto God and to Senán. Then the clerics bestowed a blessing on Nechtán and on his seed so long as they should fulfil Senán's will. And the clerics, even Brenainn and Senán, said that neither kingship nor primacy, nor goodness of wealth (?) therein, would come to Nechtan's seed which should not do Senán's will. Then the king went to his province and bears a blessing from the saints. So the clerics came to their church and blessed the banquet that had been given to them. Then said Brenainn: 'It is certain,' saith he, 'that God's vengeance will lie, here and beyond, on him who shall consume gratis the fruit of Senán's fasting and prayer . . . since it hath not been permitted to me and Ciarán to consume it until we had first made its price by fasting and prayer.'

2375. Thereafter came a year of great drought. His household lament to Senán that they have no water. Then an angel of God came to converse with Senán after that he had been praying at nocturns, and this he said: 'Greatly do thy household complain to thee that they are without water, go that we may see the place wherein there is water near them.' Senán and the angel arose at once and went to the spot in which the water is to-day. The angel said to Senan: 'Dig thou here,' saith he. Senán takes a stake of holly which was near him, and digs the earth as the angel had said to him. As Senán dug, the angel cleansed. The angel said: 'Sufficient is its depth which thou diggest; there will be no want of water in this well so long as there shall be habitation in this church, and it will heal every illness which shall be brought to it.' Then Senán sets the stake which was in his hand on the brink of the well, and it took the soil at once. On the morrow, as the brethren arose, they beheld the well full of water and the (full-grown) tree of holly on its brink.

2388. Once upon a time Ciarán went to converse with Senán, and lepers came to him on Ochtar Sceith: they made an urgent request of him, so he gave his chasuble to them. Then he went in his single thread till he was on the shore, to the north of the island. It was manifested to Senán that Ciarán was in the harbour. Then a boat without a hide is brought for Ciarán, for there was no other boat on the island that could be brought for him. Senán went till he was in the harbour, having his chasuble in his keeping, in order to give it to Ciarán lest he should be ashamed at being without a chasuble. As Ciarán reached the port, Senán said laughingly: 'Cowlless Ciarán!' saith he. 'Short will be my nakedness,' saith Ciarán: 'there is a cowl for me in thy keeping.' Ciáran takes the cowl around him, and in that wise they came to the church; and that is Ciarán's cowl to-day.

2399. Brigit, daughter of Cú Cathrach, of the Húi Maic Tail, a virginal holy maiden, set up in a church on Cluain Infide, on the brink of the Shannon. She had

a chasuble as alms for Senán, and she had no messenger, so she made a little basket of rods of holly, and she put moss to it, and placed the chasuble in it, and put her . . . to ask for the Sacrifice, and then she set the basket on the Shannon, and said (to the river): 'Thou hast leave to bear that with thee to Inis Cathaig.' On the day, then, that the chasuble came to Inis Cathaig, Senán said to his deacon: 'If thou findest aught on the strand, thou hast leave to bring it hither.' The deacon went and found the basket on the strand, and carries it to Senán. Senán takes out the chasuble and puts it upon him. Thereafter two stones of salt are put into the same basket, and the box containing the Sacrifice is (also) put in, and the basket is set upon the same water, and Senán said to it: 'Thou hast leave to carry this to Cluain Infide and display the box and the one piece of salt to Brigit, and thou take the other piece of salt to Inis Clothrann to Diarmait.' When the basket reached Cluain Infide, Brigit went to it and takes thereout the box and one of the two pieces of salt. The stream of the Shannon then swept away the basket (containing the other piece of salt) and left it in Inis Clothrann with Diarmait. So after that Brigit and Diarmait gave thanks to God and to Senán.

2416. Canair the Pious, a holy maiden of the Benntraige of the south of Ireland, set up a hermitage in her own territory. There one night, after nocturns, she was praying, when all the churches of Ireland appeared to her. And it seemed that a tower of fire rose up to heaven from each of the churches; but the greatest of the towers, and the straightest towards heaven, was that which rose from Inis Cathaig. 'Fair is yon cell,' she saith. 'Thither will I go, that my resurrection may be near it.' Straightway on she went, without guidance save the tower of fire which she beheld ablaze without ceasing day and night before her, till she came thither. Now, when she had reached the shore of Luimnech, she crossed the sea with dry feet as if she were on smooth land, till she came to Inis Cathaig. Now Senán knew that thing, and he went to the harbour to meet her, and he gave her welcome.

2426. 'Yea, I have come,' saith Canair.

'Go,' saith Senán, 'to thy sister who dwells in yon island in the east, that thou mayest have guesting therein.'

'Not for that have we come,' saith Canair, 'but that I may have guesting with *thee* in *this* island.'

'Women enter not this island,' saith Senán.

'How canst thou say that?' saith Canair. 'Christ is no worse than thou. Christ came to redeem women no less than to redeem men. No less did He suffer for the sake of women than for the sake of men. Women have given service and tendance unto Christ and His Apostles. No less than men do women enter the heavenly kingdom. Why, then, shouldst thou not take women to thee in thine island?'

'Thou art stubborn,' saith Senán.

'What then,' saith Canair, 'shall I get what I ask for, a place for my side in this isle and the Sacrament from thee to me?'

'A place of resurrection,' saith Senán, 'will be given thee here on the brink of the wave, but I fear that the sea will carry off thy remains.'

'God will grant me,' saith Canair, 'that the spot wherein I shall lie will not be the first that the sea will bear away.'

'Thou hast leave then,' saith Senán, 'to come on shore.' For thus had she been while they were in converse, standing up on the wave, with her staff under her bosom, as if she were on land. Then Canair came on shore, and the Sacrament was administered to her, and she straightway went to heaven.

2447. God granted unto Canair that whoso visits her church before going on the sea shall not be drowned between going and returning.

2450. Overmany, now, to reckon and set forth are the miracles and marvels which God wrought for Senán. For there is none who could declare them all, unless an angel of God should come to declare them. Howbeit this little of them is enough for an example, even his inner life, his constant use[1] of every day, his humility, his gentleness, his clemency, his patience, his mildness, his charity, his mercifulness, his lovingness, his fasting, his abstinence, his prayer, his continual watching, his mind constantly in contemplation of God. There is none who could set him forth save one from God.

2457. Now the virtues of Senán were many. He is the glassy well whereby all the folks which God entrusted to him are washed by the purity of his teaching. He moreover is the heavenly cloud whereby the earth of the Church and the souls of the righteous are illumined by the rain of his teaching with the holding fast of virtues. He, moreover, is the golden lamp which was lit by the Holy Ghost, by reason of whom the darkness of sins and transgressions flee from the house of the Church of God. He is the ever-victorious bark that beareth the hosts of the righteous over the storm of the world to the shore of the Heavenly Church. He is the consecrated emblem (?) of the Heavenly King, which maketh peace and likeness and harmony between Him and the sons of men. He is the mayor and steward and spencer, whom the Heavenly Overking sent to exact tribute of virtues and good deeds from Goedel's many clans. He is the precious stone whereof the heavenly palace[2] is built for the hosts of the earth. He is the pure vessel by which the wine of God's word is dealt out to the people. He is the great and happy hospitaller of goodly teaching, who used to satisfy the poor and naked. He is the branch of the true Vine[3] which pre-

[1] For the *bhithbhuan* of the MS. read *bhith bhuan.* [2] rightech, B. [3] John xv. 1.

pareth life and satisfaction for the world. He is the true leech that healeth the ailments and diseases of the soul of every faithful man in the Christian Church.

2472. Now when the day of the decease of that saint, even Senán, drew nigh—after healing blind and deaf, and halt and dumb, and every other disorder; after founding cells and churches and monasteries for God, and ordaining therein bishops and priests and folk of every other rank, with anointing and consecrating and blessing of tribes, it came into Senán's mind to go and make prayer at the relics of Cassidan his tutor, and his father's sister Scath the Pious, the daughter of Dubthach. So he went on that side, and he visited Cell Eochaille to commence with Ner's daughters who were dwelling there,—pious, holy virgins, who had taken the veil at Senán's hand, and who were under his spiritual direction. Then they entreat Senán that the body of (some) lowly monk of his community might be given to them, 'to be buried by us, so that his relics may be protecting us.' 'Verily,' saith Senán, 'this shall be granted to you. Be in no distress as to one from whom your protection shall come.'

2483. Then he bids farewell to the holy virgins, and goes and makes prayer at Cassidan's relics, and comes back till he reached the thorn which is in the wood to the west of Cell Eochaille. There he heard the voice calling to him from the heavens, and it said: 'Come, O holy Senán, come thou to heaven!' Senán answered and said: 'Question,' said he. He at once stopt in that place. Then God's angels uplifted Martin from Tours in a heavenly cloud and laid him down in the place where Senán was biding, and gave him communion and sacrifice. When all that God permitted was finished for him, the angels uplifted Martin the monk in the same cloud, and left him in Tours on the same day.

2492. Then said Senán to his household: 'Let my body be here till dawn.' Senán sendeth his spirit to heaven among bands of angels, at the summons of the Trinity, at noon on the calends of March. Now Senán's body lay there, and though on that night the light of the sun was absent from them, the presence of the angels of the Heavenly Light was not wanting to them.

2496. So on the morrow, out of the island for Senán's body came his household, even Odrán and Mac Inill, and bishop Iuil, and bishop Mula, (and) Segda son of Baeth, and the other saints; and they buried Senán's body with honour and great reverence, and angels carried his soul to the eternal rest in the union of the holy Trinity and heaven's household.

2500. I entreat God's mercy, through Senán's intercession, that we may reach that union (and that we may dwell therein) *in saecula saeculorum. Amen.*

LIFE OF FINDIAN OF CLONARD.

2504. Here now are briefly set forth the miracles and marvels of this pious one, and the completion which he gave to his victorious career in the present world: *that* is set forth for the delight of the souls of the faithful, to wit, Findian, son of Finntan, son of Concrad, son of Dairchell, son of Senach, son of Diarmait, son of Aed, son of Fergus, son of Ailill Tauldub, son of Celtchar, son of Uithechar. That Finntan, then, whom we have mentioned, took a wife of good kin named Telach. It happened that she became with child by him. In the time of her pregnancy there appeared to her a flame of fire which came into her mouth and went back in the form of a bright bird, by the same way, and the bird went and sat on the branch of a tree, and all the birds and birdflocks of Mogh's Half[1] came to it on that tree and stayed with it there. And the bird then went into Conn's Half[2], and sat there upon the branch of another tree. The birds and the birdflocks of Ireland came to it and it kept them with it. So she told that vision to her husband. 'Verily, thou hast somewhat pious in thy womb,' saith he; 'let us sleep apart so long as thou shalt be in that condition.' They did so. Telach herself used not to eat rich meats, but only mild herbs and light victuals, until that gifted offspring was born.

2521. Now the holy Findian was taken to Abban, son of Húa Cormaic, to be baptised. Now there were two wells in the field in which he was baptised; Bal and Dimbal were their names. He was baptised out of the well named Bal, as was meet for his merits. When the holy Findian grew up, he was taken to a bishop to Fortchernn, and read the Psalms and the ecclesiastical order with him. Howbeit in his youth he founded three churches, namely Ross Cuire, and Druim Fiaid, and Magh Glas.

2527. Now when he reached the age of thirty he went over sea. He came to Tours. There he found before him an elder named Caeman. They were for a time together and they made a union. After that Findian went to Cell Muine. There he found before him three sages named David, and Gildas, and Cathmael. This was the cause of their being gathered together there—a contention for the headship and abbacy of the island of Britain between two of them, that is between David and

[1] The southern half of Ireland.

[2] The northern half of Ireland.

Gildas. They agreed that Cathmael should be arbitrator between them. Now when Cathmael beheld St. Findian he looked at him meditatively.

'What is that great attention,' saith David to Cathmael, 'that thou bestowest on the unknown youth that is gone into the house?'

'Great grace,' saith Cathmael, 'I perceive upon him.'

'If,' saith David, 'there is grace upon him, let him now speak in the British tongue, and let him decide the cause in which we are engaged.'

Findian made the sign of the cross over his mouth and he spake in British as if if it had been his mother-tongue, and he awarded the island to David because of his seniority.

2540. Then went Findian and Catmael, and David and Gildas to parley with the king (and) to ask him for the site of a church. He said that he had none. Howbeit a certain man in the house said boldly: 'If the clerics like,' saith he, 'let them put this great lake away from the side of the fortress, and let them build their church in its place.' 'If they do that,' saith the king, 'they shall have even this stronghold beside the place of the lake.' Howbeit Findian went with a torch in his hand, and he dipped it into the lake, and the lake fled before him into the sea; and God's name and Findian's were magnified by that great miracle. So those lands were offered to God and Findian. He gave them to the British elders who were along with him. Three monasteries were founded by them thereon. Of these is Lann Gabran to-day.

2550. Now Findian was for thirty years studying together with the British elders who were along with him.

2552. Now one day the monks went into the wood to cut trees for the church. They did not let Findian (go) with them because of (their) honour for him. After they had gone came the sub-prior to Findian, and said to him: 'Why was it,' saith he, 'that thou wentest not into the wood?' 'We should have gone long ago,' saith Findian, 'had we been told to do so: now when it *is* said, we will go provided the means are found by us.' 'There are,' saith the sub-prior, 'two young stags there in the field: yoke them and go into the wood.' [Then Findian went to the service. Two angels of the God of heaven met him and constrained the stags[1].] Findian goes with them into the wood, and his load was the first load that reached the church. Unknown, however, is the end of the sub-prior that reproached him. God's name and Findian's were magnified by that great marvel.

2561. Once upon a time Saxons came to ravage the Britons. They pitched a

[1] Luid iar*um* Finden frisin umaloit. Dodeochatar da aingel De nime ina frithsett co rotimaircsett na duma, B.

camp on the side of a lofty mountain. The Britons betook themselves to Findian to ask a truce for them from the Saxons. Findian went on the service. The Saxons gave him a refusal. Findian gave a blow of his staff on the mountain, so that the mountain fell on the Saxons, and not a man of them escaped to tell the tale.

2567. There came a desire to Findian to go to Rome after completing his studies. (But) God's angel came to him and said: 'What would be given thee at Rome,' saith he, 'will be given to thee here. Go and renew faith and belief in Ireland after Patrick.' So Findian went to Ireland according to God's will. Muiredach, son of Oengus king of Leinster, went to the harbour to meet him, and carried him on his back on three journeys over the three fields[1] that were nearest the harbour. Then said a man of the king's household, 'Thou art oppressive, O cleric, on the king.' 'That is idle,' saith Findian, 'for the number of times that I have been taken on his back will be the number of kings of his race over the province. Now since he took me thrice, three kings of his race will take the province of Leinster.' Then Findian blessed Muiredach himself and said: 'As God's servant,' saith he, 'found welcome with thee, so shalt thou find welcome with heaven's household in the Land of the Living.' Then he blessed the womb of the king's wife, and she brought forth a famous son named Eochu, afterwards father of Brandub.

2580. Said the king to Findian: 'Whatsoever place in Leinster thou shalt like will be given thee to build thy church.' God's angel came before Findian to the mountain called Condal. God's angels carried him with his household on that night from the top of the mountain into the glen that was nearest to him. In the morning he told his household to go into the wood to cut trees to build a church. One of them returned to him with a branch of an apple-tree and its fruit in his hand. Findian went along with him to the place in which the apple-tree was standing. 'Let the church,' saith he, 'be built here.' [Howbeit Becan, Muiredach's swineherd, was in that place making excuses to the clerics; for the pigsty was in the stead whereon the church was (afterwards) built[2].] While they were thus talking[3], they saw coming towards them Bresal son of Muiredach, and bishop Cremthann his brother. Bresal went and, at the bishop's desire, boldly seized the cleric's hand. Then the cleric grows wroth, and said: 'Before this hour shall come to-morrow the hand,' saith he, 'that was stretched forth to refuse me (shall be) in a hawk's talons and laid before me. As to the bishop at whose desire this was done, his monastery shall not

[1] achdu, B.

[2] Bai chena Becan mucaidh Muiredhaigh isin ionadh sin ic erchoitmhedh frisna cléirchibh, ar is ann bói in muccál in bhail i ndern*ad*h ind ecclas, B.

[3] Literally, 'on these words.'

be high on earth, and not even the place of his resurrection shall be known.' Now, on the morrow the Ossorians came on a raid into the country. Bresal marched to attack them, and was slain; and his hand was brought by the hawk, which laid it down in Findian's presence at Cross Sailech[1]. So God's name and Findian's were magnified by that great miracle.

2598. Thereafter Bresal's father, Muiredach, came and gave Findian the field which Bresal had refused him. It was improved by him, and is (called) Achad Aball ('Field of Apple-trees') to-day. He dwelt sixteen years in that place, serving the Lord of the Elements, till the angel said to him: 'This is not the place of thy resurrection,' saith he: 'howbeit this will be the place of thy meeting with thy monks on Doomsday.' Whence is the name Sliab Condala, that is the mountain of Findian's *comdál* ('meeting') with his monks on the Day of Judgment.

2604. Thereafter Findian bids farewell to his monks and went into the district of Húi Dunlainge. There the king Coirpre offered Mugna Sulcain to him. He dwelt there for six years. Then he went to Achad Fiacla. There a tooth fell out of his head and (he) hid (the tooth[2]) in a brake of brambles. When afterwards he was going away from them, the brethren entreated him to leave a sign with them, so he said to them: 'Go,' saith he, 'to yon bush of brambles which ye see, and bring thereout the tooth which I left there.' Then they go, and they found the brake flaming, and they brought away the tooth, and from it the place hath been named Achad Fiacla ('Tooth-field').

2613. Thereafter Findian came to Kildare to Brigit, and remained there for a time attending to reading and teaching. Then he bade farewell to Brigit, and Brigit gave him a ring of gold. He was not greedy about worldly things, (and so) he did not take the ring. 'Though thou shouldst refuse,' saith Brigit, 'thou wilt need it.'

2616. Findian afterwards came to Fotharta Airbrech. He met with a water; he washed his hands in the water, and on his palm he brought out of the water the ring which Brigit had offered to him. Afterwards came Caisin, son of Neman, with great joy to Findian, and offered himself to him, and complained to him that the king of Fotharta was demanding gold from him for his freedom. 'How much,' saith Findian, 'doth he demand?' 'He will take an ounce of gold,' saith Caisin. Then he weighed the ring and an ounce of gold was found therein. Caisin gave this for his freedom.

2624. Findian went after that over the Boyne to Eiscir Branain, the stead in which Ard-Relec stands to-day. He founded a church in that place. To him came a merciless man named Baeth. He said to the cleric that they should not dwell

[1] B adds: ac crois sailech.

[2] curofholaigsiumh an fiacail, B.

in that place. His sight was straightway taken from him. Thereafter he made repentance and his eyes were given to him again.

2628. At that time a raid out of Fir Tulach passed by the cleric's church. And a certain lad of the raiding party happened to go into the furnace of the kiln which was near the church. That was manifested to Findian. He went with the implements of shaving and tonsured that man in the ecclesiastical fashion, and he read with Findian, who then conferred orders upon him, and he is bishop Senach, the first successor who took (the bishopric) after Findian.

2634. Once Findian was cleansing a well which he had. An angel came to him and said, 'This is not the place of the well.' '(Go) forward[1],' saith Findian, 'unto the place where it ought to be.' The angel went before Findian a certain space east of the church and shewed him the place of the well. 'Oh, my lord,' saith Findian, 'this pains that we have taken for a long time, what will come thereof?' 'He whoever he be, over whom shall go the mould which thou hast dug,' saith the angel, 'will obtain mercy from the Lord.'

2640. Thereafter the saints of Ireland came to Findian from every point to learn wisdom by him, so that there were three thousand saints along with him; and of them, as the learned know, he chose the twelve high bishops of Ireland. And the learned and the writings declare that no one of those three thousands went from him without a crozier, or a gospel, or some well-known sign; and round those reliquaries they built their churches and their monasteries afterwards.

2646. Once he sent his pupil, even bishop Senach, to find out what the folk of his school were doing. Different, in sooth, was that at which each of them was found, yet all were good. Colomb, son of Crimthann, was found with his hands stretched forth, and his mind contemplative in God, and birds resting on his hands and on his head. When that was told to Findian he said: 'The hands of that man,' saith he, 'shall give me communion and sacrifice at the ending days.'

2653. An angel of God came to Findian and saith to him: 'This is not the place of thy resurrection, for here there will be a good man of thy household.' The angel came to Findian to Ross Findchuill, which to-day is (called) Less in Memra. There Findian sang the prophetic verse, '*Haec requies mea*[2].' There Fraechan, the wizard, came to him. Then Findian asked: 'Is it from God,' saith he, 'that thou hast the knowledge thou possessest?' 'Prove it,' saith Fraechan. 'Tell me first,' saith Findian, 'the place of my resurrection. I see it in heaven, and I see it not on earth.' Then Findian rose up. 'The place from which thou hast now risen,' saith Fraechan, 'from thence thou wilt arise to the great assembly of Doom.'

2661. Thereafter his two sisters came to Findian, even Rignach and Richenn,

[1] Romhann (lit. 'before us'), B.

[2] Psalm cxxxi. 14.

and their mother, that is Ciaran's mother, and they set up in Cell Rignaige. Findian and Ciaran went to visit her. The nuns were lamenting their want of water. 'My lord,' saith Findian to Ciaran, 'where shall we find water for them here?' 'Wouldst thou be loath,' saith Ciaran, 'to rise from the place in which thou art?' Findian rose up. 'The place from which thou hast risen,' saith Findian, '*that* is the place of the well.' Findian asked of Rignach how was the nun, her mother. 'Great is her infirmity,' say they: 'one cannot[1] go near her,' [saith Rignach,] 'because of the heaviness of her breath.' The cleric was greatly ashamed, and he said: 'The Lord,' saith he, 'that hath pity on every one of the human race, have pity upon her!' Rignach then went to her house. She found her mother perfectly well through the saint's blessing.

2672. Gemmán the Master once took to Saint Findian an eulogy made in rhythm. 'Neither gold, nor silver, nor precious raiment,' saith Gemmán, 'do I ask thee for this eulogy, but one thing only: the little land which I have is barren; wouldst thou make prayer that it become fruitful?' Saith Findian: 'Put the hymn which thou hast made into water, and scatter that water over the land.' Thus was it done, and the land became fruitful.

2678. Rúadán of Lothra had a lime-tree, a tree from which there used to drop a sweet-tasted fluid, in which every one would find the flavour which he desired; and the monks used to benefit their guests thereby: wherefore the monks of Ireland were yearning to Rúadán. His pupils came to Findian and were lamenting to him that his pupils were leaving him. They entreated him to go with them to Rúadán, so that Rúadán might be in community of life like every one. Findian went along with them to Lothra. What they first went to was the tree, and Findian made a cross with his crozier over the tree, and not another drop dropped from it. When Rúadán heard that, he ordered water of his well to be brought to him. He made prayer. The water of the well was turned into the taste of the fluid [of the lime-tree[2]]. When the fluid was brought to Findian and his saints, he made the sign of the cross over it. It was at once turned (back) into its nature of water. 'What profit is that,' say the clerics to Findian, 'unless thou correctest the well?' 'O dear brethren,' saith Findian, 'why are ye [giving trouble] to Rúadán? For if he wished to change into sweet ale all this water beside the church, God would do it for him.' Then both Findian and the saints entreated Rúadan that his life should be like (that of) every one. Rúadán said he would do that for the sake of his tutor Findian. He complained, however, that the little land that lay round the church was barren. So Findian blessed that land and it became fertile.

2696. After that, Findian went into the province of Connaught to Druim Etir

[1] 'Mor a lubhræ,' ar isidhe, 'ni *cuma*[n]gar cedh comhfoiccsiugudh,' B. [2] in limh, B.

Dá Loch ['ridge between two lakes']. He found Moses and Ainmire there before him, and they were sad at the death of their sister on that day. When Findian perceived that, he entered the house wherein the sister's corpse was lying, and he made fervent vehement prayer unto God, and brought the nun to life out of death. And then she acted as his house-steward, and killed the calf that was under her only cow, and brought him a pail of milk-and-water, and Findian blessed the milk-and-water, so that it turned into the taste of wine. Then on the morrow the calf was found alive under its mother. God's name and Findian's were magnified by that great miracle. Thereafter Moses and Ainmire offered their church to God and to Findian.

2705. After that, Findian went into the Corann, in the district of Luigne. Presbyter Dathi came and remained along with him. An angel of God came and said to him: 'In the place,' saith he, 'in which a man of thy household shall say to thee, "Fair is this field," *there* found a church.' It was not long till a man of his household said: 'Fair,' saith he, 'is this field.' After that Findian founded a church in that place. He left presbyter Dathi in that place. Findian's well and his flagstone are there. Whatsoever sick man shall go into that well will come healthy out of it. Though a troublesome party shall come to the prior, his honour will not be taken away provided he repeat his pater-noster at that flagstone: *sic* Tipra Fhinnéin ['Findian's Well'] and Lec in Pupaill ['the Flagstone of the Tent'] at Achad Abla.

2714. After that, Findian went into Coirpre Mór. Oengus was king at that time in Coirpre. His son Nechtan came to refuse the cleric, and the feet of his household clave to the earth, and he himself died. Then Oengus came and gave the cleric his desire, and Findian raised the boy to life out of death, and [Oengus] bestowed upon him a site for a church. He left Grellan, son of Natfraich, there.

2719. Now when Findian had founded churches and monasteries in that wise, and when he had preached God's word to the men of Ireland, he went to his church to Clonard. Now, one day there bishop Senach his pupil was gazing at him, and beheld his meagreness and his great wretchedness, so great that his ribs could be counted through his inner raiment[1]. Moreover, Senach saw the worm coming out of Findian's side, and this was the cause—from the cold girdle of iron which he wore around him as a penance for his body, and which cut to his bone. Then bishop Senach wept. 'What maketh thee sad?' saith Findian. 'Thy meagreness,' saith bishop Senach. 'That meagreness will bring much increase on thy ribs[2],' saith

[1] I do not see the force of *amach* here. Perhaps it should come after *thaebh* in l. 2724.

[2] Here the Book of Lismore is very corrupt. The Brussels MS. has: 'Foírfe forbaid truim for th'asnaib-se:' the Latin Life, c. 32: 'Ista macies, fili, quam vides, uberrimam carnem super costas tuas prestabit.'

Findian. All the more bishop Senach wept. 'It is the same then for thee,' saith Findian, 'to be sad for that. One man will carry thy body to the grave.'

2730. Overmany, then, to recount and declare are all the miracles that the Lord wrought for Saint Findian. For unless his own spirit, or an angel of the God of heaven [1] should come to relate them, no one else could set forth his nobleness, his inner life, his constant use on every festival-day. But it is God alone that knows them. Now this was his daily refection—a bit of barley-bread and a drink of water. On Sundays, however, and on holydays, a bit of wheaten bread and a piece of broiled salmon, and the full of a cup of clear mead [2] or of ale. He used to upbraid those whom he saw eating gluttonously, and weep and do penance for their sin. He used to sleep neither on down nor on flock-bed, so that his side would come against the bare mould, and a stone for a bolster was under his head.

2740. One who made pure offerings to God like Abel, son of Adam. Fervently prayerful, like Enoch, son of Jared. A pilot fully inclined to find or to steer the Church among the waves of the world, like Noah, son of Lamech. A true pilgrim like Abraham. Dutiful, gentle, like Moses, son of Amram. Enduring ...., like Job. A wise man full of knowledge, like Solomon, son of David. A universal chief teacher and a chosen vessel, like Paul the apostle. And he is likened in many ways to Paul. For as Paul was born south in the land of Canaan, but his race and his origin were north in the land of Chaldea, so then was Findian born here in Leinster, but his race and his origin were north in Ulaid. And as Paul read with Gamaliel, the sage of the law, for a space of thirty years till he became a sage, even so read Findian with the British sages whom we have mentioned for a space of thirty years till he became a sage. And as the angel forbade Paul to go to Damascus, but desired him to go and cast the seeds of faith and belief to every one, even so the angel forbade Findian to go to Rome, but desired him to go and cast the seeds of faith and belief to the men of Ireland. And as Paul was strengthened by God, after founding churches, and cells, and monasteries in the fatherland in which he was born, to go and teach faith and belief to Rome, even so Saint Findian was urged on by God, after founding churches and monasteries in his fatherland [in which he was born [3]], to go to Clonard to teach and instruct the saints of Ireland. And even as the angel promised to Paul that no one who should go into the clay of Rome should after Doom [4] become an inhabitant of hell, even so the angel promised to Findian that no one over whom the mould of Ard Relic should go would be an inhabitant of hell after the Judgment. And as Paul died in Rome for the sake of the Christian people, lest they should all perish in the pains and punishments of hell, even so Findian died in Clonard for sake of the people of the Gael, that they might not all perish of the Yellow Plague.

[1] Read with B, *nime*. [2] *medc*, 'whey,' B. [3] irrogenair, B. [4] iarmbráth, B.

2765. And then the angel promised to him that he would banish every pestilence and every common illness from Clonard through the prayer of the congregation[1], and that he would banish it from the whole of Ireland through the fasting of Findian's congregation in the pavilion at Ard Relic, and in Achad Abhall and at Condail.

2769. Now, when it came to the ending days of this holy Findian, his guardian angel sent him to Inis Mac n-Eirc on[2] Luimnech, and brought Colomb, son of Crimhthan [with his gillie[3]], with his book-satchel, on two[4] clouds to Clonard. And Findian received communion and sacrifice from his hand, and sent his spirit to heaven at the end of a hundred and forty years.

2774. Now, Saint Findian is in the delight and joyousness amongst the household of heaven, in the presence of God whom he served. His relics and his remains are on earth with honour and reverence, with miracles and marvels every day. And he overwhelms every one who opposes them, and protects every one who works along with them.

2778. Now, though great is Saint Findian in that wise at present, while his body and his soul are separated, greater will be his honour after the resurrection in the holy, spotless, unpolluted union in the great assembly of Doom, when he will be judge over the men of Ireland and over its women, along with Patrick and with Jesus Christ. There he will shine like a sun. He will abide in that great goodness, in the unity of the saints and the holy virgins of the world, in the unity of the nine ranks of heaven that have not committed sin, in the unity that is nobler than every unity, in the unity of the Holy Trinity, Father and Son and Holy Ghost.

2785. I beseech the mercy of God, may we [reach, may we] deserve [may we dwell in] that union[5], in saecula saeculorum! Amen.

[1] int samtha, B. [2] co hInis mac n-Eirc for, B. [3] cona gillu ⁊, B.
[4] for dibh nelaibh, B, [5] roisam, roairiltnigem, roatreabam, B.

LIFE OF FINDCHUA OF BRÍ-GOBANN THIS.

2788. THERE was once a famous hospitaller in Ulaid—of the Mugdoirn was he in especial—to wit, Findlog, son of Setna, son of Abrann, son of Branan, son of Dubda, son of Oengus, son of Erc the Red, son of Brian, son of Eochaid Muigmedon. He had a wife for the space of thirty years, and death then overtook her, even Cóimell, daughter of Aed Fogart of Fir Breg. His friend and his own foster-brother, even Fiacha Suigde, son of the king of Ireland, enjoined him to go and woo another wife, so that he might not continue in wasting disease, as he was, owing to grief for his own wife. And that (other) was Idnait daughter of Flann Redside, of the Ciannacht of Glenn Geimin from Comar Cinn Sléibe. So Findlog woos that girl till she became with child by him. Now Findlogwith his people instigates his foster-brother, and Fiacha[1] Suigde, to practise treachery on the king of Tara, even on Blathmac son of Aed Slaine. The treachery is perpetrated, and Diarmait son of Aed Slane takes the kingdom of Tara after his brother. Then from the north the traitors are expelled, even Fiacha son of the king of Tara, and Findlogh his foster-brother, and a thousand . . . with him.

2803. Then came Mael-tuile son of Cuilche, Findlog's soul-friend[2], and it is revealed to him that the girl was pregnant, and that the child that lay in her womb would be a famous child, of whom the lips of the men of Ireland would be full. And Mael-tuile said:

He will attack the valourous,
He will overwhelm the guilty,
He will seek crowned kings,
He will be the tree of Tara's correction,
Who will benefit Liffey,
(And) profit Leinster.

2812. Then the cleric asks that the child which lay in the girl's womb might be offered to God and devoted to study; and they promise that to him. Then they are bestowed on the king of Connaught, on Eochaid Dryflesh, and they are bestowed by Eochaid on the king of Munster, that is on Oengus Mac Natfraich

[1] For '⅂ for fiacha Suidhe' we should certainly read '.i. for Fiacha Suigdhe.'

[2] Spiritual director.

to Cashel, and he ordains a land for them in the province of Mugh Ruith[1], and he marks out a wonderful rath there, even Rath Húa Cuile. Then his household make a great banquet for the king of Fermoy, that is for Mellenn, son of Torc, on the height to the west of Rath Húa Cuile. Findchua's mother, during her pregnancy, went and asked a drink of the ale from the brewers[2], for desire of the ale seized her, and she was refused. The child that lay in her womb spake and said this then, '*Gerthit*,' etc.

2824. Then the girl went home, and straightway the hoops slipped off the vats and the ale went abundantly throughout the floor. The king of Fermoy, even Melenn, came to the house in which the ale lay, and when he heard the story, he gets him with his band with him on the track of the girl to slay her. But through the grace of the child that was in her womb a cloak of darkness is put round the girl, so that she reached Rath Húa Cuile in safety. After that the girl's time came to her, and the pangs come to attack her, so that she brought forth the innocent (?) child that lay in her womb.

2831. After that the prophesied child is taken to Ailbe of Imlech Ibair to be baptized, and a scruple, that is seven pennies of gold, is given to him for baptizing the child. Ailbe then blest the child, and a name, even Findchua, is conferred upon him; and Ailbe said that he should be devoted to study at the end of his seven years. So the folk of the baptism[3] went away, taking the boy with them to Rath Húa Cuile.

2836. Afterwards messengers come from Cumuscach, king of the men of Teffia, himself the son of Findchua's sister, to ask for the child to be fostered; and it is given to him, and the child is reared up in Cumuscach's house on Ard na Rígraide over the brink of Lough Rí, to the end of seven years. When Comgall went on a circuit of the Children of Niall and came to Cumuscach's house, and saw the perfect child in a house ahead of him and a spirit of an angel guarding him, Comgall gave love to him and asked who he was. 'That is Findchua,' say they, 'the son of Findlog.' 'And it was I that fostered him,' saith Cumuscach, 'and Ailbe baptized him.' Comgall asks the child from his foster-father, and it is assigned to him. The boy gave love to Comgall and goes with him to his residence, to Bangor of Ulster, and studies there with him like every other pupil.

2846. Now, at that time Comgall had a meadow in a bog-island, and until Findchua came slaves used to be guarding it. Now, when the slaves were weary, Findchua said: 'Let the meadow be left to us as pupils to guard it every day in

[1] The southern half of Ireland.

[2] *Scoairib* is the reading of the Brussels MS. (2324–2340), part II, fo. 7 a—not the unintelligible *sdaadoiribh* of the Book of Lismore.

[3] Baptismal party.

turn.' Comgall replied: 'Do thou guard it to-day before every one.' Then Findchua goes to guard the grass. The king of Ulaid, even Scannlán son of Dunadach, comes with his army to Bangor, and they put their horses into the meadow to Findchua. Findchua drives them away thrice. At last he grows wrathful against them and curses them, and the horses were turned into stones. Wherefore from that time to this the field is called Gort na Liac ('the field of the flagstones'). Férgort na Mogad ('the Slaves' Meadow') it was till then. Thereat the king is enraged. And he sends to Comgall to learn from him who had done that deed. Comgall goes to the king with his pupils, and Findchua like every one else. The king recognised him, through the declaration which the charioteers made concerning him, that it was he that had done yon deed. And the king's eyes in his head were ensanguined[1] and became red and fiery. Findchua perceived that, and grew angry with the king, so that the earth rose up around the king and reached to his knees. Comgall beholds that, and looks over his shoulder, and said to Findchua: 'It is better for thee to be even as I am,' saith Comgall. Thereat Findchua is ashamed, and put his head under Comgall's cowl, and burnt the cowl. 'For God's sake, my little son,' saith Comgall, 'let not anger seize thee, and thou shalt have thy own award from the king of Ulaid and from me.' 'Why should not anger seize me,' saith Findchua, 'when thou art outraged, and when I myself am outraged concerning the only grazing-field(?) that we have? Do thou deliver thy award,' saith Findchua to Comgall. 'I will deliver it,' saith Comgall, 'but so that thou shalt be thankful.' Comgall looked at the king, and the king said: 'Everything thou shalt award I will make good to him.' 'This is my award,' saith Comgall: 'The seven milch cows which are given to me every year by thee are to be given to Findchua until the end of thirty years after me, and (also) the abbacy of Bangor; and when he decides on going to another part, half of that due[2] to him and the other half thereof here.' Findchua was thankful for that, and he puts the earth away from the king back into its place; but all Comgall's cowl is burnt; wherefore it is not lawful for Comgall's successor to wear a cowl. So these are Findchua's three miracles after he came to Bangor, to wit, making flagstones of the horses of the king of Ulaid; and raising the earth around the king to his knees; and burning his tutor's cowl by the fury of his anger.

2878. Thereafter Comgall dwelt in Bangor to the end of nine years, and it is manifested to him that his death was at hand, and he sends messengers for Ailbe to Imlech Ibair so that he might go to heaven after receiving the eucharist from him. That thing is revealed to Ailbe, and he goes with his crowd of clerics till he reached Bangor, and there the three make their union and their covenant,

[1] Reddened. [2] Compare l. 3060, when 'a third of a due' (*trian cuarta*) is mentioned.

even Ailbe and Comgall and Findchua. Comgall then goes to heaven after receiving the eucharist from Ailbe, and he leaves Findchua in the abbacy of Bangor after him to the end of seven years, and he entrusts to Ailbe that Findchua should be at his bequest whensoever he should receive the eucharist from him.

2887. After spending the seven years Findchua is expelled from Bangor and from the whole of Ulaid because of the scarcity of land. Then Findchua comes from Ulaid, from the north, till he came, through the urging of an angel, to the men of Munster and to their king, even to Cathal, son of Aed, to Cashel; and the king gives him a welcome and ordains to him his choice of land in Munster. Said Findchua: 'Tis not permitted to me to have land save in the place in which my bell will answer me without the help of any man.' Said Cathal: 'Search Munster till thy bell answers thee, and the place in which thou shalt set up, thou shalt have without contention with thee.' Findchua goes forward from Cashel to the territory of Fermoy, that is to the western end of Mag Maistertha, and he searches the . . . . of the plain if perchance his bell would answer him; and on the morrow in the morning it answers him on Fán Muilt ('Wether's Slope'). They unyoke their horses there, and send out their watchmen, and scatter their kine and their droves throughout the lands that are nearest to them. Then they meet with unneighbourliness and refusal, and their herds are diminished and their shepherds are beaten. Findchua's household complain to him. Findchua said to his cook, even Dronán, son of Dronbec: 'Go to the place that is nigh unto us here, and thence bring fire with thee.' So the cook went for the fire to the house of the king of Munster's steward, even Baeth Brugaid; and Som, daughter of Mothla, was his wife. The steward asked: 'Whence hast thou come for fire?' The cook replied: 'From Findchua, from Comgall's pupil.' 'Is it there that he will stay?' (?) saith the steward. 'Verily I know not,' saith the cook, and asks for the fire. The steward through wilfulness flung a firebrand to him. The cook catches it in his bosom, and this is what he was wearing, Findchua's cowl. The cowl protects him from the fire, and he carries it off with him. The steward sends one of his household, without the cook's knowledge, to see whether the cowl would burn. The cook puts the fire out of his bosom in Findchua's presence, and it had not burnt a hair or a thread of the cowl. The messenger relates that to the steward, and his mind grew radiant[1] in repentance, and he said that he would give Findchua welcome though no one else should give it. Then the steward and his wife go to converse with the cleric himself, and they do his will, and prostrate themselves to him; and on that night they feed the cleric with every food, save ale only.

2915. The king of Munster is told that Findchua had set up there on Fán Muilt

[1] For *thæidhligh* the Brussels MS. has *thaduill*.

among his storehouses (?) and his cow-yards. The king's consort is enraged at that, even Mugain, daughter of Fiachra the Fair, king of the Eoganacht of Loch Lein. She declared that they would not fit in one place, that is, Findchua's household and her household. The king asked what rent was given to the queen and to himself out of that land. 'Not hard to say,' saith the steward[1]: 'one white sheep, all the washing and cleansing they wanted[2], and a measure of malt out of every townland of the nine townlands that are nearest me.' 'Let a messenger go from us,' saith the king to Findchua, 'to know whether he will agree to that rent; and unless he agrees, let him go to some other place.' Findchua agrees to that rent and promises to render it, for it had been manifested to him that his abode should be there, and his relics, and his resurrection on Doomsday. Then the place is marked out by Findchua, even Cúil Muilt ('Wether's Recess'), and his enclosure is arranged, and his houses are covered, and his households are allotted to the nine other townlands which the king of Munster had in residence. So Findchua continues for a long while in that place, and Conaing son of Marcán, king of the Déisi, came to prostrate himself to him, and Findchua gave him, as a soul-friend's jewel, his own place in heaven.

2931. So then there came to him seven master-smiths who dwelt near him, and they made for him seven iron sickles whereon he might abide to the end of seven years, so that he might get a place in heaven; for he had given his original place to the king of the Déisi. He blesses the smiths of that place, and left them continually the gift of handiwork, provided that they should perform or begin it in that place, and palm of masters to them. The smiths ask him to give their name to the place in reward of their work, that is, Brí Gobann ('Smiths' Hill').

2937. Findchua spends seven years on his sickles, save one night only; and this it is which caused that; to wit, Ronán the Fair, of Mag Lainne, a son of a sister of Findchua's mother, a holy elder of Fir Breg, came to entreat him to come and help the children of Niall of the Nine Hostages and the king of Meath, to wit, Sechnasach, son of Aed Slaine. For foreign foes had attacked them from the sea. And Findchua had the skill to succour them. And it was these that made that warfare, Bresal Harelip, Buaid-eltach and Tuire Tort-buillech, and Tinne the Strong. Of Britain were they by origin. And these were the evils which that fleet (of pirates) used to inflict every year on the territory of the southern Húi Néill: burning the harbour of every vessel, and ravaging every country, and carrying off a hostage from every family. So the clans of Niall give a blessing to him who should go to Fermoy for Findchua to assist them. Ronán the Fair of Mag

[1] The *rí* ('king') of the MSS. should apparently be *rechtaire*.

[2] Literally; their sufficiency of washing and of cleansing (*d'únadh*).

Lainne undertook that service. It is revealed to Findchua, while he was still on his sickles, that a holy elder of the children of Níall was on the road coming towards him; and he enjoins upon his pupils to do service and tendance to those noble messengers. 'Let,' saith he, 'a vessel of ale that can intoxicate fifty be given them, and of food the dinner of a hundred, and if they deem that little, let it be added to.'

2954. Thereafter the clerics arrived, and they were attended as Findchua had said. And naught of that food did Ronán consume until Findchua should come to him from his sickles to converse with him. When Findchua came to know that Ronán was fasting, Findchua entreats the mighty Lord to shew unto him what it was meet to do, for he did not desire to go from his sickles until his seven years upon them were complete. Thereafter comes the spirit of an angel to comfort Findchua, so he might go to converse with the other cleric, Jesus Christ permitting. So Findchua went at the hour of refection to converse with Ronán, although he was sorely ashamed that his perforated body, pierced and holed by chafers and by beasts, should be seen by any one else; and each of them gives welcome to the other, and Ronán declares to Findchua the business whereon he had come. 'I shall be serviceable for that business,' saith Findchua.

2965. Then they went forward till they reached the tribes of Tara. When the clans of Niall perceived the clerics coming towards them, so great was their need that they all arose for welcome to Findchua. Now the night that Findchua reached Tara was the very night that the marauders arrived, and they brought the bows of their vessels to the southern Húi Néill, to Dubchomar. That was told to the king of Tara and to Findchua. Then they arise, both laymen and clerics, and by Findchua's instructions they turn righthandwise and march forward rapidly(?) till they saw the marauders before them. Then the cleric's nature arises against them, so that sparks of blazing fire burst forth out of his teeth. And that fire burnt up the shafts of the spears, and the wrists and forearms of the marauders, so that they were . . . . 'Let,' says Findchua, 'messengers go from you to them to find out whether they will give a guarantee (?) from their plunder.' The messengers went to them. They said they would never give them a guarantee. Findchua is enraged at that answer of the outlanders. Then they all, both laymen and clerics, march at once towards them. And this was the last evil which they did to them; slaying their gillies, burning their ships, and making a cairn of their heads and a mound of their garments. So in that wise Findchua expelled the marauders.

2981. His own award is (then) given to Findchua, to wit, Dún Dubchomair, with the seven charges to which it was subject; and a king's drinking-horn with its covering of red gold, and that to be given to him every seventh year by the king

of Meath. All that is promised to Findchua, and thereafter he bids farewell to the clans of Niall, and he leaves a blessing with them, and goes then to his own habitation.

2985. So *that* is (the story of) Findchua's help to the clans of Niall and the men of Meath, and the tribute from them to his successor after him for ever.

2988. Findchua abides in his own place for a long time.

2989. Warfare on Leínster arose in Findchua's time. Old Nuada the Sage was king of Leinster then. That king had two queens, even Aife daughter of Ros Failge, and Anmet daughter of Colmán, son of Crimthann of Húi Cennselaig. And dearer to the king was Anmet than the Failgian woman, and she was with child by him. The Cennselian woman asks that the offspring which the Failgian woman had might be given to her into her power. Though the king promised that to her, he did not fulfil (his promise). The king secretly sends information to the Failgian woman, and told her to go into Munster westward, on the safeguard of Findchua of Sliab Cua. For he had a safeguard of a month and a quarter and a year beyond every other saint . . . . men of Ireland. For neither hosts nor multitudes, champions nor battle-soldiers durst do aught to Findchua, because of the greatness of his nature, and the nobility of his race, and the greatness of his fury and of his virtue. Then the girl went on her way into the province of Munster, with three men and nine women and their chariots, till they reached (a ford in) the west of Mag Maistertha. There the shaft of the girl's chariot broke, so that Áth in Carpait ('The Ford of the Chariot') is the name of that ford thenceforward. The chariot is mended (?) for a time, and breaks asunder again, and spreads (?); wherefore hence Druim Lethan and Cell Droma (Lethain) have been (so) named to-day. Thereafter swift pangs seized the girl, and that is revealed to Findchua while he was bathing himself in a tub of cold water, even that a wife of the king of Leinster was coming to him for safeguard. And he sends a message to her not to come out of the place in which she was biding till she had brought forth her babe, for at that time neither wives nor women used to come to Findchua's church. The damsel brings forth a boy at an early hour on the morrow, and he is taken from her to Findchua to be baptized. Thereafter the boy is baptized and (the name) Finntan is given to him, even Finntan son of Old Nuada the Sage, son of Bresal the Speckled, son of Fiacha Fobrecc. The boy is reared by Findchua, who gives him his right breast, and milk grew therein, and his mother is warned to go[1] into her own country. That boy throve as he would not have thriven with his own mother if he had had nine wet-nurses under him.

3015. Thereafter the warfare in the east, by Cennselach son of Dunlang, son of Dunadach—from whom Húi Cennselaig are named—prevails over the Leinstermen. Then his nobles come to Old Nuada the Sage to know what they should do

[1] *fogarthar da mháthair imtheacht*, as the first three words of l. 3013 should have been printed.

against that warfare, for the druid was an old man. Said the king: 'There is a valiant warrior at the end of Sliab Cua, even Findchua of Brí-gobann; and he hath a son of mine; and he will come in my host through fondness, for I am dear in his eyes because of my son; and let a company consisting of nine sages go to meet him. For so great is his shamefastness that he will not give a refusal to the artists.' The poets went on their way till they came into the neighbourhood of Findchua's place, even unto the river to the east of his church. That is revealed to Findchua while he was in a tub of cold water, and he sent a message to the artists not to come to him till he had done bathing. The poets are angry with him because of that, and he is angry with the poets. Wherefore artists have no right to cross the river to that place without permission, and they fail if they go—wherefore Sruth na n-Éces ('the Stream of the Sages') is the name of the river thenceforward. And the king of Leinster has no right from that day to this to send poets as messengers, and he fails if he sends them. So the artists came unto Findchua after he had done bathing, and say to him: 'We have come to thee from the king of Leinster,' say they, 'that thou mayest come to help him from the warfare that is upon him.' 'I will go to him,' saith Findchua, 'without dispute, and I am not loath about it.'

3032. Findchua went early on the morrow in his crowd of clerics, and having with him the king of Leinster's son and the artists, till they came to the king at his fortress above Barrow. Findchua is welcomed, and the king's mind clave to his son, and he was thankful for the improvement that had been given the boy. Attention is well paid to him. Findchua told the king to send a present of peace to Cennselach, and if he would not receive it to proclaim battle against him. Though a present of peace was taken to Cennselach, he accepted nothing save the destruction on the morrow of the fortress over Barrow. Thereat wrath and rage seized the cleric, and he preferred to have (?) battle at that hour. Then each of the twain arrays his battalion, so that they were equally dense and high. Findchua marches in the van of the (Leinster) battalion, and his wrath and his fierceness arose; and the 'wave of boldness' of his territory and his race filled him at that time; and he seized the feet and hands and eyes of Cennselach's host, so that they were unable to strike a blow against their enemies. Then came 'a wave of godhead' to Findchua, and he told them to give hostages and pledges to the king of Leinster, and in nowise did they accept that. (Then) the Leinster-men arose at once with the cleric in the battle, and Findchua uttered these words:—

'Follow me, O men of Leinster!' &c.

3048. Then the battle was delivered without sparing; and no son of a king was left standing, save only Cennselach. And of them fifty sons of kings were taken to the fortress over Barrow; wherefore Dinn Rígh ('Fort of Kings') is the name of that place from that day to this.

3051. Since Cennselach was protected, he offered the ownership of his clan and his race and his posterity (?) to Findchua, and a hundred of every (kind of) cattle, every seventh year to Findchua himself and to his successor, from the king of Leinster and from Húi Cennselaig continually.

3053. Findchua leaves gifts to the king of Leinster and to the king of Húi Cennselaig, to wit, chastity in their queens and in their wives, and modesty in their maidens, and righteousness in their men.

3056. The king of Leinster asked Findchua to leave his son Finntan with him in his own territory; and Findchua consented to that, and gave a blessing to his pupil, and put his pupil in residence there. And he gave his pupil his choice between the life of a layman and that of a cleric, and the pupil chose the life of a cleric. And Findchua afterwards gave land to him, even Cluain Irarrois, which is to-day called Cluain Eidhnech, and a third of the dues of that place is bestowed on Findchua continually.

3062. So those are Findchua's deeds and miracles in Leinster; and afterwards he proceeded to his own abode in Munster.

3064. Eochu Redfist, son of Scannlán, son of Dunadach, he was at that time king over Ulaid, and Moingfhinn, daughter of Daire, son of Finnchad of the men of Munster, she was his consort. And nought she accepted from her husband save the invading of Munster to win the kingship for her sons, even Cas and Cian and Cingid. So the king takes that in hand. This is revealed to Findchua, that a diabolic temptation had been put on the king of Ulaid by his wife, to make war on Munster without cause. And Findchua then took[1] a .... round his own territory, and sent messengers to meet the king of Ulaid—for he liked not that the king should be slain in his time in the province of Munster—and (to say that) if the king should come in spite of his prohibition he would find death and premature destruction. Howbeit, through the woman's urging, the men of Ulaid marched on till they reached Mairtine Mór Muman, without the king of Munster perceiving them; and they set up a station and camp on Ard na Ríghraide ('the Height of the Kingfolk'), which is to-day called Cnoc Samna. Now, at that time the king, Cathal son of Aed Fland-cathrach, king of Munster, and his consort Mumu daughter of Fiachra, were dwelling in Dún Eochairmaige, and when they arose they beheld the flags on Cnoc na Ríghraidhe, to wit, the splendid banners floating (in the air), and the tents of royal speckled satin pitched on the hill. Messengers went from the king of Munster to find out who was biding on the hill. 'The king of Ulaid,' say they, 'and Moingfhinn, daughter of Daire, a-seeking the kingship of Munster for her sons.' When this was told to the king, his counsellors and the nobles of Munster say: 'Let us

[1] The obscure *ceim conalbais* of the Book of Lismore is *tæm connailbe* in the Brussels MS.

send to the slaughterous warrior to the south of us, even to Findchua of Brí-gobann: for' (said the king) 'he promised me that, whenever stress of war should be on me, he would come with me to battle to help me, having with him the Cennchathach, even his own crozier.'

3085. So to Findchua went the messengers, even Gér and Tualaing and Turscur, the king's three gillies, and they make known to him that the king of Ulaid had invaded Munster in spite of his prohibition. Findchua then drove in his . . . . chariot, with his crozier in his hand, without waiting for any of his clerics, till he got to Dún Eochair-Maighe, the stead where Cathal son of Aed abode. Welcome is made to him by the kingfolk. Then the king told Findchua to go and give a present to the (king of) Ulaid, and (to say that) since he had no natural right to the kingship of Munster he should not get it. The cleric went for that (purpose), and Moingfhinn recognised him, and told her sons to get up a pretended quarrel so that the cleric might come to separate them, and that her sons might (then) kill him; for they (the Ulaid) feared that the cleric would rout them in battle, and if he were killed they deemed the Munstermen of little worth. When Findchua reached the camp he asked: 'What is yon quarrel that we see?' saith he. 'My sons yonder,' saith Moingfhinn, 'quarrelling about the kingship of Munster; and go thou to separate them.' 'Truly it is not so,' saith Findchua, 'for Moingfhinn's sons are peaceful.' So the present respecting which Findchua had come to the king of Ulaid was not accepted from him, and anger and rage seize him, and he comes (back) to the king of Munster, and declares that no gift whatever would be taken from him. 'Make ye,' saith Findchua, 'a strong palisade of battle, when ye have got to one place.' Then Findchua marches in the van of that battalion, with the Cenncathach that is, his crozier, in his hand, and he strengthens the counsel, and heartens the battalion, and comes thrice righthandwise round the host, with his crozier in his hand. And though the king asked for the crozier in his hand, Findchua gave it not unto him, so that on himself might be the glory of routing the foe after him. The Ulaid then prepare themselves to meet the Munstermen, and seize their arms of valour. They roared and bellowed like stags in heat (?), and charge from the top of the hill. The cleric seeks the slope beyond them and leaves the hill to them. The Ulaid bent down eagerly to deliver the battle. When Findchua perceived that, he took them in that position and allowed them not to rise up beyond their knees, and breaks the battle upon them against the height. Wherefore Findchua left to Munstermen, from that time forward till Doomsday, to defeat foreigners and every host besides when charging down a height; and verily this is fulfilled.

3114. The king of Ulaid and his consort Moingfhinn fell with their three sons in that battle, and their graves and their beds are on the hill after them.

3117. Thereafter came to Findchua his three pupils, even Coimde, and Conmach, and Concraid, and they put their hands on his shoulder, and said to him: 'It is ruin of family, it is a waste heritage, it is losing earth and land for thee, what thou hast done to-day, and that which thou hast desired to do, even to strike thy mighty strokes on the Ulaid.' Then the mind of the cleric grew humble, and his nature stays, and the hosts are saved, and they went from his presence unharmed. Then he turns unto the men of Munster, and there came maimed to meet him Cairthenn the Fair, and Cairthenn the Brown, and seven sons of Forannan of the Húi Caissín, and Fermac and Ifernan, and they entreat the cleric for his help, and they give him his own award. So Findchua turns towards them, and blesses them, and heals by his miracles and wonderful deeds, so that they were cured of their wounds, and they ordain his dues to him, to wit, fifty foreign steeds out of Húi Toirdelbaig, and fifty bugle-horns out of Húi Caissín, and fifty silver pails from the nobles of Dál Cais. Then Findchua went to the king, and his own award is given to him, to wit, a cow for every enclosure from Ard-chnoc (that is Cnoc Brenainn) to Dairinis at Imliuch, and a milch-cow to the cleric carrying his crozier whenever it shall be borne into battle, and that the king of Munster should always stand up before Findchua's successor. Findchua left a blessing with the kingfolk and with the men of Munster, and went forward to his own abode, after victory of miracles and marvels.

3135. Then a war of foreigners arose in the province of Connaught during Findchua's time. Tomaltach, son of Muiredach, was then king of the Connaughtmen. Now, every year foreigners used to take from them their goods over sea to the east, so that they (the foreigners) left famine and scarcity of food in the province. Messengers went from Tomaltach to Findchua (entreating) him to expel the foreigners, and (offering him) his own award. Findchua went with the envoys to Cruachan of Mag Ái. The Connaughtmen rejoiced to see him. Then the foreigners were encamped near them in Cúil Feda, which is to-day called Cúil Cnámrois. 'What wish ye to do to them yonder?' saith Findchua. 'To give them battle,' say the Connaughtmen. 'I will repel the battalion, if ye consent to do my will!' The Connaughtmen promise his award to him. Findchua marches with them to battle, and the foreigners perceive him. Then through the mighty powers of the cleric a terrible heat seizes the foreigners there, in the midst of their camp, from the iron posts that stood all around the camp, so that on the morrow there was found of them nought save their bones and their remains amidst their camp, and showers of their weapons near them. Wherefore Cúil Cnámrois ('Recess of Bone-wood?') is the name of the place from that to this. Then the Connaughtmen trust in the miracles of the cleric, and ordain his tributes and his dues to him,

and a horse (to be given) by every gentleman, and a *screbal*[1] by every one, and the king of Connaught's raiment from crown to ground every year to Findchua. Then Findchua left with the king of Connaught victory in battle, and victory of deed, and victory of horsemanship, and that might of foreigners should never seize the province of Connaught after him. So that is 'Findchua's feed' in Connaught for ever and ever. Then Findchua bids farewell to the Connaughtmen, and comes to his own residence in Fermoy.

3157. Mothla, son of Flann, son of Oengus, he was king of Ciarraige at that time. His brother's son abode with him, even Ciar Cuirchech, from whom Ciarraige Cuirchech is called. And the king's foster-brothers declared that that son of his brother should be killed, so that he might not oppose him. And the king consented that he should be killed when he should be out hunting. But they did not succeed, though they took it in hand. That is told to the king, and intoxicating liquor pleasant to drink is given to the lad, even Ciar Cuirchech, and he was put when asleep into a coracle with one oar on the sea. And the wind blows him to Inis Fuamnaige, a place wherein Magor Dub-loingsech, one of the foreigners, was dwelling. By him Ciar Cuirchech is taken out of the coracle[2], and Ciar tells his adventures to Magor, and Magor, when he had heard his tales, protected him. And this is the price of protection which Magor demanded of him, even guidance to the territory whence he had come; so that Magor might ravage it, for he had no corn or cultivation whatever in his islands. So for the space of three autumns they invaded Ciarraige, and carried its corn out of it in their ships after raiding it, so that a great dearth increased in all Ciarraige thereby.

3170. (Then) said Mothla, son of Flann: 'Let some one go from us to our brother of original kindred, even to Findchua of Sliab Cua, that he may help us as he helpeth every one.' The envoys come from the west to Findchua and declare to him their desire. Findchua then entered Ciarraige to help his original kindred, and that was the night that the marauders entered the country and encamped at Finntracht ('White Strand') of Cenn Magair. The king asks Findchua what they should do to them. Findchua asks the king what evil they were wont to do every year in the country. Saith the king: 'They do not leave behind them the little corn that it has.' 'Let them alone,' saith Findchua, 'till they take their loads upon them, and let us march on the strand after them, and I have permission that they shall come to meet us without their seeing us.' Not long afterwards they saw them coming towards them on the strand, with their burdens laid upon them. So the cleric's wrath and indignation arose like flakes of red flame, or like the rush of a wave to the land. Such was the urgency

[1] Said in l. 2832 to be seven pennies of gold.

[2] For the *isin* of the Book of Lismore, the Brussels MS. has *asin*.

and haste with which Findchua marched on that day, in his brother's battalion, through affection, that as great and as high as the sail of a mighty ship over the smooth sea were [1] God's miracles and might through the Saint's prayer against the foreigners, and Ireland's waves arose against him. So the howling and rending of a hound possessed him in his valour on that day. Although no heroes save himself alone were fighting the battle, the foes would have been routed before him, for he cut off the foreigners equally with his weapons and his teeth. Wherefore the name *Find-chú* clave to him, that is, like a *cú* (hound) on that day was he. And the host of Ciarraige then set all their faces to battle and to valour, so that of the foreigners none escaped without capture or without slaying, save only Ciar Cuirchech, and he it is whom Findchua protected. Then they (the men of Ciarraige) boasted of that deed, and the miracles of God and of Findchua were magnified, so that no foreigner gets power therein outside his own heritage, provided Findchua is remembered in delivering the battle, and it is delivered in the name of God and of Findchua, and his tributes are paid to his successor after him.

3195. Said the king to him: 'Deliver thy judgment, O cleric, and strike thy stroke of tribute upon us now, for we will always be own monks to thee and thy successors.' 'This is my award,' saith Findchua: 'For every homestead a sack of malt to me, with a corresponding supply [2] of food in every year.' They decided that they would give this. Then the king said that Ciar Cuirchech would not find welcome with him, and that he would consent to Findchua taking him away with him. So Ciar Cuirchech went with Findchua. Thirty was his number [3], that is all he found of his friends and of his comrades in the country. Then Findchua bade farewell to the king and the kingfolk, and left a blessing with them, and went to his own abode. And he put Ciar into Ciarraige Cuirchech, wherefore from him it has been named. And Findchua is entitled every year to thirty boars from Ciarraige Cuirchech.

3205. Thereafter during Findchua's time the clans of Niall of the North come to seize the kingdom of Munster, for they had heard of the land in its fatness, and that Mugh's Half [4] was in woe concerning its kings and its lords, and had no proper king over it. So they pitched their camp at Loch Sílenn in (what is called) to-day Gort Clainne Néill ('the Field of Niall's clan'), and no one hindered them, for there was no over-king in Munster at that time, but (only) chieftains equal in rank. The Munstermen, however, entrusted themselves to their saints, to win the victory from the Children of Niall, since they (the Munstermen) had no champion of battle against them.

3211. Now they had then a king's son, even Scannal son of the king of Húi

[1] Something seems omitted here.
[2] Literally 'with its sufficiency.'
[3] A lion, B.
[4] The southern half of Ireland.

Cairbri. A reverend patron of the seed of Eogan was he; and he declared that seven saints would come to deliver battle, provided there were before him one hero of the clans of Eogan, of the sons of kings or crown-princes. He was told by the men of Munster that there was a valiant man of Munster, even Cairpre the Bent son of Crimthan Stripe, son of Eochaid, son of Oengus, son of Natfraech, and that he was son of a king and a queen, and that he was the makings of a king, provided the tribes and families crowned him; and it was stated to them that he was a-hunting in difficult places and in wastes and in forests, to wit, for (wild) swine and deer. And messengers went from them to meet him, and they told him that they would give the kingdom to him if he would go to battle along with them. He replied that he would not go until the valiant warrior who dwelt in Munster should come with him, even Findchua of Sliab Cua. Thereof yon saints are informed, and they come to Findchua with the nobles of Munster to bring him to the battle. 'Who are they,' saith Findchua, 'that have undertaken the battle?' 'They have no might till thou art delivering it with them along with Scannal.' 'I think (I will go) with him,' saith Findchua, 'though I am loath.' And he went with them till they came to Loch Sílenn, to the gathering of Munster.

3227. And Cairbre the Bent, when he heard that Findchua had arrived there, joined them with his host as he had promised. And rising early on the morning, they saw before them the clans of Niall in their camp, in their vast, many-coloured company. The Munstermen, save Findchua only, flinch from the fight in horror of the Children of Niall, and because of the abundance of their heroes and their accoutrements. And Findchua gave counsel to the men of Munster, and said that not a homestead of their territory would be left them, if there was any flinching. The Munstermen said: 'The children of Niall are thrice our number.' Findchua told them to slay the surplus till the numbers were equal, and, when they were equal, that each of the Munstermen should then slay his opponent[1]. Howbeit, Findchua and Cairbre the Bent heartened and strengthened the Munstermen to the battle, for Cairpre was not for shunning it. The Munstermen accepted the battle through shame and through the encouragement of Findchua and Cairbre. Then the clans of Niall set themselves in battle-array and came to meet the Munstermen fiercely and furiously, and there was a forest[2] of their weapons over their heads, and a bulwark of their shields around them. Then the Munstermen with their saints rise up against them; and though the Children of Niall were more numerous, they were routed in the battle by the strengths of the saints and the champions; and the routed men are pursued and a multitude of them is beheaded, and their heads are gathered into one place, and put into Loch Sílenn, which to-day is called Loch Cenn (Lake of Heads).

[1] *a fhir chomhlainn*, as should have been printed in l. 3245. [2] Literally 'oakwood.'

3254. And Cairbre the Bent, son of Crimthan, is made king of Munster, and Findchua entreats God to bestow a goodly form upon him, for his skin[1] was scabrous. And Findchua obtained from God his choice of form for him, so that he was called Cairbre the Fair, after the change of shape and colour. In Cell Cromglaise ('Church of Bent-stream'), that Cairbre had been fostered by Scellan, so that the name Cairbre the Bent clave to him, as (the poet) said—

'He was straight from head to sole
Though he was called Cairbre Crom:
Hence he received the name
Because of his fostering in Crom-glais.'

3265. Findchua then blesses the ruler of Munster and the king of Cashel, to wit, Cairbre, with his seed; and the king made a covenant with Findchua for himself and for his seed, and battles are broken before Cairbre's clan[2] when they are delivered in the name of God and Findchua. Or if one of his relics go with them into the contest that they will have the victory. And Findchua vowed that from that day forward he would not cause a battle. The Munstermen with their king determine Findchua's tributes upon them, to wit, the first calf and the first lamb, and the first pig to Findchua and his successor from the men of Munster, and protection of his place from Cairbre's children always, and an alms from every nose in Fermoy to his successor. And his prayer for them in harm of need, and that he would entreat God to help in truth the race of Cairbre and Cathal.

3275. After that Findchua went to his own residence; and then he went to Rome, for he was repentant of the battles which he had fought and the deeds which he had done for friendship and for love of brotherhood. And he sang these staves below:

'Seven battles have I fought—
I am Findchua without disgrace—
From the battle of Dún Dubchomair
To the battle of Finntracht Cinn Maguir.

A battle at Tara I delivered,
A battle in Leinster, with my devotion,
A battle in middle Munster,
I gave it without danger.

The contentious battle of Loch Cenn
Against the clans of Niall without disgrace;
The renowned battle of Cruachan Ai
It brake before me[3].

[1] Literally 'make.' [2] i. e. their foes are routed. [3] i. e. I routed my foes.

My fight against Momonians,
With Aed's son, with my miracles,
My battles for the mindful,
Meet to reckon them in their sevens.

To Rome of Latium is my pilgrimage,
On the road of Peter and Paul,
In Bronaide's monastery
I have been reckoned in their sevens.'

3297. So those are Findchua's deeds and birth, and his battles and his contests and his journeys, from the time that he spake in his mother's womb till he went to Rome of Latium. And therein he abode for the space of a year in repentance, as he himself wrote in the Book of the Monastery of Buite son of Brónach.

3301. (It is) the friar O'Buagachain who wrote this Life out of the Book of Monasterboice.

Finit with Findchua.

LIFE OF BRENAINN SON OF FINNLUG.

3305. *Beatus uir qui timet Dominum, in mandatis eius uolet nimis*[1]. Blessed and righteous (and) perfect is he in whom are the fear and dread of the mighty Lord, and who desireth mightily to fulfil God's commands and teachings, even as this declaration is uttered in the canon of the Old Law and the New Testament.

3309. Now there was a multitude of the patriarchs and prophets and apostles and disciples of the Lord, unto whom, in the Old Law and the New Testament, this declaration was uttered, even that they are blessed, righteous, perfect, advanced, because of the desire and extreme longing which they have to fulfil the commands and the divine teaching, and because of the fear of the Lord perfectly in their hearts and in their minds, without considering aught else save this alone.

3315. One of those of the New Testament, to wit, of that happy blessedness, he for whom there is a festival and commemoration on the occurrence of this season and time, the seventh of the calends of June, was Brenainn, son of Finnlug, of the race of Ciar, son of Fergus. The head of the belief and the great devotion of all the world was this holy Brenainn; like unto Abraham, the faithful; a chief-prophetic psalmist like David, the son of Jesse; a distinguished sage, like Solomon, son of David; a law-giver, like Moses, son of Amram; a gifted interpreter, like Hieronymus, the prophet; a marvellous man of intellect like Augustine; a great reader of chief congregations like Origen; a virgin was he like John, the Lord's bosom-fosterling; an evangelist like Matthew; a teacher like Paul; a chief apostle of forgiveness, like Peter, the high apostle; a head of hermits, like John of the Baptism; a commentator like Gregory of Rome; a prudent guide over sea and land, like Noah, son of Lamech. And as Noah raised up the ark over the wave-voice of the flood on high, so then will Brenainn raise up his monks and his households on high over the fire of Doom, so that neither smoke, nor mist, nor spark will reach them, through the powers and fair devotion of Brenainn, son of Finnlug.

3331. Now, in the time of Oengus, son of Natfraech, king of Munster, then was this holy Brenainn born. Of Ciarraige Luachra was he, of Altraige Caille in especial.

[1] Ps. cxi. 1.

3334. A man free and of good race, devout and faithful, even Finnlug, was the father of that child. Thus then was that couple [1], in life and in lawful connexion under the rule of Bishop Eirc. Now Brenainn's mother beheld a vision before Brenainn was born, to wit, she had the full of her bosom of pure gold, and her breasts shining like snow. After that vision had been related to Bishop Eirc, he said that of her would be born a mighty birth, which would be full of the grace of the Holy Spirit, even Brenainn.

3341. A certain wealthy man dwelt in a residence far from Finnlug's house: Airde, son of Fidach, was his name. The chief prophet of that time came to Airde son of Fidach's house, Bec Mac Dé was he. Airde asked of Bec: 'What thing is nearest us to-night?' Said Bec: 'Thine own worthy king will be born to-night between thee and the sea, and there will be a multitude of kings and of princes who will adore him, and whom he will take with him to heaven.' In that night of Brenainn's nativity thirty cows brought forth thirty calves at Airde son of Fidach's. Thereafter early on the morrow Airde arose and kept asking for the house in which the little child had been born; and he found Finnlug's house, and the babe therein, and he knelt eagerly in his presence and offered him the thirty cows with their calves. And that was the first alms that Brenainn received. Then the hosteller took the boy in his hand and said: 'This boy will be my fosterling for ever and ever.'

3354. Now, on the night of Brenainn's birth, bishop Eirc, of Alltraige, beheld a wood under one vast flame, the like whereof had never before been seen by him, and the manifold service of the angels in bright-white garments all around the land. Bishop Eirc rose early on the morrow, and came to Finnlug's house, and took the boy in his hand, and said to him: 'O man of God!'—that is, man who will serve God—'take me to thee as (thy) own monk, and though a multitude be glad at thy birth, my heart and my soul are glad,' said bishop Eirc. Then he knelt before him, and wept exceedingly in token of gladness, and then he baptized him, and 'Mobhí' was given him at first for a name by his parents, as the poet said:

'Mobhí his name at first
(Given) by (his) parents—fair his face;
A youth hostful, seeking, slender,
He was a help to the men of Ireland.'

3367. Thereafter a white rain (*broen finn*) that is, a white mist, poured there and filled all the Fenet [2]. Thence was Broen-finn his name, *find* 'white' was said of him, because he was white in body and in soul, as (the poet) said:

[1] i. e. Finnlug and his wife.

[2] A townland in Kerry. See the *Annals of the Four Martyrs*, ed. O'Donovan, A.D. 1600, p. 2177.

'*Braon-find* his name after that,
In body and in soul,
From that shower he found . . . .
From bishop Eirc . . . . .'

3374. Then three purple wethers leaped out of the well as the fees for baptizing Brenainn, as [the poet said:]

'Three purple wethers, pleasant the herd,
Baptismal fees for . . . Brenainn,
Sprang—fair was the compact—
Out of the well alone.'

3380. His family took him with them, and he was then a year with them, being fostered. At the end of a year then bishop Eirc took him with him to his own foster-mother, even Íta, and Brenainn remained five years with Íta. And the nun gave him exceeding love, for she used to see the service of angels[1] above him, and the grace of the Holy Spirit manifestly upon him; and it is thus that Brenainn used to be, calling continually to the nun whenever he would see her. Now on a certain day Íta asked of him: 'What is it causes thee joy, my holy child?' 'Thou,' saith he, 'whom I see speaking to me continually, and many other innumerable virgins like thee, and they together fostering me from one hand to another.' Now those were angels in the forms of the virgins.

'Angels in the forms of white virgins
Were fostering Brenainn
From one hand to another,
Without much disgrace to the babe.'

3393. Thereafter to the end of five years, he constantly read his psalms with bishop Eirc, and it seemed long to Íta to be apart from him. Now bishop Eirc had no milch cow, for he used not to get alms from any one except a little from men under rule[2]. Now on a certain day, Brenainn was asking milk from his foster-father: 'God is able (to do) that, my son,' saith bishop Eirc. Thereafter every day came the hind from Sliab Luachra with her fawn, and she was milked by him, and after her milking she used to go (back) alone to the mountains.

3400. Then dwelt Brig with him; she was an own sister of his, and exceeding was the greatness of his love for her, for manifest to him was the service of the angels[1] over her, and her foster-father used to see her countenance as it were the radiance of a summer sun.

3403. On a certain day bishop Eirc went to preach the word of God[3]. Brenainn, who was then aged ten years, went with him into the chariot. He is left

[1] i.e. angels ascending and descending. [2] Regular clergy, monks.
[3] The Brussels MS. here adds breithre Dé.

alone in the chariot after the cleric had gone to the preaching. Brenainn sat in the chariot singing his psalms alone. Then a fine full-grown, yellow-haired girl, of royal race, came to the chariot to him, and looked on him, and sees his beautiful bright countenance, and attempts to jump at once into the chariot and play her game with him. Then he said to her: 'Go home, and curse whoever brought thee here;' and he takes the reins of the chariot, and begins flogging her severely, so that she was crying and screaming, and went to the place where her father and mother, the king and the queen, were biding. Then bishop Eirc returned and begins rebuking him severely for beating the stainless maiden. 'I will perform penance for it,' saith Brenainn, 'and do thou tell me what I shall perform.' 'Go into this cave till morning,' saith bishop Eirc, 'and stay there alone till I come to thee to-morrow.' Then Brenainn sat down in the cave, and therein he began his psalms and his hymns of praise to the Lord. Bishop Eirc tarries near the cave listening to Brenainn without his knowledge. Now the sound of Brenainn's voice singing his psalms was heard a thousand paces on every side. The sound of the voice of Colombcille was heard to the same distance when he was chanting his psalms and his hymns.

'The sound of the voice of melodious Brenainn,
In the cave at the Fenit,
A thousand paces on every height
His high delightful voice was heard.'

3426. Then the cleric beheld troops of angels up to heaven and down to earth around the cave until the morning. From that time forward no one save only Finan the Bent could look at Brenainn's face, because of the abundance of the divine radiances, for Finan was (himself) full of the grace of the Holy Spirit. And this it is which caused him rather than others to look at Brenainn.

'To look on Brenainn's face
No one in Ireland is able,
Save Finan the Bent, dear the champion,
He alone, because of the greatness of his grace.'

3435. On a certain day Brenainn and bishop Eirc were travelling on the road. A certain young man came on the road into their company. It happened then that enemies were near him, even seven warriors, and great fear seized the youth, and he said, 'Those yonder will slay me now.' 'Go on a little on the shadow of that pillar-stone there,' saith Brenainn, 'and stretch thyself on its shadow.' So he acts in that way, and Brenainn raises his hands to God, and makes prayer that the young man might be saved[1] in the form of a pillar-stone. Then his enemies come to the pillar-stone, and they cut its head off it in his shape, and they wound the pillar-stone in its side, and leave the stone beheaded, and carry the head with them, in the shape of the

[1] Co rosoeirtea, = co ro særtha, B.

head of their enemy. And still, as the wise say, that stone remains in the same place. So that there Brenainn made a stone of the man, and a man of the stone. 'Repent ye,' saith bishop Eirc to them[1], 'for the head of the stone that ye have, and your enemy hath gone whole from you.' Then they make fervent repentance under bishop Eirc's rule, thenceforward for ever.

3449. Now, after Brenainn had learnt the canon of the Old Law and the New Testament, he desired to write and to learn the Rules of the saints of Ireland. So bishop Eirc consented that he should go and learn those Rules, for Eirc knew that it was from God that Brenainn had that counsel. And bishop Eirc said to him: 'Come again to me when thou hast those Rules, that thou mayest take (ecclesiastical) orders from me.' After Brenainn had gone to commune with his foster-mother Íta, she said the same to him, that is, to learn the Rules of the saints of Ireland, and she (also) said to him: 'Do not study with women nor with virgins, lest some one revile thee. Go,' she saith, 'and a famous warrior of noble race will meet thee on the road.' It happened, then, that Mac Lenín was that warrior. After Brenainn had travelled (some distance) Mac Lenín met him. Then said Brenainn to him: 'Repent, for God is calling thee, and thou shalt be His own child to Him from henceforward.' Then did Colmán Mac Lenín turn to the Lord, and a church is built by him at once, as Colmán said:

'Brenainn, flame of a victorious world[2].'

3484. After that Brenainn visited the province of Connaught, drawn by the fame of a certain pious man who dwelt there, even Iarlaithe, son of Lug, son of Trén, son of Fiacc, son of Mochta, son of Bresal, son of Siracht, son of Fiacha the Fair. And with him Brenainn learnt all the Rules of the Irish saints. And Brenainn said to Iarlaithe: 'In no wise shall thy resurrection be here.' 'My holy son,' said Iarlaithe, 'why dost thou hide from us the divine graces of the Holy Spirit which are manifestly in thee, and the innumerable powers of the mighty Lord which are secretly in thy spotless mind? Thou forsooth hast come to me to learn from me,' said Iarlaithe; 'but it is I who shall be thine henceforward: only take me into thy service for ever and ever.'

3494. Said Brenainn to him: 'Let a new chariot be built by thee,' saith he, 'for thou art an old man, and go in it on the road. And wheresoever the two hind-shafts of the chariot shall break, there thy resurrection will be, and the resurrection of a multitude along with thee.' So then the old man enters the chariot, and he had not gone far when the two hind-shafts of the chariot broke, and this is the name of the place: Tuaim dá Ghualann ('Mound of two shoulders'). Then the twain made this

[1] B adds *fein.*

[2] Of the rest of this poem (which does not occur in the Brussels MS., and of which I have no second copy) I can only translate a few words.

lay between them, while gazing at the graveyard and the train of angels manifestly (rising) from it. And Brenainn spake the first five staves, and then Iarlaithe spake:

'Lofty the graveyard of the splendid angels[1].'

After leaving Iarlaithe there Brenainn went on toward Magh Ai. Now an angel met him on the road, and this he said to him: 'Write,' saith he, 'the words of the devotion from me.' Then Brenainn wrote from the angel's mouth[2] the whole sacred ecclesiastical Rule, and that Rule still remains. Now when they were traversing the plain they see the bier with a dead man upon it, and his friends bewailing him. 'Trust ye in the Lord,' saith Brenainn, 'and the man whom ye have will be alive.' After prayer to God was made by Brenainn, the youth arose straightway, and his family take him with them with exceeding gladness. So after that each begins to gaze at him, and they take him to the king of the plain. And the king offers him land wherever he liked in that plain, and Brenainn accepted it not, because he had no desire to dwell on that plain.

3554. Now after the Rule of the angel and the Rules of the saints of Ireland, with their usages and with their piety, had been written by Brenainn, he returned to bishop Eirc and received ecclesiastical orders from him. There he heard in the gospel: 'Every one that hath forsaken father or mother or sister or lands (for my name's sake) shall receive a hundredfold in the present[3], and shall possess everlasting life.' After that, then, the love of the Lord grew exceedingly in his heart, and he desired to leave his land and his country, his parents and his fatherland, and he urgently besought the Lord to give him a land secret, hidden, secure, delightful, separated from men. Now after he had slept on that night he heard the voice of the angel from heaven, who said to him, 'Arise, O Brenainn,' saith he, 'for God hath given thee what thou soughtest, even the Land of Promise.' Then Brenainn arose, and his mind was glad at that answer, and he goes alone to Sliab Daidche, and he saw the mighty intolerable[4] ocean on every side, and then he beheld the beautiful noble island, with trains of angels (rising) from it. After that he remains there for the space of three days, and again he fell asleep. So then the angel of the Lord came to commune with him, and said, 'I will be along with thee,' saith he, 'henceforward for ever and ever, and I will teach thee how to find the beautiful island which thou hast seen, and which thou desirest to obtain.' Brenainn then wept exceedingly, because of his delight at the angel's answer to him, and he renders thanks unto God.

3573. Thereafter Brenainn went from the mountain, and comes to his family,

[1] I cannot translate the greater part of these verses, which are not in the Brussels MS., and of which I have no second copy.

[2] A gion an aingil, B.

[3] For *in procenti accipiat* we should of course read *in praesenti accipiet*.

[4] For the *ndosholachta* of the MS. I read ndofholachta.

and said to them, 'Let three great vessels be built by you,' saith he, 'and three rows of oars for each ship, and three sails of hides, and thirty men in each ship.' But they were not all clerics, as said the poet:

'Three vessels, the sage sailed
Over the wave-voice of the flowing (?) sea.
Thirty men in each vessel he had
Over the storm of the crested sea.

Three ranks of oars had they
For every vessel, fair the decision,
A sail of hides, with a powerful knowledge,
In the three vessels which sailed.

They were not all clerics who went
On the voyage, fair the host!
A family . . . . bare its . . . .
In the three sailing vessels.'

3589. So Brenainn, son of Finnlug, sailed then over the wave-voice of the strong-maned sea, and over the storm of the green-sided waves, and over the mouths of the marvellous, awful, bitter ocean, where they saw the multitude of the furious red-mouthed monsters, with abundance of the great sea-whales. And they found beautiful marvellous islands, and yet they tarried not therein.

3594. Thus they abode for the space of five years on the ocean marvellous, strange, unknown to them. And during that time not one of them departed, and they suffered loss of none of their people, and body or soul of not one of them was injured. And that was a marvel, for Brenainn had not let them take provisions with them; but he said that God was able to feed them wheresoever they might be, even as He fed the five thousand with the five loaves and the two fishes.

3601. Now when the Easter was nigh, his family kept saying to Brenainn that he should go on land to celebrate the Easter. 'God,' saith Brenainn, 'is able to give us land in any place that He pleases.' Now after the Easter had come the great sea-beast raised his shoulder on high over the storm and over the wave-voice of the sea, so that it was level, firm land, like a field equally smooth, equally high. And they go forth upon that land and there they celebrate the Easter, even one day and two nights. After they had gone on board their vessels, the whale straightway plunged under the sea. And it was in that wise they used to celebrate the Easter, to the end of seven years, on the back of the whale, as Cundedan[1] said:

'Brenainn loved lasting devotion
According to synod and company:
Seven years on the back of the whale:
Hard was the rule of devotion.'

[1] This seems a mistake for Cumine (of Connor).

3615. For when the Easter of every year was at hand the whale would heave up his back, so that it was dry and solid land.

3617. On a certain day, as they were on the marvellous ocean, they beheld the deep bitter streams, and the vast black whirlpools of the strong-maned sea, and in them their vessels were constrained to founder because of the greatness of the storm. Each then begins to look towards Brenainn, for exceeding was the danger in which they were biding. Brenainn raised his voice on high and said, 'It is enough for thee, O mighty sea! to drown me alone, but let this folk escape from thee!' Then the sea grew still, and the calms abated the whirlpools at once. Thenceforward then they harmed no one else.

3625. On a certain day they were on the sea, the Devil came in a form inveterate, awful, hideous, foul, hellish, and sat on the sail of the vessel before Brenainn; and none of them saw him, save Brenainn alone. Brenainn asked him why he had come before his proper time, that is, before the time of the great resurrection. 'For this have I come,' saith the Devil, 'to seek my punishment in the deep closes of this black dark sea.' Brenainn enquired of him, 'What is this, where is that infernal place?' 'Sad is that,' saith the Devil; 'no one can see it, and remain alive afterwards.' Howbeit the Devil there revealed the gate of hell to Brenainn. And Brenainn beheld that rough, hot prison, full of stench, full of flame, full of filth, full of the camps of the poisonous demons, full of wailing, and screaming, and hurt, and sad cries, and great lamentations, and moaning, and handsmiting of the sinful folks; and a gloomy mournful life in cores of pain, in prisons of fire, in streams of the rows of eternal fire, in the cup of eternal sorrow and death, without limit, without end[1]: in black dark swamps, in forts of heavy flame, in abundance of woe, and death, and torments, and fetters, and feeble, wearying combats; with the awful shouting of the poisonous demons; in a night[2] ever-dark, ever-cold, ever-stinking, ever-foul, ever-misty, ever-harsh, ever-long, ever-stifling, deadly, destructive, gloomy, fiery-haired, of the loathsome bottom of hell.

3642. On sides of mountains of eternal fire, without rest, without stay, but hosts of demons dragging the sinners[3] into prisons, wretched, heavy, strong, fiery, dark, deep, occult, empty, base, black, void, foul, stale, musty, constantly contentious, quarrelsome, wearying, deathful, and lamentable: sharp, rough, windy, full of wailing, shrieking, lamentation, and crying: keen, spectral. Worms curved, hard, valiant, big-headed, and monsters yellow, white, great-mouthed; lions fierce, greedy; dragons red, black, brown, demoniac; tigers mighty, treacherous; scorpions blue, . . .; hawks red, and tall; vultures rough, and sharp-beaked; stag-beetles black and hump-backed; flies sharp and beaked; leeches crooked, bone-mouthed; mallets heavy, iron; flails ancient, old-rough; sharp swords; red spears; black demons;

[1] B inserts ⁊ báis cen crích, cen foircenn. [2] aidchi B. [3] B has oc tarraing na pectach.

stinking fires; streams of poison; cats scratching; hounds rending; dogs hunting; demons yelling; stinking lakes; great swamps; dark pits; deep glens; high mountains; hard crags; a hosting of demons; a filthy camp; punishment without ceasing; a greedy host; frequent fray; quarrel without ceasing; demons punishing; abundance of torture; a sorrowful life; a place wherein there are streams frozen, bitter, ever-stinking, rushing (?), extended, mixed, lamentable, corrupt, melted, fiery, bare, swift, of full fire; straits hard, craggy, sharp-headed, long, cold, deep, wind-swept, little, great; plains bare, flaming; hills pointed . . .; glens hard, full of reptiles; bogs rough, thorny; woods dark, fiery; roads foul, monsterful; seas thickened surface-stinking; nails huge, iron; waters dark, unsweet; places (?) abundant, various; an assembly foul, ever-gloomy; winds bitter, wintry; snow frozen, ever-dropping; flakes red, fiery; faces base, darkened; demons swift, greedy; tortures vast, various.

3669. Then his people asked of Brenainn: 'With whom art thou conversing?' say they. Brenainn told them that it was the Devil was conversing with him, and he related to them a few of the torments which he had seen, as we have said, even as hath been found in the old writings of the ancient law.

3673. Then said one of his people to Brenainn, 'Let *me*,' saith he, 'behold somewhat of those torments.' On being permitted to behold Hell with its many torments, he died forthwith, and this he said when dying: 'Woe, woe, woe,' saith he, 'to him who hath come, and will come, and cometh into that prison!' Thereafter then Brenainn makes prayer, and that man of his people who died is brought again to life.

3678. It was not long after they had gone thence when they found the maiden smooth, full-grown, yellow-haired, whiter than snow or the foam of the wave; and she was dead, the blow of a spear having gone through her shoulder and passed between her two paps. Huge in sooth was the size of that maiden, to wit, a hundred feet in her height, and nine feet between her two paps, and seven feet in the length of her middle finger. Brenainn brought her to life at once, and then he baptised her and asked her concerning her kindred. 'Of the inhabitants of the sea am I,' saith she, 'that is, of those who pray and expect their resurrection.' Brenainn asked her what she desired: 'Wilt thou go at once to heaven, or wilt thou go to thy fatherland?' The girl answered in a language which no other save Brenainn understood, and this she said: 'To heaven,' saith she, 'for I hear the voices of the angels praising the mighty Lord.' So after the girl had partaken of the Body of Christ, and of His Blood, she died without any distress, and she is buried honourably there by Brenainn.

3691. On a certain day when they were prosperously on the sea and they were rowing, they beheld a certain beautiful island and it was lofty. Howbeit they found no easy harbour or port in it for entrance. They continued going round about it to the end of twelve days, and during that space they were unable to land upon it.

Howbeit they heard men's voices therein praising the Lord, and they beheld therein a church high, famous, delightful. When they heard the sound of the voice of the folk of the island, Brenainn with his people straightway slumber in their spiritual sleep. Now since they were not allowed to land on the island, from above a waxed tablet is cast down to them, and it was inscribed, and this was thereon: 'Spend no toil in trying to enter this island, for ye will never come therein; but the island which ye seek ye will find, and this is not it. And go to thy country and to thy land, for there is a multitude seeking thee, and who would fain see thee. And search the holy scriptures wherein hath been said: *Mansiones Dei multæ sunt*,'—as if this were what was said: 'The Lord hath many places and other mansions apart from this island.' Thereafter then they turn from that island, and in token of the welcome and care of the folk of that island, they take with them yon waxed tablet which it had given to them, and they used to read it every day as if it had been given them by God.

3707. Now on a certain day they were voyaging over the sea. An exceeding great thirst seized them, so that death was nigh unto them. Then they beheld the beautiful pure-brinked streams of water dropping and flowing out of the rock. The brethren asked, 'Shall we drink the water?' say they. 'Bless it first,' saith Brenainn, 'in order to know what thing it is.' Now after blessing the water, and after singing hallelujah over it, suddenly yon streams ebb away, and then they beheld the Devil, squirting the waters from him, and killing those that would drink them. So then they are saved through Brenainn's powers, and their thirst disappeared straightway. Howbeit that place is shut upon the Devil, so that from that time forward it did no ill to man or to other animals.

3717. Now after Brenainn had been for seven years a-voyaging, he turned again to his own country and land as he had been ordered in the island. Then came the folk of his country and his own tribe to meet him, and they were asking him how much he had from his voyage; and they brought him treasures and gifts as if they were giving them to God. Now after many of them had left the world, they then follow Christ; and he (Brenainn) then performs many miracles and marvels, and healed the sick and [freed] the bound, and expelled devils and vices.

3724. Thereafter he communed with his foster-father bishop Eirc. He then came to the place wherein his foster-mother Íta dwelt, and he asked her what he should do as regards voyaging. Íta made welcome to him as she would have made it to Christ with His apostles, and this she said to him: 'My dear son, why didst thou go on a voyage without taking counsel with me? For the land which thou art seeking from God, thou wilt never find it after[1] those dead stained skins, for it is a holy consecrated land, and men's blood hath never been spilt therein. Howbeit,' she saith, 'let

[1] Should we read *isna . . . sin* 'in those?'

wooden vessels be built by thee, and it is probable that thus thou wilt find the land later.'

3732. So after that Brenainn went into the district of Connaught. And there a great marvellous vessel is built by him, and it was distinguished and huge. And he embarks in her with his household and his people, and they carry with them various plants and seeds to put therein; and then they take wrights and smiths who had entreated Brenainn to let them go along with him. Then came the buffoon to Brenainn and prostrated himself before him, and said, 'O Brenainn,' saith he, 'take me for God's sake, and have pity on my misery, so that I may go with thee.' Brenainn then took him with him, and he enters the vessel with them. Now sixty men, this was their number, and they were all praising the Lord, and their minds were towards God, as the writings declare.

3741. Now this is the direction they first took, towards Aran, to the place wherein Enda dwelt, and Pupu, and Rochath; and in their company they remained for the space of a month.

3743. Now, after they had sailed for some time westward from Aran, they see the island great, lofty, remarkable, beautiful. Now therein dwelt mice like sea-cats, which filled the strand at once to swallow them up. Now the brethren ask of Brenainn, 'What do these mice desire?' say they. 'To eat us and to swallow us up,' saith Brenainn. Then Brenainn said to the buffoon: 'Go,' saith he, 'and partake of Christ's Body and His Blood, and go then to eternal life, for I hear the quire-singing of angels calling thee to them.' That seemed good to him, and he said, 'Lord,' saith he, 'what good thing have I done, since I am taken at once to heaven?' So after the buffoon had partaken of Christ's Body and His Blood, he leaps at once (ashore) with exceeding joy, and the sea-cats devoured him all save a few of his bones. And he is buried by the brethren, and his name is written in a martyrology, for he was a wonderful martyr. It is manifestly from the mercy of the Lord, that the notoriously sinful man who came last into the vessel should be chosen to go first to heaven. Even so then will every well-meaning person who shall come last into the Church go first unto heaven, through his excess of goodwill beyond those who had been before him: as Christ saith, 'The first shall be last, and the last first.'

3760. Now after they had left that island, a sudden illness seized the smith, so that death was nigh him. Brenainn said to him, 'Why marvellest thou?' saith he: 'go to the heavenly kingdom as thou hast sought till to-day, or if thou desirest to abide still in the world, I will make prayer for thee unto God, and thou wilt find health.' Howbeit the smith said, 'I hear the voice of the Lord calling me;' and after partaking of Christ's Body and His Blood, he goes to heaven. So there was a great question amongst the brethren as to the body being without burial, for there

was no land near them. Then Brenainn declared that it should be buried among the waves of the sea: for that He Who had made heaven and earth and the rest of the elements was able to constrain the waves of the sea, to keep the body in them immovably. So, without reaching the land, they bury the smith amongst the waves of the sea, down, without rising to the top of the brine, without moving hither or thither, but as it were on land; and he will abide there without corrupting till the day of the Judgment shall come.

3774. Now after they had left that place they beheld a little insignificant land. After they had taken harbour there, the harbour is filled with devils in the shape of dwarfs and pigmies, with their faces as black as coal. Then said Brenainn, 'Cast out the anchor, for no one will be able to enter this country, save he who shall fight human battles against devils and shall spill blood over them.' So they remained there to the end of seven days and their nights, and they could not hoist up their anchor from below, and there they leave it sticking among the rocks, and then they pass away.

3781. Now they were in great distress from the want of the anchor and the death of the smith, for they had neither an anchor nor a smith who would make one for them. Then said Brenainn to a priest of his household, 'Do thou smith's work to the end of this month.' So Brenainn blessed the hands of the priest, for he had not learned smithying. Then the priest made an anchor so excellent that none equally good was ever found before it and will not be found after it.

3787. Then they voyage on the ocean for a space westward. And they find the small, delightful, beautiful island, and therein abundance of excellent fish which had left the seashore and were in the enclosures and in the cashels of that lofty island. So while they were going round about the island, they behold therein a church built of stone, and a penitent white-faced old man praying therein. Thus was that old man, bloodless, fleshless, only a thin wretched leather on those hard-bare bones.

3792. Then said yon old man: 'Flee swiftly,' saith he, 'O Brenainn! There is a great sea-cat here like a young ox or a three-year-old horse, overgrown by feeding on the fish of this sea and this island. Avoid ye him,' saith the old man. They get at once into their vessel, and then row rapidly over the ocean. As they were biding there they beheld the monstrous sea-cat swimming after them. Bigger than a brazen cauldron was each of his eyes: a boar's tusks had he: furzy hair upon him; and he had the maw of a leopard with the strength of a lion, and the voracity of a hound. Then each of them began to pray unto God because of the greatness of the fear that seized them. Then said Brenainn, 'Almighty God,' saith he, 'order the monster away from us that he may not devour us!' Then a huge sea-whale arose between them and yon monstrous sea-cat. And each of them began drowning the other, and battling savagely, till each of them drowned the other in the depth of

the sea, and neither of the twain was seen thenceforward. Then Brenainn and his people render thanks to God, and turn again to the place wherein the old man dwelt. And the old man made them welcome, and wept for the greatness of the joy, and in making welcome to Brenainn composed these little staves:—

'God thy life, O Brenainn, here[1],' etc.

3833. 'Of the men of Ireland am I,' saith the old man, 'and we were twelve men when we went on our pilgrimage; and we brought yon monstrous sea-cat with us, as a little bird, and he was very dear to us, and after that he waxed greatly, and never did any hurt to us. And eleven men of them are dead, and I am here alone, entreating thee to administer unto me Christ's Body and His Blood, and that I may then go to heaven.' Now the old man revealed to them the land which they were seeking, even the Land of Promise. So after the old man had partaken of Christ's Body and His Blood, he went to heaven, and he is buried there in the island along with his brethren, with honour and great reverence, and with psalms and hymns, in the name of the Father and the Son and the Holy Ghost.

3843. After that, then, they reached the land which they had been seeking for the space of seven years, even the Land of Promise: as it is in the proverb, *Qui quærit invenit.* Now, after they had come nigh that land, and they desired to take harbour there, they heard the voice of a certain old man, and this he said to them: 'O ye toilsome men, O hallowed pilgrims, O folk that entreat the heavenly rewards, O ever-weary life expecting this land, stay a little now from your labour!' So after they had been for some time silent, yon old man said to them: 'Dear brothers in Christ,' saith he, 'why do ye not take this noble, beautiful land, wherein a human being's blood hath never been spilt, and wherein it is unmeet to bury sinners or evil men? So leave ye all in your vessel everything that ye have, except a little raiment round you, and come from below.' Now after they had landed, each of them kissed the other, and the old man wept exceedingly with the greatness of the joy. 'Search ye and see,' saith he, 'the plains of Paradise, and the delightful fields of the land radiant, famous, lovable, profitable, lofty, noble, beautiful, delightful. A land odorous, flower-smooth, blessed. A land many-melodied, musical, shouting for joy, unmournful. A place wherein ye shall find,' saith the old man, 'health without sickness, delight without quarrelling, union without wrangling, princedom without dissolution, rest without idleness, freedom without labour, luminous unity of angels, delights of Paradise, service of angels, feasting without extinction, avoidance of pain, faces of the righteous, partaking of the Great Easter. A life blessed, just, protected, great, loveable, noble, restful, radiant, without gloom, without darkness,

[1] The translation of the rest of the poem cannot be safely attempted until a second copy is found.

without sin, without weakness, in shining, incorruptible bodies, in stations of angels, on plains of the Land of Promise. Vast is the light and the fruitfulness of that island, its rest, its lovableness, its dearness, its stability, its security (?), its preciousness, its smoothness, its radiance, its purity, its lovesomeness, its whiteness, its melodiousness, its holiness, its bright purity, its nobleness, its restfulness, its beauty, its gentleness, its height, its brightness, its venerableness, its full peace, its full unity! Happy he who shall be with well-deservingness and with good deeds, and whom Brain-find, son of Findlug, shall call into union with him, on that side,' saith the same old man, 'to inhabit for ever and ever the island whereon we stand!'

3873. Now after they had seen that paradise among the waves of the sea, they marvel and wonder greatly at the miracles of God and His power, and they greatly honour and glorify the Lord after seeing those mighty miracles.

3876. Now thus was that holy old man: without any human raiment, but all his body was full of bright white feathers like a dove or a sea-mew, and it was almost the speech of an angel that he had. After the striking of his bell the tierce is celebrated by them. They sing thanks to God with their mind fixed on Him. They durst not ask anything, and they receive their spiritual instruction of him at the uplifting of the gospel.

3882. This then was the preaching that Peter and Paul and the other holy apostles most often used to make, this preaching of the punishments and of the rewards, for they were displayed to them in the same manner. This, then, is the preaching that Sylvester, Abbot of Rome, made to Constantine, son of Helena, to the over-king of the world, in the great assembly when Constantine offered Rome to Peter and to Paul. This is the preaching that Fabian, Peter's successor, made to Philip, son of Gordian, King of the Romans, when he believed in the Lord, and when many thousand others believed there; and he was the first king of the Romans who believed in the Lord Jesus Christ. This, then, is the preaching which Elijah is wont to make to the souls of the righteous under the Tree of Life in Paradise. Now, when Elijah opens the book for the preaching, then come the souls of the righteous in shapes of bright white birds to him from every point. Then he first declares to them the rewards of the righteous, the happiness and delights of the kingdom of heaven, and at that time they are exceedingly rejoiced. Then he declares to them the pains and punishments of hell and the banes of Doomsday. Manifest exceedingly is a countenance of sorrow upon themselves then, to wit, on Elijah and on Enoch: wherefore those are called the Two Sorrows of Heaven's Kingdom. Then Elijah shuts his preaching-book. The birds then make an exceeding great wailing, and beat their wings against their bodies till streams of blood come out of them for dread of the pains of hell and of Doomsday.

3899. Now since it is the souls of the saints, whose lot it is to inhabit for ever the kingdom of heaven, that make that lamentation, it were meet for the men of the world, though they should shed tears of blood expecting Doomsday, *in quo die mala erunt.* Now there will be many evils and tribulations on that day, that is, on the Day of Judgment, *in quo die Judex justus sua suis reddet: impiis pœnas, præmia justis.* Then will the Lord pay to every human being in the world his own wage. Punishment He hath for the sinful, reward for the righteous. Then the sinful will be cast into the depth of the eternal pain, and the lock of God's word will shut them up under hatred of the Judge of Doom. Then the saints and the righteous, the folk of charity and of mercy, will be carried to the right hand of God the Father, to inhabit the kingdom of heaven for ever. Then they will abide in that great glory, in the unity of the Godhead and the Manhood of the Son of God: in the unity that is nobler than any unity, the unity of the holy, noble, almighty Trinity, Father, and Son, and Holy Ghost.

3912. I beseech the high, almighty God, through saint Brenainn's intercession, may we all deserve that unity, may we reach it, may we dwell therein for ever and ever!

THE LIFE OF CIARAN OF CLONMACNOIS.

3916. *Omnia quæcunque vultis ut faciant homines vobis ita et vos faciatis illis*[1], that is, every good thing that ye desire to be done to you by men, let it be so that ye do unto them. *Hæc est enim lex et prophetæ*, for that is law and prophecy.

3920. Now, the prohibitor of every evil, the proclaimer of every good, the peace-maker of God and men, Jesus Christ, Son of the living God, the saviour of the whole world, He it is that spake these words to instruct His apostles and disciples, and the whole Church as to the . . . of charity, to wit, that men should do all such good and charity to their neighbour as they would do unto themselves. Of that, saith Jesus, *Omnia quæcunque vultis*. Now Matthew, son of Alphæus, the eminent sage of the Hebrews, the fourth man who declared the gospel of the Lord, he it is that wrote these words in the body of (his) gospel, so that he said according to his Master, even Jesus, *Omnia quæcunque*. [*Si ergo vos, cum sitis mali, nôstis bona data dare filiis vestris; quanto magis Pater vester celestis dabit bona petentibus se*[2].] If ye as men give good things to your children, much more will the heavenly Father give good to His children who beseech it. Wherefore, according to these words, Jesus spake this counsel; *Omnia quæcunque et reliqua*. For law and prophecy enjoin us to give love to God and to the neighbour. [*Finis enim precepti caritas est.*] For the roof and end of the divine teaching is charity. *Quia caritas propria et specialis virtus est Christianorum*. For charity is the proper virtue of the Christians. [*Nam cæterœ virtutes bonis et malis possunt esse communes.*] For the other virtues may belong (both) to good men and to evil men. [*Caritatem autem habere nisi perfecti non possunt.*] But no one save only a good man hath charity. [*Unde Jesus ait:*] Wherefore Jesus saith: ['*In hoc cognoscent omnes quod discipuli mei estis si dilexeritis inuicem.*] Then will all men know that ye are of my household, if each of you loves the other as I have loved you[3].'

3938. Now, a multitude of sons of Life, both apostles and disciples of the Lord, from that time to this have fulfilled desirously and piously that counsel which Jesus gave them, as to fulfilling the charity even as He fulfilled it; and a special rank was given to charity beyond every virtue by the apostle high, venerable, the soul-friend, the

[1] Matt. vii. 12.

[2] Matt. vii. 10 from the Brussels MS. (xi, 4190–4200, fo. 149[a]).

[3] The Brussels MS. here adds, Et iterum dixit Iesus as edh atbeir Iosa bheos: Hoc est preceptum meum ut diligatis inuicem sicut dilexi uos. Is í mo chomhairle dáibh go rochara cach uaibh araile am*al* rocharasa sibhse.

wonder-worker, the man by whom the west of the world blazed in miracles and marvels, in virtues and in good deeds, even *sanctus Ciaranus sacerdos et apostolus Christi*, the high-priest and the apostle, the holy Ciarán, son of the wright. As regards the heavenly genealogy, he was the son of the Wright Who made heaven and earth, and all that are therein. According to earthly genealogy, he was the son of the wright who built chariots, and (practised) every art besides.

3948. Then do the faithful reverence the festival of that noble one, on the fifth of the ides of September as regards the day of the solar month. On this day to-day as regards the day of the week.

3950. So, for the delight of the souls of the faithful, they set forth a brief memorial of the miracles and of the marvels of that pious one, and of his carnal genealogy, and of his use in every festival[1], and of the completion which he gave to his victorious career upon earth. A man, then, who had great honour with the Lord was this man. A man for whom God kept his monastery[2] fifty years before his birth. A man who was in the rank of one of Christ's apostles in this world, as Colombcille said: *Quum tu Christi apostolum mundo misisti hominem.* A lamp, then, was he, blazing with the light of wisdom and instruction, as Colombcille said,—

'*Lucerna hujus insulæ.*
Lucens lucerna mirabilis.'

A man who founded a lofty church whereout was brought profit of rule, and wisdom, and instruction to all the churches of Ireland, as the same sage said,—

Custodiantur regmina, etc.,

that is, Let the elders of this monastery keep the rules and the teachings and the customs which have been received from the master Ciarán: so that these are the rules and the customs which have been scattered abroad and brought to all the monasteries of the saints of Ireland, for out of it are carried rules and customs throughout the whole of Ireland.

3964. A man who is in the order of the chief prophets with the Lord in this world, as said the same prophet,—

Propheta qui novissimus, etc.,

for it was from his nobleness and his venerableness in the eyes of the Lord of the Elements[3] that he was foretold by prophets long before his birth, even as Isaac was foretold, and John the Baptist, and, what is still nobler, as Jesus was foretold[4].

3968. First of all, Patrick, son of Calpurn, prophesied him, on Cruachan Aigli,

[1] Lism. is here corrupt. B also, but less corrupt, has: dia comhairbert bith in gach aighi. Here for *aighi* we should doubtless read *lithlaithi*: compare l. 2733, supra, p. 81.

[2] B has: fer di*diu* dia rochongaibh Dia a chath*r*aigh ndílis.

[3] B inserts *nandula.*

[4] I here translate from B: am*al* rotirchanadh, Isaac ⁊ Eoin Babtais ⁊ anus uaisle ann am*al* roterchanadh Isu.

after the tree had closed round his relics in that place where the monastery stands to-day.

3969. Brigit prophesied him when she beheld the flame and the angel fifty years before Ciarán, in the place whereon Brigit's crosses stand to-day.

3971. Bec Mac Dé prophesied of him, and said, 'There, O son of the wright, in thy beautiful chasuble, with thy choirs, with thy melodies, with thy chariots, with thy songs.'

3973. Colombcille on Ard Abla prophesied of him to Aed, son of Brandub or Brenainn.

3975. Now this is Ciarán's genealogy. Ciaran, son of Beoit, son of Olchan, son of Dichu, son of Corc, son of Cuindiu, son of Cuinnid, son of Fíac, son of Maelcatrach, son of Laire, son of Lairne, son of Cuiltre, son of Gluinech, son of Coirpre, son of Lug, son of Meidle, son of Dub, son of Lugna, son of Feidlimid, son of Eochu, son of Bresal, son of Degha, son of Reo-soirche, son of Reo-doirche, son of Tigernmas, son of Follach, son of Eithrial, son of Irial the prophet, son of Eremon, son of Míl of Spain.

3982. Now Beoit, son of Olchan, of the Lathairn, of Mag Molt of Ulaid, was the earthly father of this Ciarán. Darerca, daughter of Ercan, son of Buachaill, was his mother, as Ciarán said:—

3985. 'Darerca was my mother,
She was not a bad woman[1].
My father was Beoit, the wright,
Of Lathairn Molt.'

3989. Of Ciarraige Irluachra, then, was his mother, that is, of Glasraige in particular. Now Glas, the poet, was her grandfather. This was the cause of the union of those twain (even Beoit and Darerca). When Beoit went to visit his brothers, who dwelt in the district of Cenél Fiacha, and when he saw the girl Darerca before them, he asked her relations and[2] her parents to give her to him, and sooth she was given to him. And afterwards she bore him five sons, and this is the order in which they were born, to wit, Lucholl, her firstborn, Donnán, the second, Ciarán, the third, Odrán, the fourth, Cronán, the fifth, and he was a deacon, but the other four sons were archpresbyters. Then she bore[3] three daughters to him, and two of them were virgins, even Lugbec and Rathbeo. Now Pata was the third daughter, and she was a pious widow. These are the graveyards in which are the relics of those saints, to wit, Lucholl and Odrán in Isel Ciarain. Donnán and Ciarán in Clonmacnois. Deacon Cronán and Beoit, and the three daughters in Tech Meic int-sæir.

4001. Now at that time there was an impious king, in the district of Húi Néill. Ainmire, son of Colgan, was his name. He imposed on the tribes and the kindreds

[1] i.e. according to the Irish idiom, she was an excellent woman.
[2] B inserts: for a caraitt ⁊.
[3] Ruccad, B.

a very heavy tribute: so Beoit went fleeing from that king into the province of Connaught to the king of Ireland, to Crimthann, son of Lugaid, son of Dallan, unto Rath Cremthainn, in Magh Ai.

4006. Ciarán was conceived on the sixth of the calends of June, and he was born on the sixth of the calends of March. Ciarán's birth was foretold by Lugbrann, the wizard of the aforesaid king. The wizard said:

'He healed Oengus' steed
When he lay swaddled in a cradle,
From God that miracle to Ciarán
Was given . . . .

On a certain day, when the wizard heard the noise of the chariot, he said this, 'Look,' saith he, 'my lads, who there is in the chariot; for[1] here is "noise of chariot under king."' When the gillies went out they saw nothing[2] save Beoit and Darerca in the chariot. When the lads laughed at the wizard, he said this: 'The child that lies in the woman's womb,' saith he, 'will be a mighty king; and as the sun shineth among the stars of heaven, so will he shine on earth in miracles and marvels that cannot be told.'

4018. So after that Saint Ciarán was born in Magh Aí at Rath Cremthainn. He was baptized by deacon Justus, for it was very meet that the righteous should be baptized by a righteous one.

4021. On a certain day the horse of Oengus, son of Cremthann, died and he felt[3] great sorrow. Now when Oengus slept an angel of God appeared to him in a vision, and said this to him: 'Ciarán the son of the wright will come and will bring thy horse for thee to life.' And this was fulfilled; for at the angel's word Ciarán came, and blessed water, which was put over the horse, and the horse at once arose out of death. Then Oengus gave much land to God and to Ciarán for bringing the horse to life. Tír na Gabra ('the Land of the Steed') is the name of the land.

4028. On a certain day his mother blamed him: 'So,' saith she, 'the little lads of the hamlet bring honey out of the honeycombs home to their households, and thou bringest none to us.' When Ciarán heard that he went to a certain well, and fills his vessel out of it, and blesses it, so that it became choice honey, and gives that honey to his mother, and she was thankful. And that is the honey which was given to deacon Justus as his fee for baptizing Ciarán.

4034. On a certain day wicked men set a savage[4] hound at Ciarán to rend him. When Ciarán saw the hound he chanted this verse, '*Ne tradas bestiis animam confitentem tibi.*' And when he said this the hound fell[5] forthwith and did not arise thenceforward.

4038. Now this was the work that his parents gave him to do, even herding

[1] B. here inserts: 'is edh roraidh: Fégh*aid*,' ar se, 'a gille, cia fil isin carp*at*, ar is.'
[2] B. inserts ní. [3] Literally 'took.' [4] rofeochair, B. [5] dorochair, B.

(cattle) after the manner of David, son of Jesse, and of Jacob, and of the ancients afterwards. For God knew that he would be a prudent herdsman[1] to great herds, that is, the herds of the faithful. After that there came to pass something marvellous at Rath Cremthainn in Magh Ái while he was keeping the cattle of his foster-father, deacon Justus at Fidarta, and there was a long distance between them. Howbeit he used to hear what his tutor had to say as if they had been side by side. Then came a fox to Ciarán out of the wood, and Ciarán dealt gently with it; and it used to visit him often, until at last he enjoined upon it to do him a service, namely, to carry his psalter between him and his tutor, deacon Justus. For when it was said at Fidachta, 'Say this in the name of the Father, and of the Son, and of the Holy Ghost,' Ciarán at Rath Cremthainn used to hear from that to the end of the lesson. And the fox used to be humbly attending the lesson till the writing of it on wax came to an end, and he then would take it with him to Ciarán. But once his natural malice broke through the fox, and he began to eat his book, for he was greedy about the leathern bands[2] that were about it on the outside. While he was eating the book, then came Oengus, son of Crimthann, to him with a band of men and with greyhounds. And they hunted him, and he found no shelter in any place[3] till he came under Ciarán's cowl. God's name and Ciarán's were magnified by saving the book from the fox, and by saving the fox from the hounds. And that book is to-day called Pólaire Ciaráin ('Ciarán's Tablets').

4058. That is most proper for these, for the wicked men who dwell near to the Church, and who get the benefit of the Church, both communion, and baptism, and food, and teaching, and nevertheless they cease not persecuting the Church till a king's persecution[4], or a mortality, or an unknown illness comes to them; and then they must needs[5] go under the protection[6] of the Church, even as the fox went under Ciarán's cowl.

4063. On a certain day Ciarán's mother was making blue dye-stuff, and she was ready to put the cloth into it. Then said his mother to him: 'Out with thee, O Ciarán!' They did not deem it right or lucky to have men in the same house in which cloth was getting dyed. 'Let there be a dark-grey stripe in it then,' saith Ciarán. So of all the cloth that was put into the dye-stuff, there was none without a dark-grey stripe therein. The dye-stuff is again prepared, and his mother said to him: 'Go out now this time, Ciarán; and, O Ciarán, let there not be now a dark-grey stripe therein!' Then he said[7]:

'*Alleluiah Domine!*
May my foster-mother's dye-stuff[8] be white!
Every time it shall come into my hand,

[1] B. has: buachail-sium lantreabhuir.
[2] ledba, B.
[3] in nach inudh, B.
[4] B. inserts: ingerim righ no.
[5] as eiccen doibh, B.
[6] fo choim, B.
[7] roraidh, B.
[8] glaisen, B.

Let it be whiter than bone!
Every time it shall come[1] out of the boiling
Let it be whiter than curd!'

4076. Every cloth then that was put into it became all white afterwards. The dye-stuff is prepared the third time. 'O Ciarán,' says his mother, 'do not now spoil the dye-stuff for me; but let it be blessed by thee.' So when Ciarán blessed it there never was made, before or after, dye-stuff as good as it; for though all the cloth of the Cenél Fiachrach were put into its *iarcáin*[2], it would make it blue, and finally it made blue[3] the dogs, and the cats, and the trees against which it came.

4082. Once he was herding kine. A most wretched wolf came to him. This is a phrase which he used to have: 'May mercy come to us! Go and eat the calf, and break not and eat not its bones.' The wolf went and did so. When the cow lowed a-seeking the calf, his mother said to him: 'Tell me, O Ciarán, in what place is this cow's calf? Let the calf come from thee, whatsoever death it suffered.' Ciarán went to the spot in which the wolf had devoured the calf, and he gathered the calf's bones, and put them in front of the cow, and the calf arose and stood up.

4090. On a certain day robbers came out of Offaly to kill people in the district[4] of Cenél Fiachrach, and they found the holy Ciarán with his herds, reading; and they proceeded to kill him. Howbeit they were stricken with blindness, and they could not put forth foot or hand till they made repentance; and (then) they were loosed by God's blessing and Ciarán's.

4095. At another time his father sent him to present a caldron to the king, even Furban. And poor men met him on the way, and Ciarán[5] bestows the king's caldron upon them. So then he was bound, and slavery was imposed upon him by the king, and this was the work that was entrusted to him, to grind at a quern. Then mighty marvels came to pass! When he proceeded to grind at the quern it turned[6] of itself, and it did so continually; and they were angels of the Lord that ground for his sake. Not long afterwards there came out of the lands of Munster smiths having three caldrons as alms for Ciarán; and so Ciarán was saved from the service of the king.

4103. After these things, then, it was time to Ciarán to go as a scholar to Findian of Clonard in order to learn wisdom. So he asked his mother and his father for a cow, that he might take her with him when he went to learn. Ciarán's mother said she would not give him (the cow). So he blessed a cow of the kine,—*Odar Ciaráin* ('Ciarán's Dun') was her name thenceforward,—and she went thence with her calf after Ciarán to Clonard. Then he drew between them a line with his staff, for there was no

[1] cech tan ti, B.

[2] *hiarccáin*, B. O'Curry, *Manners and Customs*, iii. 121, explains this word by 'after-dye [i. e. the mother-liquor of the dye-vat];' but gives nothing to support his explanation.

[3] Rogorm fochettoir, B. [4] hi crích, B. [5] Ciaran, B. [6] no impodh, B.

fence between them, and the cow was licking the calf, and neither of them would come over that[1] mark. Now the milk of that cow was parted among those twelve bishops with their households and with their guests, and it used to be enough for them all: as (the poet) said:

4113. 'Full fifty and a hundred
Ciarán's Dun used to feed,
Both guests, and weaklings,
And folk of the refectory and upper room.'

4117. Now the Dun's hide is in Clonmacnois, and what soul soever separates[2] from its body on that hide inhabits eternal life[3].

4119. Now the twelve bishops of Ireland abode in Findian's school in Clonard, as (a poet) said:

'Two Findians, two chaste Colombs,
Ciarán, Cainnech, fair Comgall,
Two Brenainns, Ruadán with beauty,
Ninnid, Mobí, Nat-fraeich's son,'
i. e. Molaisi of Devenish.

4126. This is the rule which they had, each bishop[4] of them to grind his day at the quern. Now angels used to grind at the quern for sake of Ciarán on the day that was his.

4128. Once upon a time the king of Cualann's daughter was brought to Findian to read her psalms, after having dedicated her maidenhood to God. Findian entrusted the girl to Ciarán, and with him she used to read her psalms. Now, so long as they remained together, Ciarán saw nothing of the girl's body, save[5] only her feet.

4132. Then twelve lepers came to Findian to be healed. Findian sent them on to Ciarán. Ciarán made them welcome, and went with them westward from the church, and cuts[6] a sod out of the earth, whereupon a stream of pure water[7] brake forth. He poured three waves of that water over each of the men, and they were at once every whit whole.

4136. In this school, moreover, a stag used to visit Ciarán, and he used to put his book on the deer's horns. One day there Ciarán heard the bell. He rose up suddenly at the bell; howbeit the stag arose more swiftly, and went forth with the book on his horns. Though that day was wet and (so was) the night after it[8], and though the book was open, not a single letter in it was moistened. On the morrow the cleric arose, and the deer came to him with the book all safe.

4142. Into that school, then, came Ninnid Slant-eye of Locha Eirne to read with Findian, and he had no book. 'Ask for a book,' saith Findian. Ninnid made the round of the school, and got no book from any of the scholars. 'Hast thou gone to the tender youth who is in the north of the green?' saith Findian. 'I will go now,'

[1] sin, B. [2] scérus, B.
[3] For *aitreaba*, etc., B. has: ni ba hifernach iarumh ⁊ aittrebait in mbethaid suthain.
[4] apstal, B. [5] cénmotat, B. [6] boingid, B. [7] sruth sainemail, B. [8] asa aithle B.

saith Ninnid. So when Ninnid came, Ciarán had arrived at the middle text of Matthew's Gospel: *Omnia quaecumque uultis ut faciant homines uobis ita et uos faciatis illis.* 'I have come to borrow a book,' says Ninnid. 'Mercy come to us!' saith Ciarán, 'it is for this I read, and this the text saith to me: that I should do unto every one what I desire to be done to me. Take the book,' saith Ciarán. His companions asked him on the morrow, while doing the lesson, where was his book? 'He gave it to me,' saith Ninnid[1]. Saith one of the school: 'Let "Ciarán Half-Matthew" be his name.' 'Nay,' saith Findian, 'but "Ciarán Half-Ireland," for half of Ireland will be his, and ours will be its other half.' As Findian said:

4155. 'With Findian read
Ciarán the pious with constancy.
Half a book had he without reading,
Half of Ireland to him for it.'

4159. From that the famous word was taken to Rome to Alexander, to wit, *Non legam Marcum quo usque compleueram Mattheum.*

4161. Thereafter, then, came to pass a scarcity of corn and sustenance for that school, so that it was necessary for a good man of them in turn to protect the sack of corn which was carried thence[2] to the mill. It happened to Ciarán in his turn to carry to the mill a sack of oats. He said when opening that sack: 'O Lord,' saith he, 'I should like this to be beautiful wheat, and that this were a satisfaction great, pleasant, delightful[3], to the elders.' Even so it came to pass. An angel of God was sent down (into) the mill by his[4] hand while he was singing his psalms with purity of heart and mind, and the oats that were put in became, when coming out, choice wheat. Then comes the daughter of the master of the mill, and she was seeking Ciarán, and he found favour in her eyes, for his form was more beautiful than that of anyone of his own age[5]. 'That is most hard for thee,' said Ciarán. 'Is it not this whereof thou shouldst take heed—the perishableness of the world, and Doomsday, and the pains of hell, in order to avoid them, and the rewards of heaven, in order to obtain them?' When the girl had gone home, she tells those tidings to her father and to her mother[6]. These came and offered the girl to Ciarán. 'If she offers her maidenhood to God,' saith Ciarán, 'and if she serves him, I will be at union with her.' So the girl offered her maidenhood to God and to Ciarán, and all her household their continual service, and

[1] The Book of Lismore is here so faded and ignorantly retouched as to be unintelligible. The translation of this and the following two sentences is made from the Brussels MS., which has: 'Dosfuc dhamsa,' ar Ninnid. 'Bid Ciaran leth-Matha a ainm,' ar fer don scoil. 'Acc,' ar Finden, 'acht Ciaran leith nEirenn, uair bidh leis leth Érenn ⁊ a leth aile duinne.'

[2] uatha, B. [3] airpeitech, B. [4] For *ina*, 'in his,' B has *lea*.

[5] The Brussels MS. here has: ba hailli a dhealbh ⁊ a denam oldas cech duine a chomaóisi. 'Annsam duit,' ol Ciaran, etc.

[6] atfet dia muinntir a scela, B.

the permanent ownership of them to Ciarán, from that time forward. When they had gone home a ration was brought from them to Ciarán, even three loaves of wheat with their proportion of bacon[1] and of flesh, and a vessel full of ale[2]. When the servants had left that, and when they had taken a blessing, he said: 'Mercy come to us!' saith he, 'it is not meet for us to consume this apart from the other brethren.' After that he made all the food into little bits, and cast it into the mill, and cast in the ale (also), and made wheaten meal of them all. When Ciarán perceived the servant keeping it secretly, he set a curse upon him and said to him, 'May a crane take thine eye out of thy head, and may it be on thy cheek when thou goest home[3]!' Thus it came to pass afterwards, for a pet crane picked his eye out of his head, and it lay on his cheek as he was going home. Then the master (of the mill) came at once along with the servant, and they prostrated themselves to Ciarán, and he (the master) offered the mill with all its land to Ciarán for healing the gillie. So Ciarán set his palm against the eye[4] and put it into its place, and made the sign of the cross over it, so that it was every whit whole.

4191. Now when the grinding of the corn was ended, there were found four sacks of consecrated wheat there, through grace of God and of Ciarán[5]. When he reached home with his corn, he made food for the elders. That was the best food that had ever been given to them. For from the time that the mystical manna was found by the children of Israel, nothing like unto that food hath been found. For thus it was: with the taste of every goodly viand, both mead and wine, so that it satisfied[6] and healed them all. For every sick man in the monastery, who partook of aught of it, became at once whole every whit.

4198. The elders did not observe the nocturn that night until prime on the morrow. When Findian asked Ciarán about the miracle that had happened there, Ciarán related it all, from the beginning to the gift of the mill and of the land with its implements (or with its men) to him as an offering. 'And behold, all that land is for thee, O Findian,' saith Ciarán. Then Findian gave his blessing fervently to Ciarán, as Findian said:

'O Ciarán, O heartlet,
For thy holiness I love thee!
Grace will come to thee, my darling,
Abundance of heritage[7] and land.

'O Ciarán noble, greatly-famous!
To thee let every answer be wealth,
So that there be in thy trophied Church
Abundance of dignity and wisdom.'

[1] do shaill, B., and . . . *aill* is still visible in the Book of Lismore.
[2] lind, B.
[3] 'Ronbena corr,' ar se, 'do shuil as do cinn, go rabha for do gruaid ag dol dod tigh,' B.
[4] B. adds: gan fuirech, 'without delay.'
[5] næimhciarain, B.
[6] B. inserts: ⁊ corobuidhigh.
[7] forba, B.

So that blessing was given fervently to Ciarán through great affection and through spiritual intoxication. So there he left the half of the love, and dignity, and wisdom, as regards the men of Ireland, to Ciarán and to his monastery. And Ciarán left treasures with him, and in his[1] monastery. Wherefore thence are *Ana Findéin* ('Findian's treasures'). Now that corn supported[2] Findian's congregation to the end of forty days with their nights. And a third of it was laid-up for sick folk, for it used to heal every ailment. And neither mouse nor beast dared to spoil it. And it remained for a long time[3], until at last clay was made of it, and it[4] used to heal every disease whereon it was put.

4220. One day Ciarán was collecting a band[5] of reapers, and he met a certain young man whose name was Cluain. 'Give us help to-morrow at the reaping,' saith Ciarán. 'I will give (it),' saith Cluain. Now when Cluain went home he said to his household: 'If,' saith he, 'messengers come for me from Ciarán, say that I am in sickness.' When that[6] was told to the gillie who came for him, the gillie declared it to Ciarán. Ciarán smiled at hearing it, and he understood that Cluain was defrauding him, for of a truth Ciarán was a prophet of God. Now when Cluain's household came to wake him, it is thus they found him without life. His household bewailed him greatly, and the hirelings (?) came[7] and asked them the cause of the lamentation. 'Cluain,' say they, 'went into his bed all well, and now he is dead; and it is Ciarán that hath killed him with his curse, since he did not go with him to the reaping.' All that folk go to intercede with Ciarán as to bringing the dead man back to life. 'We all,' say they, 'will reap for thee, and we will give our monkdom and our service to thee and to God for ever, if thou wilt awake the dead man for us.' Then said Ciarán to his farmer, 'Go,' saith he, 'and take my crozier to the corpse, and put the sign of the cross with the crozier over its breast, and repeat this stave:—

'Cluain delayed
To-day (to come) to me to reap,
For an oppressive[8] disease
Caused[9] the living to be dead in his house.'

4241. Then Cluain arose at once and went quickly to Ciarán: 'A blessing on thee, O holy Ciarán,' saith he: 'good is what thou hast done to me, for I am thankful to come from the many[10] pains of hell. Now we know the profitableness of obedience, and the unprofitableness of disobedience; and we know the great honour that the Lord and the household of heaven generally have for thee.' Thereafter he prostrated himself to Ciarán, and gave his service to him.

[1] ina, B. [2] fororlongair, B. [3] ⁊ romhair fri ré fhoda co ndernadh cré, B.
[4] sé, B. [5] For *meithli* B. has lochta. [6] For *sin* B. has: a bheith i ngalar.
[7] Here B. has: tancatar drem sunradach chuca, 'a special party came to them.'
[8] anforrach, B. [9] fortruair, B. [10] B. has: morpianuib.

4247. Certain of the clerics asked Findian who would give out the prayer when Findian would no longer be on earth. 'Yonder youth,' saith Findian,—that is, Ciarán,—'he it is.' 'Thou givest the abbacy to him,' saith Brenainn, 'in preference to every one.' 'It hath been given, it is given, and it will be given,' saith Findian. Now that caused envy to (all) the saints, excepting Colomb Cille.

4253. Then one of them asked him (Ciarán) which of the saints would have the greatest reward in heaven? 'Mercy come to us!' saith Ciarán, 'it will be known in our convents on earth.' Then Brenainn of Birr made a prophecy for him, 'We will take two convents,' saith Brenainn, 'on two streams between chief cities, and the difference that will be between the two streams will be (the difference) between the size of the convents.'

4257. Now when it was time for Ciarán to go from Clonard, after learning reading and wisdom, he left the Dun with holy Ninnid, but he said that her hide would come to him afterwards. And Ciarán said besides, that though a multitude would be helped by her milk, there would be more to whom her hide would give help[1]. And he said: 'Every soul that shall go out of its body on[2] the hide of the Dun will not be punished in hell.'

4263. Findian beheld a vision of himself and of Colomb Cille, even two moons in the air, with a hue of gold upon them. One of the twain went by sea to the north-east: [the other went to the Shannon and shone] over the middle of Ireland. Those were Colomb Cille [in Iona] with the radiance of his nobleness and his high birth, and Ciarán [at Clonmacnois] with the radiance of his charity and his mercy.

4267. Then Ciarán goes to parley with the king of Ireland, even Tuathal Mael-garbh, to ask of him a slave-girl whom he possessed. So Ciarán put his fist on the quern out of charity, and promised he would serve in lieu of the slave-girl. So Tuathal released the slave-girl to God and to Ciarán, and gave (Ciarán) besides, his royal raiment, and Ciarán straightway gave them to the poor.

4272. Once upon a time Ciarán went to the king, that is, to Furbaide, to ask for another slave-girl. Then one man brought Ciarán a cow as an offering, and another brought him a mantle, and another brought a kettle. He gave them all at once to the poor on the same day. And God gave Ciarán three offerings that were better, to wit, a caldron in lieu of his kettle, twelve mantles in lieu of his one mantle, and twelve cows in place of his one cow. When the king saw that, he at once bestowed the slave-girl on Ciarán[3].

4728. Now when the time came for bidding farewell to his tutor, he offers his monastery to serve him. 'Nay,' says Findian, 'do not deprive thyself of thy monastery

[1] B. has: cid sochaide rocober a bliocht, robadh lia rocoibhéradh a seithe (*sic*, leg. seiche).
[2] Literally 'from.'
[3] do Chiaran fo céttoir, B.

for any other but God alone, who hath bestowed special affection on thee beyond us all.' 'My monastery (I give) to thee,' saith Findian[1]. Ciarán weeps, for it seemed noble[2] to him, that his tutor should offer his monastery to him. 'There, then, will be unity between us,' saith Findian, 'and he who shall spoil our union will have neither heaven nor earth.' 'That[3] shall be so,' saith Ciarán.

4283. Then Ciarán went his way, and then Colomb cille bore this witness upon him:

'A marvellous hero goes from us westward,
Ciarán, son of the wright,
Without greed, without pride, without reviling,
Without lust, without satire.'

4289. Thereafter Ciarán went to Aran to commune with Enna. And the twain, even[4] Ciarán and Enna, beheld the same vision, to wit, a great fruitful tree beside a stream in the middle of Ireland; and it protected the island of Ireland, and its fruit went forth over the sea[5] that surrounded the island, and the birds of the world came to carry off[6] somewhat of its fruit. Ciarán related the vision to Enna. Said Enna: 'The great tree which thou beheldest is thou thyself, for thou art great in the eyes of God[7] and men, and all[8] Ireland will be full of thy honour. This island will be protected under the shadow of thy favour, and multitudes will be satisfied with the grace of thy fasting and thy prayer. Go then with God's word to a bank of a stream, and there found a church.'

4297. Once when Ciarán was in Aran drying (corn) in the kiln, Lonan the Left-handed was along with him, and he was always in opposition to Ciarán. And they saw a ship foundering before them. 'Meseems,' saith Lonan, 'that yonder ship will be drowned to-day, and that this kiln will be burnt by the greatness of the wind.' 'Nay,' saith Ciarán, 'yonder ship will be burnt, and a drowning will drown this kiln with its corn.' And this was fulfilled. For the ship's crew escaped[9], and the ship was cast on shore beside the kiln. The kiln catches fire, and the ship is burnt. But the wind gave a blast on the kiln with its corn into the sea, where it[10] was drowned through Ciarán's word.

4305. When Ciarán went out of Aran, a poor man meets him[11] on the path. Ciarán gives his linen chasuble to him, and goes to Inis Cathaig to bid farewell to Senán. Since he had nothing on but his one mantle, *that* was revealed to Senán: and (so) he went to meet him[12] with a linen robe under his armpit, and he said to Ciarán: 'Is it not a shame,' saith he, 'for a priest to go about without a robe?' 'Mercy come

[1] 'Mo chathairsi ritsa,' ol Finden, B. [2] huasal, B. [3] sin, B. [4] andis ænaislingi .i., B.
[5] rosoichedh a thoradh tar an muir, B. [6] ⁊ a ethaide co mbristis, B.
[7] fiadh Dia, B, corresponds with the meaningless 'fri tua' of the Book of Lismore.
[8] uile, B. [9] ar ternâ, B. [10] hí, B. [11] docuirethar, B. [12] ina (f)rithséd, B.

to us!' saith Ciarán, 'God will take pity on my nakedness[1]. My elder hath a robe for me in keeping.' When Ciarán came to Clonmacnois, he desired to send another robe to Senán. The robe was sent down the stream of the Shannon, and it went on without getting wet to the harbour of Inis Cathaig. Senán said to his monks, 'Go to the sea, and ye will find a guest there, and bring it with you, with honour and veneration.' When the monks went out, they found the robe on the sea, and it was dry, and they brought it to Senán, and he gave thanks to the Lord. And that is to-day the Cassal Senáin ('Senán's Robe').

4317. Then he went to his brethren to Ísel; and Cobthach, son of Breccan, granted Ísel to God and Ciarán; and there Ciarán dwelt along with the brethren. And one day he was doing his lesson out on the field, when he went to visit his guests, and left the book open till morning, under the wet. And not a damp drop came to the book.

4322. Ciarán was once sowing seed in Ísel. A poor man came to him. Ciarán flings a handful of the grain into his bosom, and the grain was at once turned into gold. A chariot with its horses was given to Ciarán by Oengus son of Crimthann. Ciarán gave it to the poor man for the gold, and the gold turned into grain, and therewith the field was sown.

4327. Now near Ísel there was a lake, and heathens and rabble were dwelling in the island that was upon it. And the shouting and noise of that unprofitable folk used to disturb the clerics. Ciarán entreated the Lord that the island might be moved[2] out of its place, and that thing was done; and still for remembrance of that miracle is seen the place wherein the island was in the lake.

4332. Now when the brethren were unable[3] to endure Ciarán's charity because of its greatness, and when envy seized them[4], they said to him: 'Go from us,' say they, 'for we cannot endure thee in the same stead.' Said Ciarán, 'If it were here,' he said, 'that I were, though this stead were Ísel ("low") as regards place, it would be high as regards honour and reverence.' Then he said this:

'Though it be Ísel ("low") it would be high,
Unless the murmuring should come:
The murmuring, unless it should come
It would be high, although it were Ísel ("low").'

4341. There Ciarán put his books on a stag. Now the stag used to accompany him on every path by which he used to go[5]. The stag went before him to Inis Angin. Afterwards he goes behind the stag[6]. He entered that island and dwells therein.

4344. Then his brethren came to him from every point. There was a certain archpresbyter in the island. Daniel was his name. Of Britain was he; and the Devil egged him on to envy Ciarán. Then a royal cup with three golden birds was

[1] do ma-nochta-so, B. [2] co ro látæ, B. [3] nar cumaingset, B. [4] rosgaibh, B.
[5] cech conair notheighedh, B. [6] Teidsiumh ina dhiaigh iarsin in oighe, B.

given to him by Ciarán in token of forgiveness. The priest wondered at that, and made repentance, and prostrated[1] himself to Ciarán, and gave the island up to him.

4349. Once Ciarán was in Inis Angin, and he heard a noise in the harbour. He said to the brethren: 'Go,' saith he, 'to meet the makings of your abbot.' When they reached the harbour they found no one there but a heathen youth. They tell that to Ciarán. 'Go nevertheless again for him, (for) it is manifest to me by his voice, that it is he who will be your abbot after me.' Then the youth was brought into the island to Ciarán, and Ciarán tonsured him, and he read with him; and that was Enna[2] Mac-Húi-Laigsi, a holy man admirable to the Lord; and it was he who became abbot after Ciarán[3].

4356. It happened that Ciarán's gospel was dropped into the lake by a certain careless brother, and it remained for a long while under the lake. On a certain day in summer-time cows went into the lake, and the strap of the gospel stuck to the foot of one of the cows, and from below she brought with her[4] the gospel dry to the harbour. Hence is (called) Port in Sosceoil ('the Harbour of the Gospel') in Inis Angin to-day[5]. Now when the gospel was opened, thus it was: bright-white, dry, without destruction of a letter, (and all) through Ciarán's grace!

4361. A certain man of Corco-Baiscinn came to Ciarán: Donnán was his name: he was a son of a brother of Senán, son of Gergenn, and he and Senán had the same mother. 'What dost thou wish, or why dost thou come?' saith Senán. 'To seek a place wherein I may abide and serve God.'

4364. (So) Ciarán left Inis Angin with Donnán. Said Donnán: 'Since thou art affectionate to me, leave some of thy tokens and of thy reliquaries with me.' Ciarán leaves with him his gospel, even the gospel that was got out of the lake, and his bell, and his bearer, even Mael Odran. Three years, then, and three months dwelt Ciarán in Inis Angin; and after that he came to Ard Manntain, beside the Shannon. When he saw the delightfulness of that place he said: 'If we tarry here,' saith he, 'we shall have abundant wealth of the world, and but few souls will go hence to heaven.' After that he came to this place[6]. Ard Tiprat ('the Height of the Well,') was its name at that time. 'Here then we will stay, for many souls will go to heaven hence, and there will be a visit from God and from men for ever on this place.'

4374. On the eighth of the calends of February Ciarán set up in Cluain, on the tenth of the moon, on the tenth of the lunar month, on a Saturday. Now eight went with him, to wit, Ciarán, Oengus, Mac-nisse, Cael-colomb, Mobeoc[7], Mo-lioc, Lugna Mac-húi-Moga-Laim, Colmán, son of Nun.

4376. Marvellous, then, was that monastery which was set up by Ciarán with his

[1] roślecht, B. [2] Oenu, B. [3] For *iar Ciaran*, B. has aca som deis Ciarain.
[4] im chois araile bó, co tuc le aníos an soscele, B. [5] andiu, B. [6] Clonmacnois.
[7] Inserted by B.

eight (companions) after they had come from the waves of the water[1]. Even as Noah, son of Lamech, took the world[2] with his octad after coming from the waves of the deluge. Then Ciarán planted the first stake in Cluain, and Diarmait, son of Cerball, was along with him. Said Ciarán to Diarmait when setting the stake, 'Let, O warrior, thy hand be over my hand, and thou shalt be in sovranty over the men of Ireland.' 'I agree,' saith Diarmait, 'provided thou givest a sign to me as regards that.' 'I will say it then,' saith Ciarán: 'though thou art alone to-day, thou wilt be[3] king of Ireland at this hour to-morrow.' Now that was true, for Tuathal Maelgarb, king of Ireland, was killed on that night. And Diarmait took the kingdom of Ireland on the morrow, and offered a hundred churches to Ciarán: wherefore to witness that (the poet) said:

4387. 'I will bear witness truly
Though thy multitudinous train be only one,
Thou wilt be a delightful, dignified king
Of Ireland at this hour to-morrow.'

The killing of the chosen Tuathal
Maelgarb was a cry without glory.
Thence is the choice saying:
'This was the deed of Mael Mór[4].'

Without rout and without slaughter
He took Usnach; it was not after an assembly.
Diarmait, the distinguished, gave
A hundred churches to God and to Ciarán.

4399. Thereafter the stake was set, and Ciarán said when setting it: 'Lo, this,' said he, 'into Trén's eye!' Now Trén was a youth who dwelt in the fort of Cluain-Ichta, and who had attempted to be disobedient to him. Straightway at Ciarán's word Trén's one eye brake in his head.

4402. On a certain day the brethren were sore athirst as they were reaping in Cluain. They send off a certain attendant to the cleric to ask that water might be brought to them in the field; whereupon Ciarán said that if they would for that day endure their thirst, this would produce great worldly wealth to the brethren who should come after them. 'Verily, it is certain,' saith the brethren, 'that rather than satisfy our thirst to-day we prefer to have patience for which reward will be given to ourselves, and from which benefit will accrue to the brethren after us.' A cask full of wine from the lands of the Franks was brought to the place to Ciarán, in reward of that patience, and a fragment of that cask remained here until the latest times. Now when the evening came Ciarán blessed a vessel full of water, and it was turned into choice wine, and was dealt out to the monks. And never was there any feast

[1] in uiscce, B. [2] domhan, B. [3] bidhat, B.
[4] For 'a icht Mæl móire' B. has 'echt Móile móire.'

that excelled that feast [1]; for after long times Colombcille's household came from Hí to this city [2]. A feast was prepared for them, and it was proclaimed throughout the whole city that there never had been before nor (would there be) after a feast as good as it. Then said an ancient man who was in the house of the elders: 'I know,' saith he, 'a feast that was better than this. Better was the feast that Ciarán made for his monks when they were sore athirst [3], and he turned the water into wine for them. Lest that should be a tale without token for you,' saith the ancient man, ''twas I myself that dealt out that wine, and my thumb would go over the edge of the cup into the wine. Come ye [4], and know now the odour of my thumb from its having dipt into the wine at that time.' They came and they were all sated by the odour of that finger. They said: 'Better,' say they, 'is this feast than every feast, the feast whose odour remains after a very long time on a finger [5].' 'Blessing,' say they, 'on Ciarán, and blessing on the Lord that granted him every good thing!'

4424. Crichid of Cluain, Ciarán's farmer, went to Saigir, and remained for a long time therein. And the Devil seduced him to quench the hallowed fire which the monks kept in the kitchen. Ciarán of Saigir said that he would not partake of food until guests should come and bring [6] him fire. Then went Crichid from them a little distance outside the monastery, and wolves killed him, but they did not destroy his body. When Ciarán, the wright's son, heard of the death of his gillie, he went to Ciarán of Saigir, to ask for him. When he arrived, Ciarán of Saigir said: 'This is the first thing ye need, (warm) water over your feet. But we have no fire to heat water for you. But give ye as guests fire [7] unto us, for unto *you* hath God decreed it.' Then Ciarán, the wright's son, raised his hands towards heaven, and made fervent prayer. After completing the prayer, fire came from heaven and rested on his breast. He protected his breast from the fire, and brought it with him to the monastery. He cast the fire on the floor, and it had not hurt even a hair of the robe [8] he was wearing. Then he brought to life his gillie who had previously died, and partook of dinner along with them [9]. Then the two Ciaráns made their union. 'The wealth of the world,' saith Ciarán, son of the wright, '(be) in great Saigir!' 'Wisdom and dignity without decay in Clonmacnois!' saith Ciarán of Saigir.

[1] *co*nach raibhe nach fledh rodherscnaighedh an fhledh sin, B.

[2] That is, Clonmacnois, where this Life of Ciarán was composed.

[3] For *a n-ítaid mhoir*, B. has in a tigh mór, 'in their great house.'

[4] B. has: no teighed mh'orda tar eochair an bleidhe isin fion sin. Teccaid si, B. The *oemair* of the Book of Lismore is doubtless a scribal error for *eochair*.

[5] iar n-iolaimsioraibh for an méor, B.

[6] dob*er*táis, B.

[7] *acht* tab*raidh*si in bhar n-áidhedhaibh tene, B.

[8] B. inserts here: lín gil, 'of white linen.'

[9] riusan misprinted *inusan*, p. 132.

4440. Howbeit Ciarán remained in that place for the space of seven months only[1], when he went to heaven on the ninth day of[2] the middle month of autumn.

4443. Now, when Ciarán knew that the day of his decease was at hand, he made prophecy with great sadness. He said that there would be a great persecution of his monastery by evil men towards the end of the world. 'What then shall we do in the time of that folk?' say the monks. 'Shall we stay by thy relics? or shall we go to another place?' 'Go,' saith Ciarán, 'and leave my relics as the bones of a deer are left in the sun, because it is better for you to dwell along with me in heaven than to remain here by my relics.'

4449. When the time of his decease drew nigh to the holy Ciarán in the little church, in the thirty-third year of his age, on the fifth of the ides of September, as regards the day of the solar month, on a Saturday, as regards the day of the week, on the eighteenth as regards the age of the moon[3], then he said: 'Let me be carried to the little height[4],' saith he. And when he looked at the sky, and the lofty air above his head, he said, 'Awful is this way above.' 'Not for thee[5] is it awful,' say the monks. 'I know not indeed,' saith he, 'aught of God's commandment which I have transgressed[6], and yet even David son of Jesse, and Paul the Apostle dreaded this way.' Then the stone-pillow was taken from him for his comfort (?). 'Nay,' saith he, 'put it under my shoulder[7]. *Qui enim perseveraverit usque in finem hic salvus erit.*' Then angels filled all between heaven and earth in order to meet his soul. Then he was carried into the little church, and he raised his hands, and blessed his people, and told the brethren to shut him up in the church until Coimgen should come from Glendalough.

4461. When after three days Coimgen arrived, he did not at once receive the full courtesy of the clerics, for they were in grief and in great sorrow after their cleric. Coimgen said to them: 'A look of moroseness be on you always!' saith he. Then great fear seized the elders, and they did Coimgen's will, and opened the little[8] church before him. Ciarán's spirit at once went to heaven, and came again into its body to commune with Coimgen, and made welcome to him; and they were there from the one watch to another, in mutual conversation, and making their union. Then Ciarán blessed Coimgen, and Coimgen blessed water and administered the communion to Ciarán. And then Ciarán gave his bell to Coimgen in sign of their unity, and as the scruple[9] of his communion. This is to-day 'Coimgen's *Bobán*.'

4472. Now the saints of Ireland envied[10] Ciarán for his goodness, and they

[1] Nocu raibhi im*morro* Ciaran isin baili sin fri re seacht mis namá, B.
[2] do, B. [3] áoisi esca, B. [4] For *in dinn* B. has amach, 'out.'
[5] Ní duitsi, B. [6] tara tíósaind, B.
[7] fóm fhormna, B. The *fomorno* of the Book of Lismore is a corruption of *fóm formno*.
[8] bicc, B. [9] the fee. [10] rof hoirmtighset, B.

betook themselves to the King of Heaven that his life might be shortened[1]. So great was the envy which they had for him, that even his own comrade[2], Colomb cille, said: 'Blessing on God,' said he, 'who took this holy Ciarán! for if he had remained until he was an ancient man, he would not have found the place of two chariot-horses in Ireland that would not have been his.'

4477. Here then is Ciarán with the eight whom we have mentioned, with many thousands of saints besides. Here are the relics of Paul and Peter which Benian and Comlach left in the hollow tree here[3]. Here are the relics of the blind son, to wit, Peca's disciple. Here then is the shrine of the guest, even Peca. It is he whom a certain pious one saw carried by angels to Ciarán's tomb. Three marvels (were) here on that night: the guest-house without fire, without hospitality, without prayer, for Peca (himself) was full of fire, and of hospitality, and of prayer.

4484. Now, there is none who could accurately recount all the miracles and marvels which God wrought for this holy Ciarán, because they are too many to be reckoned and declared. Because, since the coming of Christ into flesh, there never hath been born one whose charity and mercy were greater, whose labour and fasting and prayer were greater, whose humility and goodwill were greater, whose gentleness and mildness were greater, whose care and watchfulness (?) concerning God's Church were greater, whose daily labour and nightly[4] vigils were greater. It is he that never put rich food or any intoxicating[5] liquor into his body since he began to lead a devout life. It is he that never drank milk nor ale until a third of it was water. He never ate bread until a third of it was sand. He never slept until his side touched the bare mould. Under his head there was usually nought save a stone for a pillow. Against his skin there never came linen nor wool. He was a man with full choice voluntary offerings[6] to the Lord[7], like Abel, son of Adam. A man with fervent[8] entreaties to God like Enoch, son of Israel. A fully sufficient pilot for the ark of the Church, among the waves of the world, like Noah, son of Lamech. A true pilgrim, full of firmness of faith and belief, like Abraham, son of Terah. A man loving, gentle, forgiving of heart[9], like Moses, son of Amram. A man enduring, and steady in supporting[10] sufferings and tribulations, like Job the Sufferer. A psalmist most melodious and delightful to God, like David, son of Jesse. A shrine (?) of true wisdom, and true knowledge like Solomon son of David. An immovable rock whereon the Church is founded, like Apostle Peter. A universal

[1] B. adds: ⁊ goro timdibhthe.
[2] a fher cumtha, B.
[3] For *chocai ibhos* B. has *atciu fos*, 'I still see.'
[4] aidhchidhe, B.
[5] n-ionmesc, B.
[6] For the *lanpartaib* of the Book of Lismore we should certainly read *lánedpartaib*. B. has: go láinedhbartaibh toltanacha.
[7] B. adds: na ndula, 'of the elements.'
[8] B. inserts degdhuirn.
[9] B. inserts: risan ecclais, 'regarding the Church.'
[10] oc fulung, B.

chief-teacher, and chosen vessel proclaiming righteousness, like Paul the Apostle. A man full of the grace of the Holy Spirit and of virginity, like John the bosom-fosterling[1].

4504. A man full of likeness in many ways to Jesus Christ, to the Head of all things. For this man made wine of the water for his household and for his guests in this monastery, even as Jesus made choice wine of the water at the feast of Cana in Galilee. This man, moreover, is called a wright's son, even as Christ is called a wright's son in the Gospel, that is '*Hic est filius fabri*,' even Joseph. Thirty and three years in the age of this man, as there are thirty and three years in the age of Christ. This man, moreover, had a resurrection after three days here in his room in Cluain, to commune with, and to comfort Coimgen, even as Christ after three days in His sepulchre in Jerusalem, had a resurrection to comfort and to strengthen His mother and His disciples.

4513. Wherefore for those good things and for abundance of other good things his soul is with the household of heaven. His relics and remains are here, with honour and with veneration, with miracles and with daily marvels. And though great be his honour at present in that wise, greater will be his honour in the holy incorruptible union of his body and his soul at the great assembly of Doom, when St. Ciarán will be judge over the fruit of his teaching along with Jesus Christ whom he served. So he will abide in that great household[2], in unity of patriarchs and prophets, in the unity of the apostles and disciples of the Saviour Jesus Christ: in the unity of the nine orders of angels who have not transgressed: in the unity of the Godhead and Manhood of the Son of God: in the unity that is nobler than every unity, in the unity of the holy Trinity, Father, and Son, and Holy Ghost.

4524. I beseech the mercy of noble almighty God, through St. Ciarán's intercession, that we may all attain to that unity. May we dwell therein for ever and ever!

[*Scribe's note*:]

It is not I that am answerable for the meaningless words that are in this Life, but the bad[3] manuscript.

[1] For *mbronndalta* B. has mbruinde.

[2] B. has: isin muinntir; the Book of Lismore: isin mai(thius), 'in the goodness.'

[3] That is, the injured or faded.

LIFE OF MOCHUA OF BALLA.

4591. *Homo proficiscens uocauit seruos suos, tradidit illis bona sua*[1]. When the good man went on a journey he called[2] his servants, and divided among them his goods. And he divided those goods among them differently, to wit, he gave five talents to one man, and two to another man, and one talent to the last man.

4596. Now, Matthew, son of Alphæus, the Hebrew sage, the first man who wrote the Gospel of the Lord, he it is that wrote in the body of the Gospel this holy declaration, to remind the Church how the Son of the heavenly Father distributed the various gifts of the Holy Spirit to every one in the Church.

4600. Now this is the man who is there said to have gone to foreign parts, even Jesus Christ the Son of the living God, who went to help the human race[3], and struck them from the Devil's grasp, and then rose up to the holy heavens unto the heavenly Father, and called to Him His apostles, and divided amongst them the various gifts of the Holy Spirit, as was manifest to every one on the Pentecost. And He bestowed the same gifts on the saints and on the righteous after the manner of the apostles, through the teaching of the divine scriptures.

4606. Now, the five talents which are here mentioned are, mystically, the five senses of the body and the soul, which have been bestowed by God on the human race for His own service, and that by means thereof[4] it may see God.

4610. Now, the two talents which are here mentioned this is what they signify: the cognising and the understanding which the saints and the righteous direct to the Lord with equality of their good deeds under that wisdom.

4613. Now, the one talent, this is what it signifies: the pre-eminent law which is in the human soul, whereby it beholds itself, and the other elements which are on earth, and the stars and the firmament, and the angelic station, and the almighty Trinity.

4616. Or these are the five talents which are here mentioned, to wit, the five books of the law of Moses. For their unsevere command (i. e. the decalogue) serveth those who are under the New Testament. For thus is found the oneness of the Old Law with the New Testament, that is, of the Law with the Gospel. For if anyone multiply[5] the five by two it is ten that groweth thereout. If, then, the ten be multiplied by four,

[1] Matt. xxv. 14. [2] rogairm, B. [3] an chinedha, B. [4] trempa, B.
[5] Literally, 'bring with him.'

it is forty that groweth thereout. That is, the same then truly as the five books of Moses with the ten commandments of the Divine Law to be combined with the four books of the Gospel, for the service of the man who consists of the four elements, so that that man may serve the true God who gave various laws and rules to the world.

4624. Now, after the laws and rules of the preceding five ages[1], Jesus came here into the world; and He made laws and rules through the teaching of the Gospel to the human race, and to the apostles beyond every one; and these taught their successors and their holy disciples after them concerning those rules.

4628. So a multitude of saints and of righteous ones fulfilled those laws and rules of the Lord of the Elements, and did not let their talents go to waste. As the noble, venerable saint, for whom there is a festival and a commemoration on the occurrence of this season and time, fulfilled them, to wit, the bright sun and the shining star, and the blazing fire, and the gracious radiance which the Sun of Righteousness sent into the world to illuminate in miracles and marvels the province of Connaught, even Mochua of Balla.

4633. Now, on the third of the calends of March in every year, there is related somewhat of his miracles and of his marvels, and of his genealogy according to the flesh, and of the completion which he gave his career of victory here in this present world; to wit, Mochua (Cronán was his proper name), son of Becan, son of Barr, son of Nathi, son of Lugaid (from whom are the Húi-Luigdech), son of Dalann of Ulaid. Now his mother was Cumne, daughter of Conamail, son of Machdan, of Dál Búain, (and) his three sisters were Briunsech and Lucait and Tuidell.

4640. Now, at a certain time Comgall of Bangor came to the house of the aforesaid Becan, and he beheld a train of angels above the house, and he asked of Becan, 'How many sons hast thou?' 'Two,' saith Becan, 'who are to be counted, and a little lame child who is with the sheep, and he is not to be counted[2].' 'Bring him into the house that we may see him,' saith Comgall. He was brought. Then said Comgall[3]: 'My soul rejoices greatly at this boy, for the grace of the Holy Ghost is in his company.' Then Comgall took Mochua with him to Bangor, where he read the canon of the Old Law and the New Testament, and the ecclesiastical order; and in that place, while still a youth, he wrought miracles and marvels.

4649. Once upon a time came a barren woman to entreat him to save her from her barrenness[4]. At that time he happened to be crying after being beaten by his tutor, and he gave her no answer. This is what the woman did. She put her palm under his tears and poured them into her mouth, and at once she conceived, and she afterwards brought forth a son, even Da-Biu was that son.

[1] Literally, 'times.' [2] hionáirmhe, B. [3] B. inserts: iar ttabairt an mhic astegh. [4] ona haimriteacht, B.

4654. Diversely, now, and variously do the wise relate the ground of Mochua's coming out of Ulaid. For some say that it was a certain place which Comgall took from him, which was the cause of their dispute. Or this verily is the cause, to wit, on a certain time Mochua's mother took him with her to visit her fatherland, even Dál Buain and her kinsfolk; and when they beheld him, they honoured him, and left every one for him. Now, there was a noble ancient man of that kin, even Coman, the table-priest of Fiachna, son of Baetan; and this he said to Mochua, 'Let the honour of thy fatherland be taken away from thee, as thou hast taken it from me!' Now when Mochua and his mother were going back to Bangor, the sons of Fiachna, son of Baetan, met them, and were mocking at the cleric. And this they said: 'Lame cleric!' 'Sons without instruction![1]' saith Mochua. Then he was mightily angered against them, and he put them under the earth. Then Coman and Fiachna, son of Baetan, complained to Comgall of that deed. So Comgall said that Mochua should not abide in Ulaid. And it is Coman's word that caused that. 'Since I am expelled by thee,' saith Mochua, 'give me a token by which I can get a place, whereon I shall found a church.' 'I have no token,' saith Comgall, 'unless thou take with thee this fountain.' 'God is able to do even this,' saith Mochua. Now when Mochua went out of Bangor his comrades looked behind them, and they beheld the watery cloud following them, whatsoever side they went. 'Yon is the fountain,' saith Mochua; 'and let us entreat it to stay before us, and to be a guide unto us.' And he said that like Moses, son of Amram, before whom there was a shining cloud as he went forth from Egypt. Thence Mochua journeyed to Gael, a monastery in Fir-Rois; and Gavrin, a bishop from Britain, was therein, and he offered the church to Mochua, for they were foster-brothers. Now a drop fell out of that cloud, and thereof in sign of their unity a fountain was formed in the stead.

4679. After that Mochua journeyed to Fobar-Feichín. That was the time at which a mill was a-making by Feichín, and he had no water (for the mill), and this is the advice which the clerics gave: 'Since Mochua hath come to us,' say they, 'let us go to Loch Lebinn if peradventure we may get[2] water thereout.' 'That is a monstrous advice,' says the mill-wright, 'for there is the huge mountain between you (and it).' 'God is able even for this,' saith Mochua. Now when the clerics reached the lake, Mochua cast his crozier into it, and the crozier bored through the mountain. Then Feichín did the same, and the rest of the clerics. And in that wise water was got for the mill. Thereafter Feichín and Mochua made their union.

4688. Then Mochua came thence to Tech Telle in the precinct of Durrow,

[1] The point of the retort depends on the rhyme (*lasc*, *casc*), which cannot be reproduced in English.

[2] dus an bfuighbimís, B.

and this was his desire, to found a monastery near that place. Howbeit he was not able to do so, for he had not marked out the well.

4691. After that Mochua went across the Shannon into the province of Connaught. Cellach, son of Ragallach, was king of Connaught at that time. Now it happened to Mochua to go into Sogan Ua Maine, and they all prostrated themselves to him out of affection, because their origin is from the Ulaid[1]. Then a pious queen named Ball-gel ('white-limbed'), who dwelt in the country, did him great honour. Now Mochua abode in that country for the forty days[2] of Easter, and they attempted to keep him with them always. 'There will, however,' saith Mochua, 'come from you yourselves a son of Life whom ye will serve.' Comman was foretold in that.

4699. Mochua[3] went away from them, and left a blessing upon them and on their fosterlings and on their sisters' children, as he said:

'A blessing on their fosterlings
If they abide according to rule.
My blessing exceedingly
On their divine good women.

'Every lad and every nephew
Who shall live very piously according to my will,
They shall have—and it will not be empty[4]—
Earth with its fruit.'

4709. Then Mochua went to Lough Cime. There was Cellach, son of Ragallach, king of Connaught, a-hunting. The deer entered the lake, and remained there on a great stone, and no one durst go after it, for in the lake there dwelt a monster that used to be very hurtful to human beings. Then said the king to Mochua: 'If thou wouldst allow (?) a man of our household to go after the deer under thy safeguard against the monster, he would go.' 'God is able even for this,' said Mochua. Then the man went into the lake and killed the deer that was biding on the flagstone, and this he said: 'Good,' saith he, 'was this place of an island.' Then the warrior came swimming till the monster swallowed him as one morsel, wherefore the king reproached Mochua. Now the cleric waxed wroth with the monster, so it threw up the warrior every whit whole in the presence of the hosts, and never did hurt to anyone afterwards. God's name and Mochua's were magnified by that miracle, and the king and the greater part of the hosts prostrated themselves to Mochua. And that was the beginning of his high grace in the province of Connaught.

[1] B. has: ar fa a hUltaibh tangatar ó thosach.
[2] B. inserts laithe.
[3] Imthighis Mochua, B.
[4] For *falumh* B. has rogar.

4722. Thereafter Mochua went over Odba northwards into the district of Cera, till he reached Ross Dairbrech, as (the poet) said:

Ross Dairbrech, Mochua's monastery,
Which is called ever-new Balla,
Dear the bush (?), angelic, pure,
Ross Dairbrech of the holy yew-trees.

Balla with sainted men to-day
(Is) the common name with lovable renown;
'Ross Dairbrech,' this was its name
In the time of Tuathal Rough-foot.

From the district of Bangor of the cold fords,
To the plain of Cera of the fair hosts,
Into the land of Fir Domnann of the bushes,
Comgall sent (Mochua) to fair Ross.

4736. He stays a night in that place. Now on the morrow, when the comrades looked up, they did not see the fountain. Mochua told them to seek it. Then said a farmer to them: 'The fountain Ball-áluinn is below.' 'From that let the place be named,' said Mochua. As he himself said:

'Let Balla be the name of the place,
For it hath come under my heed:
Let this be its name henceforward
Till the last age shall come.'

4744. He entreated God to manifest to him the place of his church. Five-and-thirty years, then, Mochua had completed at that time, and one-and-twenty years was he serving God at that place, when he went to heaven.

'One-and-twenty[1] years without exception
Was Mochua in the province of Connaught.
A wall of mould marking out his side
Was the hardship of his slender-skinned devotion.'

4751. Then came Eochaid Minnech[2], prince of the clans of Fiachra, to gainsay the cleric. Now angels were manifested to him over the wood wherein Mochua dwelt, and when he saw the cleric he humbled himself to him at once. Now thus was Mochua at that time, in a prison of stone. Eochaid came to the cleric, having along with him a hundred of the nobles of his family, to wit, Maine with his seven sons, and Domnall and Feradach and Mæl-cethaig and Ronan and Suibne and Finntan the Fair and the nobles of Clann-Fiachrach. And though they attempted to kill the cleric, they did his will, for the spiritual radiances and the divine service[3]

[1] fichit, B. [2] Binneach, B. [3] ⁊ ind foghnamha diada, B.

shone out of his countenance. Then they offered him the stead, with its district and land, Cellach, son of Ragallach, consenting. Wherefore of founding that the historian sang the staves[1]:

'From Clad Cuirre[2] of hard Calgach
To Món, to the north of Adrad;
From Mag Moethla[3], with its bog,
To great-staked Crot Cualachta.

'Thus they gave their land,
The clans of Ross, with great virtue,
Without tempest in their minds,
With vast service.

'With a circuit every third strong year,
Both man and woman and boy,
To Mochua[4], of the narrow prison,
At prayer, at wailing.

'A cow for every landholder[5],
Both king and nobleman;
To my Chua the hundreded[6] in his company
A garment for every ollave.

'A great pig for every house in the north,
From the strand of Eothuile to Muad;
A scruple for every fire without thirst
To the chapel of the province of Connaught.

'This Mochua had without sorrow
From Odba of the loyal throngs.
Strong was his flood
To the stormy strand of Eothuile.'

4785. Thus he founded his church and his monastery, and he gave three bishops to consecrate his graveyards and his great churches, and to allot the land to his monks[7].

4787. This was one of Mochua's miracles. A certain barren woman came to him, and he blessed two sprigs of watercress for her, and she at once conceived a son and a daughter, to wit, Luicenchair the Pious and Scanlan were these.

4790. Yet another marvel! Mochua went to Lough Cime; and the attendants said to Cennfaelad, son of Colcu, for he was then king of Connaught: 'The soulfriend,' say they, 'of Cellach, son of Ragallach, is outside.' 'It is nothing[8] to us,' saith Cennfaelad, 'that he is a soulfriend of Cellach's: he shall not enter this island.' Then Mochua brought (the waters of) the lake over the island. The king went perforce

[1] na roind, B. [2] Ochladh cuirre, B. [3] sic, B. [4] domchua, B.
[5] fir ferainn, B. [6] dom chua cédach, B.
[7] B. omits 'do roind in feruinn dia manchaib.' [8] ni tochaite, B.

in a boat after Mochua, and he surrendered himself and his son, and his grandson in bondage to him, and the island to be freed (from tribute); and afterwards it was freed.

4798. It was one of Mochua's miracles, to wit, Síl Muiredaig was suffering from the Yellow Plague, and the clerics of the province of Connaught sought to banish it from them, and they succeeded not. So they came to the place where Mochua was dwelling, and he healed them, and put the colour which was on them [1] upon his crozier, and then they gave their service to him. Wherefore of that colouring [2] spake the poet:

The Síl Muiredaig sought
Ireland's tribes and rocks
To protect them against the mortality,
And they came to Balla.

The Síl Muiredaig promised
To do the will of the white pure cleric,
And that as numerous as leaves would be
Their treasures given to Balla.

On his holy crozier he put
The disease of the whole people,
So that this came to pass:
Hence is the 'Yellow Crozier.'

'Ye have come five times five hundred
Men pure-armed, haughty,
Till Doomsday, if ye obey me,
Ye will be [3] no fewer.

Every need that shall come to you
Utter my name in prayer to God.
Never will come to you
Overwhelming force [4] after it.'

4823. This was one of Mochua's miracles. Once he entered the district of Muad, and came to Inis Amalgaid, and no boat was brought to him. 'It is not necessary now,' saith Mochua, 'to seek a boat to go into it.' Then he raises up the earth, so that one fares on foot into the island from that time till to-day.

4827. Once he went with four persons to the brink of Muad. The fishermen gave a refusal to him. 'If,' saith he, 'there were a servant of God below, he would bring us somewhat.' Then the seal cast on shore four salmon for them.

4830. Another time Mochua sent his servant to commune with Faelán. When he came to All in Cléib ('the Cliff of the Basket') there came to him two female warriors, who dwelt in the land, namely, Bec, daughter of Conchorach, and Lithben, daughter of Aitrebthach. And this is the unreasonable game which they used to play.

[1] forro, B. [2] For the *fothugud*, 'founding,' of the MS., we should probably read *dathugud*.
[3] bheithe, B. [4] anforlann, B.

Whoever passed by them, they would put him into a basket with two ropes out of it, and swing him over the awful precipice. It was revealed to Mochua that his gillie was put into the basket. Mochua went till he reached the place. Lithben, daughter of Aitrebthach, obeyed him at once; but Bec would not let the gillie go until the cleric gave her his cowl. It blazed up in her hands, and then she obeyed the cleric. And the girls communed with both their fathers, and brought them to Mochua, and Mochua afterwards baptized them. Now that Bec came and remained seven years serving Mochua. One time she was lamenting that she was childless, and Coel, son of Aed, an elder of the kindred of Aed, was saying the same thing, and both of them came and gave their service to Mochua for ever.

4843. Now Taithlech, son of Cennfaelad, suffered from a gangrene, and Mochua healed him, and put the disease on his own bell, and thereon it is still, to certify that great miracle.

4845. On a certain time of summer, Mochua was put to guard the lambs. Howbeit he was repeating his Beatus while with them. The lambs ran together towards their dams, for there was no fence between them. Mochua came and drew his crozier between them [1] after him on the earth; and not a lamb of the lambs ventured to cross the trace of the crozier, but each of them stood looking at the other over the line.

4851. On a certain day there was brought to Mochua a consumptive [2] lad who could not move either his hands or his feet, nor any of his other limbs [3]. With his hand Mochua touched all the lad's limbs, and he said to him: 'Arise in Jesu's name, and look at the sun, and go.' And at once he arose and went; and God's name and Mochua's were magnified thereby.

4855. At another time a demoniac [4] was brought to Mochua. He expelled the devil from him at once in the name of the Trinity.

4857. On a certain night there came a certain robber to steal Mochua's wheat. When the robber raised up the load, he withered and stiffened [5] at once; and he could neither move on nor put his burden from him, until afterwards Mochua blessed him.

4860. Once upon a time a secular man, having a deaf and dumb boy, came to [6] Mochua, and he besought him to heal his son for him, and Mochua entreated the Lord for him, and the boy became whole, from the powers of God and the prayers of Mochua; and God's name and Mochua's were magnified thereby.

4864. Now this man, even Mochua, from the beginning of his life, gave all his service to wisdom and devotion. He it is that from his infancy feared the Lord. He it is that overwhelmed every sin, and he it is that quenched in himself the delight of

[1] B. inserts ettorra. [2] anbhrachtaidhe, B. [3] bhalla, B. [4] demhnachdha, B.
[5] B. inserts: ⁊ rosheac. [6] do saigh*id*, B.

the present life. He it is that overcame the concupiscence of his flesh. It is he that forgot the pleasures of the present. He never took his mind nor his meditation from constantly gazing at the heavenly kingdom. He hated the temporal goods as if they were dungheaps. He avoided the honours of the world like death. He abhorred wealth and treasures. He despised the carnal delight as if it were poison. He never gave love to carnal corruption. He forgave every one who used to do evil to him. He subdued his body and bent it to the divine service. He was kindled by the fire of God's love, and with the same fire he used to kindle the hearts of other men. He loved the neighbour as himself. He was profitable to the bodies and the souls of other men. He loved his enemies even as he loved his friends. He gave good things to every man, even though that man should hate him. He used to pray for those who persecuted him and insulted him. He was most patient in enduring every tribulation and every suffering. He used to bestow the divine and human treasures on every one who would ask for them. He used to help like a father every one who was in need. He used to visit every one who was in prison or in bonds, and loose him. He used to give property to set free every slave and every bondsman. He used to give raiment to the poor and needy of the Lord. He was riches and wealth to the poor, though he himself was poor and needy. He used to give food to the hungry and drink to the thirsty, and raiment to the naked, and a general welcome to the guests, and to every one who wanted it. He protected the feeble, and the wretched widows. He saved the poor and the weak from the powers of the world. He never loved gold or silver, except as stones or ashes. He never moved his lip or his tongue idly. He never let aught unseemly (come) to him through his hearing. He stored up in his heart everything that God used to say to him. He never saw aught which it was not right for him to see. He never took a step towards ignorance. He abated his sense from coveting the things earthly. It is he that bound the meditation of his mind in the hallowed heavens. He never let any idle hour pass from him without fruit. He never let his heart go from God. He desired to endure[1] everything for Christ's sake, in order that he might attain to the heavenly fatherland. He prepared the eternal rest for himself by abating his flesh in fasting, in abstinence, *quia crucifixus est mundus illi et ipse mundo.*

[1] For the *foghniadh* of the Book of Lismore = *ffoghmadh* of the Brussels MS., we should certainly read *fodhmadh.*

NOTES.

*** The bare numbers refer to the lines of the text. Numbers in parenthesis refer to the pages of the translation.

NOTES.

I. LIFE OF PATRICK.

2 (p. 149). The 'couple for whom this book was written' were Fingen (Mac Carthaig Riabach) and his wife Catherine Fitzgerald, daughter of Thomas, the eighth earl of Desmond. This Fingen, son of Diarmait, was lord of Húi Cairbri (Carbury), and died, according to the Four Masters, in 1504 or 1505.

39 (p. 150). As to the alleged Jewish origin of S. Patrick, see Dr. Todd, *St. Patrick*, p. 362, the Rolls edition of the *Tripartite Life*, p. 357, note 5, where a similar legend is quoted from the *Book of Leinster*, p. 353, col. 4, and the following extract from *Lebar Brecc*, 13 c :

Do macuib Israel tra iarfir do Patraicc. *acht* dia rohesretea *maic* Israel o Thid 7 o Uespiain, in dí *cón*sul rómana*ig*, fochethar*aird* in domain a ndigail fola Crist, is ann doria*cht* bunad Patraic co Bretnu, *con*id aire-sin at-berar bretnach de ara taide*cht* a ndaire innte.

Truly, then, of the children of Israel was Patrick; but when the children of Israel were dispersed by Titus and Vespasian, the two Roman consuls, throughout the four quarters of the world, in vengeance for the blood of Christ, then did Patrick's stock come to Britain, wherefore it is called 'British' because of its coming in slavery thereinto.

46. S. Patrick's genealogy is thus given in the *Book of Leinster*, p. 347, col. 1 :

Patraic M*ac* Calpraind, M*aic* Fótaide, M*aic* Odisi, Maic Cornuith, M*aic* Leoburid, M*aic* Ota, M*aic* Muric, M*aic* Oirc, M*aic* Leo, M*aic* Maximi, M*aic* Cencreti, M*aic* Philisti, M*aic* Ferini, M*aic* Britini, [in marg.: vel Briti filii Alani, qui primus de semine Iafeth in Europam uenit], a quo Bretnaig, M*aic* Fergusa Lethdeirg, Maic Nemid[1], M*aic* Agnomain, M*aic* Phaim, M*aic* Thait, M*aic* Sera, M*aic* Sru, M*aic* Esru, M*aic* Braimind, M*aic* Fatecht, M*aic* Magoth, M*aic* Iafeth, M*aic* Noe.

The pedigree in the *Lebar Brecc*, p. 13, col. 2, runs thus:

Patricius filius Alpruind, M*aic* Hoddaige, M*aic* Hoddisse, M*aic* Corniuil, M*aic* Liberiud, M*aic* Mercuit, M*aic* Hoda, M*aic* Oricc, M*aic* Muric, M*aic* Leo, M*aic* Maxime, M*aic* Encreti, M*aic* Erise, M*aic* Peliste, M*aic* Farine, M*aic* Britain a quo Bretnaig, M*aic* Fergusa Lethdeirg, M*aic* Nemid, M*aic* Agnomain, M*aic* Paim, M*aic* Thait, M*aic* Sera, M*aic* Sru, M*aic* Esrú, M*aic* Pramint, M*aic* Aithechta, M*aic* Magoc, M*aic* Iafeth, M*aic* Noei, M*aic* Lamiach.

Of these names, the second and third seem to represent the Roman names Calpurnius and Potitus; the fourth and fifth seem Odysseus and Cornelius. Compare the pedigrees in the Franciscan *Liber Hymnorum* and in the *Lebar Brecc* homily on Patrick printed in the Rolls *Tripartite Life*, pp. 412, 432.

47. *Conches*, the name given here as that of Patrick's mother, seems a corruption of

[1] Here ends the pedigree in the Book of Ballymote, p. 215, col. 5. There is a metrical pedigree, ibid. p. 229, col. 5, l. 46, and another (attributed to Flann Manistrech) in the Annals of the Four Masters, A. D. 432.

Concessa. In the *Book of Leinster*, p. 372 a, three aliases are mentioned. Ondba iuin *no* Gomba uin do Bretnaib *máthair* Pátric 7 a choic sethar, *no* Conches *no* Cochmas a ainm.

52 (p. 150). This antenatal miracle is told also in Latin by Colgan, *Trias Thaumaturgae ... Acta*, p. 117 a; and in Irish in Egerton 93, cited in the Rolls *Tripartite Life*, p. xlvi.

57, 70, 80, 86, 91, 95, 102, 121, 127 (pp. 150–152). The miracles of the boy Patrick here related are told also in the *Tripartite Life*, pp. 8, 10, 12, 14, and in the *Lebar Brecc* homily, printed in the Rolls edition of the *Tripartite Life*, pp. 432, 434, 436, 438. The miracle related in 113–120 is also in the *Lebar Brecc* homily, ubi supra, p. 436.

147–149 (p. 153). As to Patrick's four names, see *Lebar Brecc*, 13 c:

Succait, tra, ainm baitse Patraic. Cotraige *immorro* a ainm a ṅdoire: inand on 7 fer nofógnad do cethrar i n-oenfecht. Mogonius a ainm oca foglaimm. Patricius a ainm la Romanchu: ut dixit:

Succait a ainm baiste iar mbuaid,
Cotraige a ṅdóire dimbuain,
Patricius il-Letha luind,
Magónius 'ca fogluimm.

Sucait, now, was Patrick's baptismal name. Cothraige, however, was his name in slavery —that is the same as 'one who used to serve four persons at once.' Magonius his name when studying. Patricius his name with the Romans: *ut dixit* [poeta]:

Sucait his baptismal name, after victory,
Cothraige in temporary bondage,
Patricius on fierce Letha (the Continent),
Magonius when studying.

Sucait has been equated by Schuchardt with W. *hygad*, 'warlike:' *Cothraige* is = the Gaulish *Caturīgios*, 'battle-kingly:' *Magōnius* (= W. *Maun*) seems cognate with Skr. *Maghavan*, a name for Indra, and Gr. Μαχάων.

154 (p. 153). 'The book of epistles' here mentioned consists of the *Confessio* and the letter to the soldiers of Coroticus, called 'Liber Epistolarum' in the *Tripartite Life*, pp. 10, 18, and Colgan's Latin paraphrase, *Trias Thaum.* pp. 120, 124.

159–165 (p. 153). The story of Miliuc's vision is told also in an extract from the *Tripartite Life*, preserved in H. 3. 18, p. 521, and printed in the Rolls edition, p. xlviii. See Colgan's paraphrase, ibid. pp. 19, 20. One of Miliuc's daughters is thus commemorated in the *Book of Leinster*, p. 372 d:

Brónach *ingen* Milchon *maic* Buain 'ca mbáe Pátraic i ndáire, *máthair* Mochæ Noendromma oc Loch Cuan, 7 Colmain Chomraire oc Uisniuch, *ocus* Col*máin* Mulind oc Daire Chæchain in Dal Riatai, 7 epsc*uip* Maic Erca o Domnuch Mór Maige Coba, 7 Damnatan Sl*ébe* Betha, 7 Fursu craibdig in Perona.

Brónach daughter of Miliuc, son of Buan, with whom Patrick dwelt in bondage, mother of Mo-chae of Noendruim at Loch Cuan, and of Colmán of the Casket at Uisnech, and of Colmán of the Mill at Daire Caecháin in Dál Riata, and of Bishop Mac Erca of Domnach Mór Maige Coba, and of Damnatan of Sliab Betha, and of Fursu the Pious in Peronne.

166–1 (p. 154). Compare the versions of this pretty story in H. 3. 18 (*Trip. Life*, p. xlviii) and the *Lebar Brecc* homily (ibid. pp. 440, 442). It must be read in connexion with the tale told in lines 86–90 (p. 151), of which it is the sequel.

181–201 (p. 154). These legends of Patrick's release from bondage are also found in the Franciscan *Liber Hymnorum*, whence they are printed in the Rolls *Tripartite Life*, pp. 414, 416.

202–210 (pp. 154, 155). Abridged from the stories paraphrased by Colgan, *Tr. Thaum.* p. 121, which were founded on the statements of St. Patrick himself in his *Confessio*.

211–214 (p. 155). As to Patrick's visits to SS. Germanus and Martin, compare Colgan's paraphrase (*Tr. Thaum.* p. 121) printed in the Rolls *Tripartite*, p. 25.

216–241 (pp. 155, 156). A very meagre abridgement of the tales told in the *Tripartite Life*, pp. 28–31 of the Rolls edition.

242–245 (p. 156). This story of the leper is found also in the *Lebar Brecc* homily, pp. 447, 449 of the Rolls *Tripartite*. As to the origin of the devotion bestowed on lepers in the Middle Ages, see ibid. p. cxcvi, and Farrar's *Life of Christ*, 12th ed. p. 149, n. 3.

246–250 (p. 156). In the *Tripartite Life*, p. 32, Nathi Macc Garrchon is said to have opposed Patrick, and Sinell Mac Finchada to have believed in him.

252–265 (p. 156). This story of Benén is here told more fully in the *Tripartite Life*, p. 36, and the *Lebar Brecc* homily, p. 454.

266–271 (p. 156). The statement that Loegaire's birth-feast was kept on Easter eve, is, so far as I know, found only in the Book of Lismore.

274–286 (p. 157). The story of Díchu is also in the *Tripartite Life*, p. 36. But the choice proposed to him is peculiar to the Book of Lismore.

287–289 (p. 157). This story of the impious wizard occurs also in the Brussels MS. 2324–2340, fo. 15^{b}, where, after *coileach*, we have the words: *aifrinn, co rodóirt an coilech*, 'of offering, so that the chalice poured forth (its contents).'

290–297 (p. 157). This account of Miliuc's self-cremation occurs also in the *Book of Armagh*, fo. 3 a 1 (p. 276 of the Rolls *Tripartite Life*) and the *Tripartite Life*, pp. cxlii, 38, where I have conjectured that it may be an instance either of a kind of dharṇa or of propitiatory self-sacrifice. It is more probably a case of suicide as a mode of vengeance, of which we find an example in a Finnish tribe on the right bank of the Volga: 'Chez les Tchouvaches quand on veut se venger d'un ennemi on va se pendre à sa porte' (Henri Gaidoz, *Mélusine*, iv. 10, citing A. Rambaud, *Revue politique et littéraire*, 28 avril, 1877, p. 1031 b), the object being that the ghost of the deceased may persecute the offender.

298–306 (p. 157). This account of king Loegaire and his wizard's prophecy of the

Christianizing of Ireland is an abridgement of the story in the *Tripartite Life*, pp. 32–34.

307–321 (pp. 157, 158). This story of Dichu is found, so far as I know, only in the Book of Lismore.

322–336 (p. 158). Patrick's visit to Tara and his striking the paschal fire are described more fully in the *Tripartite Life*, pp. 40–42. It seems to have been an established custom in the Western Churches to produce fresh fire on Easter eve: 'in sabbato paschae extincto veteri novus ignis benedicatur et per populum dividatur,' Leo IV (*Hom. de Cura Past.* c. 7), cited in Smith's *Dictionary of Christian Antiquities*, s. v. Fire, kindling of. The use in the *Tripartite Life* of the expression *roben in tenid chasc[d]ae* (he struck the paschal fire), and in the Book of Lismore of *robenad in tene chascdae chosecarthae lais* (the consecrated paschal fire was struck by him) seems to show that the fire was struck from a flint or crystal.

337–346 (p. 159). After the lacuna of two leaves, the Lismore Life resumes the legend of Patrick with an account of his visit to Mullaghshee (a little place to the north of Ballyshannon), and here corresponds with the *Tripartite Life*, p. 150, of the Rolls edition.

347–355 (p. 159). This corresponds with the *Tripartite Life*, pp. 150, 152.

355–367 (p. 159). This abridgement of the account of Patrick's visit to Ailech of the Kings, now Grenan Ely in the county of Donegal, corresponds with the *Tripartite Life*, pp. 152–154.

368–369 (p. 159). An abridgement of the story told of Coelbad's sons in the *Tripartite Life*, pp. 162–166.

370, 371 (p. 159). *Olchon* here is a scribal error for *Olcán*, the story of whose baptism, after his birth from a dead mother, is told in the *Tripartite Life*, p. 160.

372–380 (p. 160). Also in the *Tripartite Life*, p. 224.

384 (p. 160). The other six persons whom Patrick is said to have left alive for ever in Ireland to guard its inhabitants are, 'a man at Cruachan Aigle, and a man at Benn Gulbain, and a man in Sliab Bethad, and a man in Sliab Cua, and the married pair at Cluain Iraird.' See *Lebar Brecc*, 28 b, 29 a.

386–392 (p. 160). This silly story of the stolen goat bleating from the belly of the thief (which is said to have disgusted Carlyle with the study of Irish history) is told also in the *Tripartite Life*, p. 180.

393–395 (p. 160). This miracle of converting poisoned cheeses into stones is found also in the *Tripartite Life*, p. 182. Poison, it may be observed, seems to have been as freely used by the Irish as it is by the Hindus. See for another instance the *Tripartite Life*, p. 54. In the *Faed Fiada* ('Deer's cry'), ibid. p. 50, Patrick prays Christ to protect him, *ar cech neim* 'from every poison.'

396–405 (p. 160). This story of Faillén's death-sleep in the fort of Naas is also in the *Tripartite Life*, pp. 184–186.

406–418 (pp. 160, 161). Also in the *Tripartite Life*, p. 186.

419–439 (p. 161). This striking story of Odrán and Failge is told, but less completely, in the *Tripartite Life*, p. 218. The entrance of the Devil into Failge's dead body reminds one of Mr. R. L. Stevenson's story of *Thrawn Janet*, with the 'bogle in her clay-cauld flesh.' In a MS. in the University Library, Cambridge, marked Ff. 127, f. 462, b. 2 (which is a copy of the Tertia Vita without chapters 1–11 and 94), the legend is thus related in Latin:

Inuenit autem uirum pessimum nomine Failge, a quo orti sunt .i. nepotes[1] aui Foilgi, qui aurigam Patricii iugulauit coram eo in curru suo, et statim in eodem mense mortuus est Foilge; et anima eius portata est in infernum. Et ſtaţim intrauit dẏabolus in corpus illius et habitauit in eo quasi homo uiuens inter homines spacium unius anni. Post autem multum tempus uenit Patricius ad domum Foilge, cumque esset Patricius ante ianuam interrogauit unum de seruis eius dicens: 'Ubi est Foilge?' Ille respondit: 'Nunc reliqui eum in domo sua.' Dixitque Patricius: 'Voca eum ad me.' Cum ille intrasset domum, inuenit ossa arida Foilge in domo sua; et reuersus[2] cum tristicia, nunciauit hoc Patricio. Dixitque Patricius: 'ex eo tempore quo iugulauit Foilge aurigiam [*sic*] meum coram me, ille positus est in inferno, venitque dẏabolus ut ludificaret in corpore eius, ut non tantum anima eius infer[n]o cruciaretur, sed etiam corpus eius inter homines demone repleretur.'

The story is also told by Jocelin, Colgan's *Sexta Vita*, c. 73.

442–446 (p. 161). This is in the *Tripartite Life*, p. 194.

447–470 (p. 162). This story of Patrick's visit to Cashel, and of Oengus's baptism, is also told in the *Tripartite Life*, pp. 194, 196, which, however, omits the three quatrains.

471–476 (p. 162). This story of Patrick's tooth is also in the *Tripartite Life*, pp. 196, 198.

477–493 (pp. 162, 163) is an abridgement of the tale told in the *Tripartite Life*, pp. 202, 204.

494–510 (p. 163). This account of Patrick's visit to Findine, the birth of Echu Red-spot, and the prophecies of Senán of Inis Cathaig, and of Brenainn Maccu Alti is given in the *Tripartite Life*, pp. 206, 208.

511–515 (p. 163). An abridgement of the story told in the *Tripartite Life*, p. 210.

516–520 (p. 164). The first sentence is in the *Tripartite Life*, p. 196. The rest is in the same work, p. 214.

521–543 (p. 164). The account of the origin of the name Brosnacha and the metrical blessing on Munster are given also in the *Tripartite Life*, p. 216.

544–555 (p. 164). Patrick's return to Fir Roiss, his interview with the angel, and the

[1] Here *nepotes* is obviously a Latin gloss on the Old-Irish *aui*, which Colgan or his printer (*Trias Thaum.* 25, col. 2) has made into the Latin *alii*.

[2] Here the MS. inserts *est*.

celestial letter about Mochtae and Patrick are described more fully in the *Tripartite Life*, p. 226.

556–578 (p. 165). This story of Dáire's grant of the site of Armagh is told not only in the *Tripartite Life*, pp. 228, 230, but also in the *Book of Armagh*, p. 6, b. 2.

579–581 (p. 185). This account of the measurement of the Raith, or earthen rampart, of Armagh is also in the *Tripartite Life*, p. 236.

582–585 (p. 165). This list of the recorders of Patrick's miracles is also in the *Tripartite Life*, p. 56.

586–597 (pp. 165, 166). Compare the *Tripartite Life*, pp. 256, 258.

598–614 (p. 166). Compare the *Tripartite Life*, pp. 252 and 258. The passage is obviously misplaced. St. Patrick is here compared in certain respects to the apostles John and Paul. But the favourite comparison is with the apostle Peter. So in the hymn of Secundinus we have

> Constans in Dei amore et fide immobilis,
> super quem aedificatur, ut Petrus, aeclesia,
> cuiusque apostolatum a Deo sortitus est
> in cuius porta[e] adversus inferni non praeualent.

So also in the following list of Irish saints compared with apostles, hermits, popes, &c. (*Book of Leinster*, p. 370, columns 3 and 4):

Híc incipiunt *sancti* q*ui* erant bini[1] uni*us* moris:

Iohan*nes* baptiza	Epsc*op* Ibar.
Petr*us* apost*olus*	Patrici*us*.
Paul*us* apost*olus*	Finnian Cl*uana* (Iraird).
Andreas a*postolus*	Col*um* cilli.
Iacob*us* apost*olus*	Finnian Maiġi bile.
Iohan*nes* apost*olus*	Ciaran Cl*uana* m*aic* N*óis*.
Pilipp*us* apost*olus*	Cainnech.
Bartholo*maeus* a*postolus*	Brendin*us* senior.
Tomas apost*olus*	Bren*ainn* Cl*uana* F*er*ta.
Matthe*us* a*postolus*	Col*um* Tiri da gl*as*.
Iacob*us* apost*olus*	Comgall B*ennchoir*.
Simon apost*olus*	Molassi Daminsi.
Tathe*us* apost*olus*	Sinchell*us* Iunior.
Mathias apost*olus*	Ruadan*us* Loth*ra*.
Maria	Brigita.
Martinus	Epsc*op* Hercc Sl*ani*.
Paulus h*er*emita	Coemgen Gl*inne* d*á* (locha).
Anton*ius* mon*achus*	Fechini Foba*ir*.
Aug*u*stin*us* sapiens	Lonńgarad.
Ambrosi*us* imnodicus[2]	Mac ind eicis.

[1] The lithographic facsimile of the *Book of Leinster* has bún.

[2] i. e. hymnodicus. The facsimile has here i*m*m[o][18].

IOb patientiæ
Ieronim*us* sap*iens*
Clem*ens* papa
G*r*igori*us* moralium
Cip*r*ian*us* Kartaginensis
Laurenti*us* diacon*us*
Beda sapiens *et* mon*achus*
Ilari*us* ep*iscop*us et sap*iens*
Cornelius papa
Silu*ester* papa
Bonifati*us* p*apa*
Paucomi*us* mon*achus*
Pastor mon*achus*
B*ened*ict*us* cap*ut* mon*achorum* totius Europæ
Aug*ust*in*us* ep*iscop*us Aṅglor*um*
Munnu m*ac* Til*cain*.
Manchan Leith.
Ciaran Saig*ri*.
Cu*m*mini Fota.
Mochutu Lis m*óir*.
Dechoin Nessain.
Buti m*ac* Bron*aig*.
Sechnall ep*scop*.
Moedoc Ferna.
Adomnan ep*scop*.
Molassi.
Garald m(onach).
Cammine mon*ach*.
Fintan Cl*uana* Eid*nig* cap*ut* mon*achorum* toti*us* Hib*er*niæ.
Barre ep*scop* Muma(n 7 Connacht).

616–631 (pp. 166, 167). Compare the *Tripartite Life*, pp. 258, 260. In attributing to St. Patrick the age of 132 years, the Lismore Life agrees with Colgan's *Quinta Vita*. Most of the other Lives give him 120 years, a number obviously suggested by the desire to make the saint resemble Moses (Deut. xxxiv. 7).

632–638 (p. 167). The legend of Patrick's burial is also in the *Tripartite Life*, p. 252.

639–642 (p. 167). The account of the contention for Patrick's body is not only in the *Tripartite Life*, pp. 254, 256, but also in the *Book of Armagh*, fo. 8, b 1.

643, 644 (p. 167). This sentence is obviously misplaced; and as it does little but repeat what we have been told in ll. 616, 617, it was probably inserted by the scribe of the Book of Lismore from a second manuscript.

II. LIFE OF COLUMBA.

655–741 (pp. 168–170). The text is from Genesis xii. 1, where the Vulgate has 'Egredere de terra tua, et de cognatione tua, et de domo patris tui, et veni in terram quam monstrabo tibi.' The rest of the commentary agrees generally with the opening of the homily on Saint Columcille in the *Lebar Brecc*, pp. 29 b–30 b.

742–751 (pp. 170, 171). These passages are also in the *Lebar Brecc*, p. 30 b.

752–762 (p. 171). Old-Mochta of Louth's prophecy, is also in the *Lebar Brecc*, p. 31 a.

763–775 (p. 171). Patrick's prophecy is also in the *Lebar Brecc*, p. 31 a.

776–780 (p. 171). Bec Mac Dé's prophecy is also in the *Lebar Brecc*, p. 31 a. The pedigree of this prophet is thus given in the *Book of Leinster*, 347 c:

Bec m*ac* De druad, M*aic* Gnoe, M*aic* Lugdach, M*aic* Dallain, M*aic* Bresail, M*aic* Mane, M*aic* Neil N*óigiallaig*.
No Bec m*ac* De d*ruad*, M*aic* Noe, M*aic* Co*n*aill Echlúaith, M*aic* Lugdach Mind di M*u*main.

781–785 (p. 171). Bishop Eogan of Ardstraw's prophecy is also in the *Lebar Brecc*, p. 31 a.

786–790 (p. 172). Buite son of Brónach's prophecy is also in *Lebar Brecc*, 31 a. It is thus given in Latin in his Life, Cod. Clar. 39, Add. No. 4788, fol. 73 (cited by Bishop Reeves, *Columba*, lxix. n.).

Hodie, inquit, natus est infans cui nomen Columba, qui coram Deo et hominibus gloriosus existet, quique post xxx^ta annos abhinc huc ueniet, et meum sepulcrum revelabit, et cemiterium designabit.

Buite's death and Columcille's nativity were celebrated on the same day, viz. Dec. 7. Compare the Calendar of Marianus Gorman (p. 131 of the Brussels MS.):

7. e. Do Andreas, Octauus,
Martain, Sauin[1] særdruin,
ordned Ambrois fírglain,
Ollan, Colman, Cutlach,
gein Choluim[2] chaid cæmgil,
feil Buiti[3] báin brigmair,
Agatho cen tobeim,
Aromein de rigraid[4].

791–798 (p. 172). This account of the vision of Columcille's mother is also in the *Lebar Brecc*, p. 31 a.

799–802 (p. 172). Compare *Lebar Brecc*, p. 31 a. The statement that Columba's birthday was the seventh of December and a Thursday, points to the years 517 and 523, Reeves, *Columba*, lxix. But Bishop Reeves thinks A.D. 521 'most likely to be the true period.'

803–806 (p. 172). Equal *Lebar Brecc*, p. 31 a.

807–811 (p. 172). Equal *Lebar Brecc*, p. 31 a.

Columcille's pedigree is also given thus in the *Book of Leinster*, 347 b:

Colum cille M*ac* Feidl*imid*, M*aic* Ferg*usa*, M*aic* *Con*aill Gulb*an*, M*aic* Neil Noig*iallaig*, M*aic* Echach M*uidmedoin*, M*aic* Muredaig T*írig*, M*aic* Fiach*ach* Srop*tine*, M*aic* Corp*ri* Liph*echair*, M*aic* Corm*aic* Ul*fota*, M*aic* Airt Oenfir, M*aic* Cuind C*étchathaig*, M*aic* Feidl*imid* R*echtmair*.

As to his mother Ethne, see the *Book of Leinster*, p. 354, col. 3:

Eithne ingen Dimmæ M*aic* Noe, M*aic* Fechin, M*aic* Corp*ri* filed, M*aic* Ai*l*ella Máir, M*aic* Breccain, M*aic* Feic, M*aic* Dare B*arraig*, m*aic* Cath*air* M*óir*, ic Ros Tip*r*at. Derbfind Belfota ainm aile di.

And again in p. 372 a:

Ethni *ingen* Dimma m*aic* noe quae et Derfind Belfota, de Chorp*r*aigi Fanat, m*áthair* Chol*uim* cille.

Colum Cille, like his mother, had a second name, Crimthann ('fox'): see the *Book of Leinster*, p. 354, col. 4, where the following list of the aliases of eighteen Irish saints is given:

Crimthand ainm Col*uim* c*ille*.
Oeng*us* ainm M*aic* Nisi *Condere*.
Cunnid ainm M*aic* Culind L*usca*.
Carthach a*inm* Mochutu Lis m*óir*.
Moeca a*inm* Fechin Fabuir.
Gnia a*inm* Muru [F]othna M*uru*.
Dachua a*inm* Dachualen.
Darerca ainm Moninni Cilli sl*ébe*.

[1] i. e. Sabinus or Savinus 'in Spolitana urbe.'
[2] MS. superscribes 'chille.'
[3] MS. superscribes '.i. Buite mac Brónaigh, epscop Mainistrech.'
[4] This eight-lined stanza (in which lines 3, 6, and 8 rhyme together) is in the metre *rinnard mór*. I have been unable to identify the Aromein of line 8.

Carthach ainm C*u*mmini.
Crónán [ainm] Mochua m*aic* Lug*dach*.
Cunnid ainm Coluim m*aic* C*r*imtha*inn*.
Tairchell ainm Molling.
Fer da chrích a*inm* M*aic* Cairthind.
Aed a*inm* Mældoid M*ucnama*.
Colman a*inm* Maic Lenin.
Æd a*inm* Moedoc Fer*na*.
Lasren a*inm* Molassi.
Finnbarr a*inm* Finn(éoin) Maige bili.

See Bishop Reeves' note, *Columba*, p. 6, where he suggests that one of the two names was baptismal, the other secular.

The origin of the name Colum cille, 'Dove of the Church,' is thus stated in the *Lebar Brecc*, p. 236, col. 2 :

Colum c*ille* mac Fédlimid m*eic* Ferg*us*a Cendfota m*eic* *Con*aill Gulb*an*, m*eic* Neill *Nói*giall*aig* .i. Col*um* pro simplicitate[1] eius dictus *est*. Cille .i. ar a mince ticed on chill in rolég a salmu hí comdail na lenab comfoc*us*. *Ocus* ba hed atb*er*dis-sen ata*r*ru fessin : 'In tánic ar col*um* bec-ni indiu on chill?' .i. o Thelaig Dúbglaise i tír Lúgdach hi Cineol *Con*aill.

Colum cille, son of Fedlimed, son of Fergus Longhead, son of Conall Gulban, son of Niall the Nine-hostaged, to wit, Colum ('Dove') *pro simplicitate eius dictus est* : *cille* ('of a church') from the frequency with which he would come from the church in which he read his psalms into the company of the neighbouring children. And this is what those used to say among themselves : 'Has our little Colum come to-day from the church?' i. e. from Telach Dubglaise in Tír Lugdach in Cenél Conaill.

Cremthan di*diu* a ainm batsi Col*uim* c*ille*. Ethne di*diu* i*ngen* Dimma m*eic* noee, m*eic* Echin, m*eic* Coirp*ri* fhil*ed*, m*eic* Oil*e*lla mair, m*eic* B*r*accain, m*eic* Daire Barraig, m*eic* Cath*áir* M*óir*, m*áthair* Col*uim* c*ille*.

Now Cremthan was Colum cille's baptismal name. And Ethne, daughter of Dimma mac noe son of Echen, son of Coirpre the Poèt, son of Ailill the Great, son of Braccan, son of Daire Barrach, son of Cathair the Great, was Colum cille's mother.

IS e in Col*um* sin dorat g*r*ád d*er*mair do Día asa [ó]ide. Aingel do nimh ticed cu Col*um* c*ille* fec*ht* and .i. Axal ainm in aingil-sin quasi auxil [ab] auxilio, condep*er*t fr*is* : 'Gab immat óige,' ol in t-aingel. 'Ni géb,' ol Col*um* c*ille*, 'co tucth*ar* a lóg dam.' 'Cia lóg *con*dige?' ol in t-aingel. 'Atgillim ni hénlóg sin,' ol Col*um* c*ille*, '*acht* a ceth*air*.' 'Abair eat,' ol in t-aingel. 'Atb*er*im,' ol Col*um* c*ille* : 'bás oilithre, ar rosanntaiges hí as mo áitiu, [7 bás aithrige[2],] 7 bás gortai, 7 éc hi n-áitiu, ar it g*r*anna na cuirp hi sénntaid.' 'Dob*ér*thar duit cid tuilled fr*issin*,' ol in t-aingel-, '.i. bidat fáid hi nim 7 hi talmuin.'

It is that Colum who from his youth gave exceeding love to God. Once upon a time an angel of heaven came unto Colum cille (Axal was the name of that angel, quasi *auxil*, ab auxilio), and said to him : 'Take virginity around thee,' saith the angel. 'I will not take it,' saith Colum cille, 'till a reward therefor be given me.' 'What reward dost thou ask?' saith the angel. 'I declare not one reward,' saith Colum cille, 'but four.' 'Say them,' quoth the angel. 'I say,' quoth Colum cille, 'Death in pilgrimage—for I have coveted it from my youth—and death in penitence, and death of hunger, and death in youth—for in old age the bodies are ugly.' 'Even more than that shall be given thee,' saith the angel : 'thou shalt be a prophet in heaven and on earth.'

Rocomulta di*diu* sin .i. dochoid-si*um* dia oilithre, 7 ba hóc intan ba marb, 7 is do ghorta at-

So (all) that was fulfilled. He went on his pilgrimage, and he was young when he died,

[1] Facs. simílicitate.

[2] Compare the story in *Lebar Brecc*, p. 89.

bath, *acht* ba gorta tholtanach sin chena. *Ocus* iss *ed* fo*dera* in gorta sin dosum. Fe*cht* di*diu* dosrala-*sum* oc timchell i n-Hii *conus*-acca in chaillech oc bein nennta do chum b*r*aisce di. 'Cid imfuilnges sin, a thróg[1]?' ol Col*um* cille.

'A búid ath*air*,' ol si, 'ænbó fil ocum, 7 indlæg hi, 7 iss *ed* so fognas dam oca hurnaide[2] cian uad.'

Cinnid Col*um* indsin comad p*r*aissech nennta is moo *no*foigenad do céin ba beo, d*ic*e*n*s: 'Intan,' ol se, 'is ar saile*cht*u na hénbo atath*ar* isin morghorta-sa, ba dethb*ir* duinne cemad t*r*om in gorta i mbemís, ar is ferr in ní ṡailmit .i. régnum p*er*enn*e*.' *Ocus* atbe*ir* fria a thimthi*rid*: 'B*r*aiss*ech*,' ol se, 'ce*ch* n-oidche uait, 7 ni thuc in loim[3] lee.' 'Dogént*ar*,' ol in coic. Tollaid-side c*r*and suaite na b*r*aisce c*u* mbó fedán, 7 *no*dhoirted in mbeoil isin fedan sís cu suaitea t*r*iasin b*r*aiss*ig*. Coimetaid sin féth in clerig. Rathaigit na manig dégḟeth in clerig co r'iumraidset ata*rr*u buden: Faillsich*thir* dosum sin, *con*-depert: 'Fodhord ic luc*ht* b*ar* n-inaid dog*r*és.' 'Maith di*diu*,' ol Col*um* c*ille*, ol esium, f*r*ia thimthi*rid*, 'c*r*et dobe*r*e-si damsa ce*ch* día?'

'It ḟiadn*isse*,' ol in coic, '*acht* mina thi asind iurn in aighin *no* asin c*r*and di a suati in mb*r*aisig, ni fet*ur*-sa ní ele ind *acht* b*r*aisse*ch* namá.

Faillsich*thir* do*no* don clerich indsin, 7 at*b*e*rt*: 'Son*us* 7 degféth,' ol se, 't*r*ia bithu d'ḟir th' inaid dog*r*és.' Iss *ed* sin chomaillter.

Andsin di*diu* ro-indis Bóethine dó in aislinge errdairc .i. t*r*i cathaire do aicsin do hi nim .i. cathair oir 7 *cathá*ir argait 7 *cathá*ir gloine. Ruc Col*um* c*ille* b*r*e*ith* na haislinge. 'Ciarán mor m*ac* in tṡáir in cath*áir* oir, ar méit a dérci 7 a thrócaire. Molaisse in chath*áir* argait, ar meit a ecna 7 a chrábuid. Mise and he died of hunger, howbeit that was voluntary hunger. And this is what caused that hunger to him. Once, then, he happened to be going round in Iona, and he saw the old woman cutting nettles to make pottage thereof. 'What is it causes that, O wretched one?' saith Colum cille.

'O darling Father,' saith she, 'I have (only) one cow, and she is in-calf, and this is what serves me while expecting it for a long time.'

Colum cille then determines that pottage of nettles should serve him more so long as he was alive, saying: 'Since,' saith he, 'it is only for expectation of the one cow that she is in this great hunger, meet were it for us though sore be the hunger in which we should be: for better is that which we expect, even *Regnum perenne*.' And he saith to his servant: 'Pottage,' saith he, 'from thee every night, and bring not the milk with it.' 'It shall be done,' saith the cook. He bores the mixing-stick of the pottage, so that it became a pipe; and he used to pour the meat-juice into the pipe down, so that it was mixed through the pottage. That preserves the cleric's appearance. The monks perceive the cleric's good appearance, and they talked (about it) among themselves. That is revealed to Colum cille, so he said: 'May your successors be always murmuring!' 'Well then,' saith Colum cille, saith he to his servant, 'what dost thou give me every day?'

'Thou art witness,' saith the cook, 'unless it come out of the iron of the pot or out of the stick wherewith the pottage is mixed, I know of nought else in it save only pottage.'

That then is revealed to the cleric, and he said: 'Happiness and good appearance to thy successor for ever continually!' And that is fulfilled.

So then Boethine related to him the famous vision, to wit, three chairs seen by him in heaven, even a chair of gold and a chair of silver and a chair of glass. Colum cille explained the vision. 'Ciarán the Great, the wright's son, is the chair of gold, for the greatness of his charity and his mercy. Mo-

[1] MS. a thróig. [2] MS. hurnaige. [3] MS. inolim.

buden in cathdir gloine, ar meit mo chondailbe, ar is docha lium Goedil oldait fir dhomhain, 7 cenél *Con*aill oldait Goedil, o*cus* cenél Lugdach oldait cenél *Con*aill, 7rl.[1]

laisse is the chair of silver, because of his wisdom and his piety. I myself am the chair of glass, because of my affection; for I prefer Gaels to (the other) men of the world, and the Kindred of Conall to the (other) Gaels, and the kindred of Lugaid to the (rest of the) kindred of Conall.

812–818 (p. 172). The legend here told of Columba's learning to read from an alphabet written on a cake, has been studied by M. Henri Gaidoz in a pamphlet entitled *Les gâteaux alphabétiques*, Paris, 1886. He finds an allusion to the practice in Horace, Sat. I. i. 25:

'ut pueris olim dant crustula blandi
Doctores, elementa velint ut discere prima.'

819–824 (p. 173). This miraculous reading out of the 100th Psalm, the reader having only learned his alphabet, is also related in *Lebar Brecc*, 31 b. Compare the story of Gornias' reading out the baptismal office, l. 58.

825–833 (p. 173). The resuscitation of the dead cleric is also told in *Lebar Brecc*, 31 b.

837–841 (p. 173). This changing into wine of the water used for mixing in the chalice is related in *Lebar Brecc*, 31 b. The practice of mingling water with the sacramental wine is referred to also in the Book of Armagh 14, b 2: the Stowe Missal, and L. U. 127 a.

842–845 (p. 173). The Saint's visit to Gemmán (not 'German' as the Book of Lismore corruptly has it) the Master, and his fatal curse, are also told in *Lebar Brecc*, p. 31 b. Other instances of cursing will be found in lines 272 and 369.

The instances of cursing inanimate objects in 272 and elsewhere were probably suggested by the miracle of the fruitless figtree in Matt. xxi. 19, 20.

846–849, 850–852 (p. 173) are also in the *Lebar Brecc*, p. 31 b.

852–857 (p. 174). Findian's vision of the two moons, also in the *Lebar Brecc*, p. 32 b, is told more fully in the *Martyrology of Donegal*, p. 160.

858–865 (p. 174). This story is told also in the *Lebar Brecc*, p. 31 b.

This story of Colom cille fording the flooded river at night is told also in *Lebar Brecc*, p. 31 b.

866–874 (p. 174). Also in *Lebar Brecc*, p. 31 b. A very similar legend is told of Cummain or Cummine, the Tall, king Guaire of Aidne and Cáimine of Inis Celtra, in the *Lebor na hUidre*, p. 116, in Rawlinson B. 512, fol. 141, a 2, and in some MS. (to me unknown) cited by Dr. Todd in his edition of the *Liber Hymnorum*, p. 87. Of these versions that in *Lebor na hUidre* being the oldest will here be quoted:

[1] An illogical reason! According to a candid note on the Calendar of Oengus, June 9 (*Lebar Brecc*, p. 89), the chair of glass was Colum cille because, though his devotion was delightful, he was carnal (*collaide*) and often frail (*aibbrisc comenic*) even as glass is fragile. Compare the *Martyrology of Donegal*, pp. 162–164.

Lotár iarom a *t*riur isin n-eclais .i. Cammini 7 Guari 7 C*u*mmini Fota. Eclas mór dorónad la Cámmin is inti bátar. Batar iarom na clérig oc tabairt a chobséna[1] *for* Gúari. 'Maith, a Guar[i],' ar iat, 'cid bad maith lat do linad na ecailsi-sea hi tám?'

So the three of them, even Cámmine and Guare and Cummine the Tall, entered the church. A great church that had been built by Cámmin, therein they were. Now the clerics were giving Guare spiritual instruction. 'Well, O Guare,' say they, 'what wouldst thou wish to fill this church wherein we are?'

'Ropad maith lim al-lan di or 7 d'argut, 7 ni ar [p. 116 b] saint in tsægail, *acht* dia thidnacul ar m'anmain do næmaib 7 ecailsib 7 bochtaib in domain.'

'I should like it to be full of gold and of silver; and not for secular covetousness, but to bestow them for my soul's sake on the saints and the churches and the poor of the world.'

'Dorata Dia *for*tacht duit, a Gúaire!' ar iat. 'Dob*ér*thar in talam duit doidnais ar t' anmain, 7 bát nimidech.'

'May God give aid to thee, O Guare!' say they. 'Unto thee will be given the earth which thou wilt bestow for thy soul's sake, and thou wilt be a dweller in heaven.'

'Is bude lend,' or Guaire. 'Oc*us* t*ús*u, a Chammini,' or Gúare, 'cid bad maith lat día linad?'

'We render thanks,' saith Guare. 'And thou, O Cámmine!' saith Guare, 'what wouldst *thou* like to fill it?'

'Ropad maith lim a linad do sæth 7 gal*ar* 7 cech aingcis bad messo do duini, co mbad *for* mo chorp dob*er*tais uli.'

'I should like to fill it with disease and sickness and every ailment that is worst to man, so that they might all be inflicted on my body.'

'Oc*us* t*us*su, a Ch*u*mmine,' or Guaire, 'cid bad maith lat día línad?'

'And thou, O Cummine!' saith Guare, 'with what wouldst *thou* like it to be filled?'

'Ropad maith lim al-lán di lebraib .i. dia tudecht do ées légind 7 do silad brethre De hi clúasaib cach duine día thabairt a lurg Díabail doch*u*m nimi.'

'I should like it full of books, for them to go to students, and to sow God's word in the ears of every one, (so as) to bring him to heaven out of the track of the Devil.'

Rofírtha t*r*a uli a n-imrati dóib. Doratad in tal*am* do Gúaire. Doratad ecna do Ch*u*mmin. Dorata sóetha 7 gallra *for* Cammine, conna deochaid cnaim de *fr*i araile hi talam, *acht* rolegai 7 rolobai ri aingces cech galair 7 cach threblaiti; *co n*deochatar ule doch*u*m nimi lía n-imratib.

Now all their musings were made true. The earth was given to Guare. Wisdom was given to Cummain. Diseases and sicknesses were inflicted on Cámmine, so that no bone of him joined another in the earth, but melted and decayed with the anguish of every disease and every tribulation. So that they all went to heaven according to their musings.

875–892 (p. 174). These stories are also in *Lebar Brecc*, p. 32 a, and the quatrain about Mo-bí's girdle is given thus in the Trinity College *Liber Hymnorum*, fo. 13 b (*Goidelica*, p. 104):

Cris Mobí
ni roiadad im lua:
sech ní rooslaicced ria sáith,
ni rodunad im gua[2].

Mobí's girdle
Never was closed round fulness (?):
It was not opened before satiety,
Nor was it shut round lies.

After the sentence corresponding with 891, 892, the Irish Life of Columba in the

[1] Read with the MS. cited by Dr. Todd, *anmchairdesa*.
[2] See *Martyrology of Donegal*, p. 274.

Edinburgh MS. (translated by Mr. Hennessy in Skene's *Celtic Scotland*, II. 468–507) has:

[p. 18 a] Loiscis C*olum cille* an baile iarna ḟaghbail on righ cusa[n] neach bai ann uili. 'Easbach sin,' ol in ri, 'ar mona loisc*the* ni biadh tacha bruith no bid [ann co bráth]. 'Ni bia neach oidhche t*r*oisci da ainndeoin ann,' or C*olum cille*. Tarmart t*r*a an teine ar[a]méd loisci an doire uile, co nde*r*na C*olum cille* imann ar anacal an doire .i. Inóli Pat*er* induilc geiri [*sic*]; [p. 18 b] 7 canair *fri gach* tinidh[1] 7 fri *gach* toruinn o soin ale. *Ocus* gidh be gabus fo lighi 7 fo éirghi nosanuic ar tinidh[1] ngelain, 7 aincidh an nonb*ur* is ail do simul[2].

Colum cille burnt the stead after getting it from the King with all that was therein. 'That is idle,' said the King, 'for if it had not been burnt there would never be want of flesh (?) or of food therein.' 'No one shall ever be a night fasting there against his will,' saith Colum cille. Now the fire was like for its greatness to burn the whole oakwood: so Colum cille made a hymn to protect the oakwood, to wit, *Noli Pater indulgere*; and it is sung against every fire and against every thunder from that time to this. And whosoever repeats it on lying down and on rising up, it protects him from lightning, and it protects *simul* the nine persons whom he likes.

893–899 (p. 175) = *Lebar Brecc*, p. 32 a, ll. 19–28. It is taken from Adamnán's chapter thus headed in the Schaffhausen codex: 'De segite post medium aestatis tempus seminata et in exordio Agusti mensis, sancto orante, mesa in Ioua conuersante insula'—the scene being shifted from Hí to the neighbourhood of Derry. Note the mention of *coelach* (wattling or hurdles) as the material of a church, and compare *Mart. Donegal*, p. 176. The wattles were woven between upright stakes (*clí*). The story seems taken from Adamnán's *Life of Columba*, pp. 54 b, 55 a, of the Schaffhausen codex, = p. 106 of Bishop Reeves' edition, where he gives a number of illustrations of the use of *virgarum fasciculi* for building purposes. The barley (*eo*-rna, cognate with *yava* and ζειά) here mentioned was grown to make malt. See the Senchas Mor, *Laws*, ii. 238.

900–902 (p. 175). *Lebar Brecc*, p. 32 a, ll. 28–32.

903–905 (p. 175). It is unnecessary to say that there is no authority for Columba's visit to *Torinis* (by volksetymologie for *Turŏnes*), which took place, according to our Life, 100 years after St. Martin's death, i. e. about 497, i. e. thirty years before Columba was born.

906–911 (p. 175). This pretty passage about Derry is also in *Lebar Brecc*, p. 32 a, ll. 37–40.

912–926 (p. 175). The three wonders here commemorated are also told in *Lebar Brecc*, p. 32 a. The miraculous conferment of skill in smithying is paralleled by the story in the Life of Brenainn, 3781–3786 (p. 258). The story of the enchanted sword in whose presence none could die, is not, so far as I know, found elsewhere.

[1] MS. tinigh.

[2] See this story printed from the Trinity College *Liber Hymnorum*, in Goidelica, p. 104.

927–934 (p. 176). The metrical dialogue with the prophet Becc Mac De is given thus in *Lebar Brecc*, p. 32 a–b:

'A Bicc, indissiu damsai,
Cenand*us* lethan férglan,
citne clerig notrefet,
citne oic notn-deirget?'

Ut dixit Bec:

'Clere fila *for* a lar
canta molta Ma*ic* Thigirnd:
scerdait a óicc *fri*a tairsech,
biaid aimser bas inill.'

'O Becc, tell thou to me
Kells, the wide, pure-grassed,
Whether clerics (will) dwell in it,
Whether warriors (will) abandon it?'

So Becc said:

'Trains who are amidst it
Shall sing praises of the Lord's Son;
Its warriors shall depart from its threshold:
There will be a time when it will be secure.'

935–940 (p. 176). Columba's smile here commemorated reminds one of the Buddha's predictive smiles; see the *Indian Antiquary*, February 1882, p. 47, and the *Revue Celtique*, v. 393–394. The passage about '*Grafann chille scirè*' is very corrupt. It probably refers to Dub dá leithe na graifne ('D. of the writing'), abbot of Cell scire, who died, according to the Four Masters, A.D. 745.

940–944 (p. 176). Also in *Lebar Brecc*, 32 b, ll. 13–17. Note the reference to the use of bark for tanning: see the extract from a brehon law-tract in O'Donovan's *Grammar*, p. 448; and consider the following passage from the *Perigrinatio Sancti Brandani Abbatis*, ed. Schröder: coopuerunt illam coriis bovinis atque rubricatis in cortice roborina.

945–950 (p. 176). = *Lebar Brecc*, p. 32 b, ll. 17–25. As to the death (A.D. 604), of Aed Slane, otherwise called Aed mac Ainmerech, see Reeves' *Columba*, p. 42, and the following extract from the *Book of Leinster*, p. 303 b et seq.:

IS andsain at*b*ert Æd m*ac* Ainmer*ech* ra gilla: 'Tuc lett cocholl Chol*uim* chilli dam, coraib immum innocht, corop dín dam é *for* Laig*niu*.' Uair rogell Col*um cille* dósom na mairfide é asa chocholl.

Then said Aed son of Ainmire to his gillie: 'Bring me Colum cille's cowl, that it may be on me to-night, and be my safe-guard against the Leinstermen.' For Colum cille had promised him that he should not be killed while he wore his cowl.

Fecht aile iarum roíarfaig Æd do Chol*um cille*: 'Cia lín, a chlerig,' ar se, 'doneoch tharradais féin do rigaib ragas dochom nimi?'

Now at another time Aed inquired of Colum cille: 'What number of kings, O cleric, hast thou thyself met with who will go to heaven?'

ISs *ed* roraid Col*um cille*: 'IS demin,' ar se, 'nach fetar *acht* t*ri* ríg nammá .i. Daimín Damargait rí Airgiall, 7 Ail*i*ll Banda rí *Con*nacht, *ocus* Feradach Find m*ac* Duach, de Chorco Láigde, rí Ossairge.'

Colum cille said this: 'It is certain,' saith he, 'that I know three kings only, even Daimín Dam-argait king of Oriel, and Ailill Banna king of Connaught, and Feradach the Fair son of Dua of Corco Laigde, king of Ossory.

'Cia maith doriṅgset-saide?' for Æd, 'sech na rígaib aile?'

'What good,' saith Aed, 'did these do more than the other kings?'

'Ni *anse*,' ar Col*um cille*. 'Daim Damargait, t*ra*, ní dechaid clerech fa éra úaid, 7 ni

'Not hard (to say),' saith Colum cille. 'As to Daimin Dam-argait, no cleric ever left him

ra imderg cler*ech* 7 ni ra c*r*áid chill na nemed, 7 rotidnaic mór don Chomdid. Rochuaid-sium iar*um* dochum nimi ar in cendsa sain doringni ri munt*ir* in Chomded, 7 atát na cler*ig* ac gab*ail* a écnarca-s*um*.

with a refusal, and he never rebuked a cleric, and never aggrieved church nor chapel, and bestowed much on the Lord. So he went to heaven because of that clemency which he shewed the household of the Lord; and the clerics are singing his requiem.'

Ail*i*ll Banda im*morro*, IS asso fóuair-s*e*de cendsa in Chomded. Cath Chula Co*n*aire rochuir-seom ra Clannaib Fiachrach, cor-roemid fair-sium 'sin cath-sin. *Co n*-erbairt-sium f*r*ia araid carp*ait*: 'Fég dúin dar th' aiss, 7 finta latt in mór in marbad, 7 in facc*us* dúin lucht in marbtha?'

But Ailill Banna, he found more easily the clemency of the Lord. The battle of Cúil Conairi he fought against the Children of Fiachra, and in that battle he was routed. And he said to the driver of his chariot: 'Look behind thee, and let me know whether the slaughter is great and whether the slayers are near us?'

Ro*f*ég in t-ara daraaiss, 7 iss ed roráid: 'Is doolochta in marbad marbtair do munt*ir*-su,' ar se.

The charioteer looked behind him, and this he said: 'The slaughter of thy people is unendurable,' saith he.

[p. 304 a] 'Ní hé a n-aithfer féin téit f*o*rro,' ar se, 'acht aithfer m' uabair-se 7 m' anfírinni. *Ocus* impá dún in carpat 'na n-aigid,' ar se, 'uair dá marbthar misse arf*u*idbud (?) tessar-con do s*o*chaide.'

'It is not their own blame that comes upon them,' saith the king, 'but the blame of my pride and my unrighteousness. And turn the chariot against them,' saith he, 'for when I am slain . . . . the multitude will have deliverance.'

Roimpad in carpat iartain inagid na námat, *ocus* dorigni in t-Ail*i*ll dián-athirgi iartain, *ocus* dorochair la námtib. 'Fuair da*no* in fer-sain cendsa in Comded,' ar Col*um cille*.

Then the chariot was turned against the foes, and Ailill made swift repentance and fell by the foes. 'So *that* man found the Lord's clemency,' saith Colum cille.

Feradach Find m*ac* Duach, im*morro*, rí Ossairge, fear santach díchuibsech atacomnaic-s*e*de. *Ocus* cin co cluined *acht* mad oenscrepul óir *no* argit ac duine 'na thír dobeired ar écin chuice féin, co cuired i c*u*mtaigib corn 7 crandoc 7 claideb 7 fidchell.

Now Feradach the Fair, son of Dua, king of Ossory, a covetous, unconscientious man was he. And if he heard of only one scruple of gold or of silver in the hands of any one in his country, it would be brought perforce to him and put in ornaments of horns and goblets and swords and draftboards.

Rogab iarum treblait do[f*o*]llochta iartain é. Ratinólit chuice a s*e*óit co mbátar 'na thuilg aice féin. Tancatar a námait (.i. clanda *Con*la) iartain do gab*ail* tige fair. Tancatar im-*morro* a m*a*ic chuciseom do brith na set les. 'Ni b*er*thai, a m*a*ccu!' ar se, 'uair rochraidisa sochaide im na sétaib sin. Is tol lim ar Dia mo chrád féin if*us* impu, 7 a mbreith dom deóin dom námtib uaim, ardáig narom-chraidea in Chomdiu thall.'

So afterwards an unendurable tribulation attacked him. His treasures were gathered unto him, so that they lay with himself in his bed. His foes, the Children of Conla, then came to surprise him in his house. Howbeit his sons came to him to carry off the treasures. 'Ye shall not take them, my sons,' saith he, 'for I have aggrieved a multitude concerning those treasures. I desire, for God's sake, to aggrieve myself *here* concerning them, and that they be carried away from me, with my consent, by my foes, so that the Lord may not aggrieve me *there*.'

Ra imthigset a m*a*ic úadsom iartain, *ocus* rogab

Then his sons went away from him, and he be-

fein for dianaithrige, 7 fúair bás o námtib 7 fogeib cendsa in Chomded.

'Messe féin dano,' ar Æd, 'in fagbaim cendsa in Chomded?'

'Ni faigbu-su itir on,' for Colum cille.

'A chlerig, dano,' ar esseom, 'fagaib ón Chomdid dam can mo choscur do brith do Laignib.'

'IS dolig limsa ón,' bar Colum cille, 'uair dib mo máthair, ocus tancatar Lagin chucum co Daurmag, ocus rofuaipertar troscud form co tucaind ascid maic sethar, 7 iss ed connaigsetar form cen choscor do brith do ríg echtrand uadib, ocus rogellussa doibsium ón. Acht chena acseo mo chocholl dait, 7 ni mairbfider thú ass dia mbe immut.'

IS é sin tra in cocholl roiárr Æd for a gilla in n-úair út.

ISs ed immorro atbert in gilla: 'Rafácsam,' ar se, 'ac Ailiuch in cocholl sin.'

Atbert dano Æd: 'Is dóchaite,' ar se, 'm'fácbail-se innocht la Lagnib.'

gan a swift repentance, and found death from his foes, and receives the Lord's clemency.

'I myself, then,' saith Aed, 'do I win the Lord's clemency?'

'*That* dost thou in no wise win,' saith Colum cille.

'O cleric, then,' saith he, 'obtain for me from the Lord that triumph over me may not be gained by Leinstermen.'

'That is difficult for me,' saith Colum cille, 'for my mother is of them, and Leinstermen came to me to Durrow, and attempted to fast against me in order that I might give (them the) gift of a sister's son. And this is what they demanded of me, that triumph over them be not gained by a foreign king. And I promised them that. Howbeit, here is my cowl for thee, and thou wilt not be killed if it is on thee.'

That, then, is the cowl which Aed asked of his gillie at yon hour.

Now this is what the gillie said: 'We have left,' saith he, 'that cowl in Ailech.'

Then said Aed: 'It is the more likely,' saith he, 'that I shall be left to-night with Leinstermen.'

951–958 (p. 176). Also in *Lebar Brecc*, 32 b, ll. 25–38. Columb cille was born on the day that Buite (*a quo* Monaster-boice) died. The ladder of glass by which Buite ascended to heaven is not mentioned in the fragment of the Latin Life of that saint preserved in the British Museum, Cod. Clar. xxxix (Add. No. 4788), ff. 73 b–80 b.

959–970 (p. 177). Also in *Lebar Brecc*, 32 b, ll. 38–54.

971–975 (p. 177). Also in *Lebar Brecc*, 32 b, ll. 54–59.

After this, in the Edinburgh MS., p. 20 b, the following two paragraphs occur:

Dofaguibh Colum cille cleirech dia muintir in Doiri .i. DaCuilen, ina comarbus .i. cleirech dia hatharda fein eisidhein, 7 dofaguibh do Cinel Conaill segnabuidheacht an baili cétna 7 cendus a sruithi.

Colum cille left in Derry a cleric of his household, even Da cuilen, in his successorship. A cleric of his own fatherland was he; and Colum cille left to Cinél Conaill the vice-abbacy of the same stead and the headship of its seniors.

Luidh iarsin gu Druim Cliabh, 7 bennachais an t-inadh sin, 7 fagbus fer dia muintir .i. Mothairen Droma cliab, 7 dofaguibh cendus 7 sruithighecht 7 comarbus an baili sin ag Cinel Conaill gu bráth.

Therefore he went to Drumcliff, and blessed that place, and left (there) one of his household, even Mothairen of Drumcliff, and left the headship and seniority and succession of that stead with the Cenél Conaill for ever.

976–1006 (pp. 177, 178). = *Lebar Brecc*, 32 b, l. 54–33 a, l. 27.

1007–1023 (p. 178). = *Lebar Brecc*, 33 a, ll. 29–44.

The story of Odrán's self-sacrifice, which Bishop Reeves calls 'curious and not very creditable,' is ignored by Adamnán. It may be an instance of the practice mentioned by M. Gaidoz in *Mélusine*, iv. 16: 'L'usage de tuer un homme pour que son esprit demeure attaché à l'endroit de sa mort et en soit le gardien se pratique dans de nombreux pays.' So in the copy of Cormac's Glossary, preserved in the Yellow Book of Lecan, s. v. *Emain*, that name is derived from *ema* (αἷμα) and *uin* (unus), 'quia sanguis unius hominis [effusus est] in tempore conditionis e[i]us.' See also *Three Irish Glossaries*, xli. note, and *Irish Nennius*, Additional Notes, p. xxiv.

1024–1030 (pp. 178–179). = *Lebar Brecc*, 33 a.

1031–1035 (p. 179). *Lebar Brecc*, 33 a. The incident of the watersnake is common.

1036–1038 (p. 179). *Lebar Brecc*, 33 a.

1039–1042 (p 179). = *Lebar Brecc*, 33 a.

1043–1045 (p. 179). = *Lebar Brecc*, 33 a. This story seems founded on a rumour of a volcanic eruption in Italy. It is in Adamnán's *Columba*, p. 56, of Dr. Reeves' edition, where the learned editor quotes Notker Balbulus to shew that the event referred to was the destruction by an earthquake of the town now called Citta Nuova on the north of the river Quieto, in Istria.

1046–1054 (p. 179). = *Lebar Brecc*, 33 a. See Adamnán's *Columba*, p. 54 of Bishop Reeves' edition: *De corniculo atramenti inaniter defuso.*

1055–1063 (p. 179). = *Lebar Brecc*, 33 b.

Here in the Edinburgh MS., p. 22 b, comes the following account of Colum cille's visit to Ireland, which appears to have been taken from the introduction to some copy of the *Amra Choluim chille*, and agrees pretty well with *L. U.* p. 5 a, b, and *Lebar Brecc*, pp. 238 c, 238 d:

O rabui *Colum cille* triacha (*sic*) bl*iadan* inAlb*ain* dogab inmuilli firiu Er*enn* immo decsin 7 imo acalluim re ndola ar cel, 7 docuas uaidhib aracend da dechuin dia n-agalluim gu mordail Droma Ceta, gur*us* b*enn*ach [fo. 23, a 1] isin inadh sin, f*er*uib, m*a*cuib, mnaibh, g*ur*rariar an gallra 7 a tedhmanna.

When Colum cille had been thirty years in Scotland, anxiety (?) seized the men of Ireland as to seeing him, and as to communing with him before he went to death; and they sent messengers to him that he might come to commune with him to the great convention of Druim Ceta; and he blessed them in that place, men, children, women, and .... their diseases and their pestilences.

No is ar t*r*i fathuibh tainic C*olum cille* anair .i. do fosadh na fil*ed* a nEr*inn*, ar bad*ar* mora an aincesa .i. triacha (*sic*) fo lan cleir og oll*amain*, a *cóic* deg ag anradh, 7 do sith it*ir* f*ir*u Er*enn* 7 Alb*an* im Dail Riada. doigh do

Or for three causes, came Colum cille from the East, to wit to retain the poets in Ireland, for great were afflictions caused by them, even thirty for an *ollamh*'s full train, and fifteen for an *anrudh*'s, and to make peace between the men of Ireland and Scotland as

bai dail catha itir firiu Erenn 7 Alban impu mina tisadh Colum cille anair dia sithugad, 7 d'fuaslucad Sgannlain maic Cinn faelad mic righ Osraide .i. athair immorro tuc a n-eidirecht he a laim Ædha meic Ainmirech, 7 Colum cille a rathuighes fris imma legad as a cinn mbliadne no im braghuit oili do gabail dia cinn. Ocus nir leiged as he, 7 nir gabad braighi dia cind. Ocus do righnedh cro caeluigh uime gan conair as acht eolus a tuctha began goirt bidh do 7 terci lenda. Ocus nobidis .L. læch oca coimed fan cro amuich, 7.ix slabradh fairsium isin cro, 7 gach aen atcidh seocha is ed adberedh: 'Deoch,' ol se.

to Dál Riata, for there was a battle-meeting between the men of Ireland and of Scotland concerning them, had not Colum cille come from the East to make peace, and to loose Scannlan, son of Cenn-faelad, son of the king of Ossory. His father, now, had given him in hostageship into the hand of Aed, son of Ainmire, and Colum cille was surety to him that he would be released at a year's end, or that another captive would be taken for him. And he was not released, and no captive was taken for him. And a hut of wattles was built around him, without any path out of it save a way (?) by which a little salt food and a scanty supply of ale were given him. And fifty warriors were guarding him outside the hut, and nine chains were on him in the hut, and to every one whom he saw passing by he used to say this: 'A drink!' saith he.

Ocus atcuas an ni sin do Colum cille gu Hí, 7 rochi gumor lasin ni-sin atcuala, 7 is ed sin ros-fug anoir gudian.

And that thing was reported to Colum cille, in Hí, and he wept greatly at what he heard, and it is this which brought him quickly from the east.

IS amlaid immorro tainig Colum cille anoir, 7 breid ciartha tara suilibh 7 a clupait (*sic*) tairis annuas, 7 at in cochaill tairis anúas, ar daigh nach faiced firiu Erenn nach a mna. Uair rotairngir reimi antan docoidh i n-Albain artus; 7 adubairt an rann:

Now it was thus that Colum cille came from the east: with a cerecloth over his eyes, and his dalmatic over it above, and the cape of the cowl over it above, so that he might not see the men of Ireland nor her women. For he had prophesied it before, when he first went to Scotland; and he uttered the stave:

[23 a. 2.] Fil súil nglais
fechas Erinn tara hais:
nocha n-aicfi iarmotha
firu Erenn nach a mná.

There is a gray eye
That looks back upon Ireland,
It will never see afterwards
Ireland's men, nor her women.

Conadh dia deimniugud sin asbert an fíli:

Wherefore to certify that the poet said:

Cia do dechaid Colum cain
anair an ethar tar muir,
ni faca ni an Eirinn ain
ar toidhecht[1] isin mordail.

Though fair Colum came
From the east in a boat over the sea,
He saw nothing in noble Ireland
After coming into the great convention.

Adcuas immorro do Ædh mac Ainmirech Colum cille do toidhecht[1] 'cum na dala, 7 dofergaigh[2] gumor lasa[n] a cuala, 7 doraidh gid be oga fuighbedh cadhus isin oirechtus gu n-aithfed fair.

Now Aed, son of Ainmire, was told that Colum cille had come to the convention, and he was greatly angered at what he heard, and he said that vengeance would be taken on whomsoever in the assembly should shew respect to Colum cille.

[1] MS. toighecht.

[2] MS. dofergaidh.

Doconncadair iarsin C*olum cille* docum na dala, 7 ba he air*echt* ba nesu do 'air*echt Con*aill m*eic* Aoedha m*eic* Ainmirech, 7 fa m*ac* dingmala d'Aed eisidhe.

Then they saw Colum cille going to the convention, and the assembly that was nearest him was the assembly of Conall, son of Aed, son of Ainmire; and he was a worthy son of Aed's.

Mar do*con*nairc *immorro Con*all iat rog*res* daescarsl*uag* an air*echt*a futha, g*ur* gabtha 7 g*urus*-bristea t*ri* *non*buir[1] dib. Rafiafr*aic* C*olum cille*: 'Coich ora laiti cucainn an l*ucht* sa?' 7 atcua(s) do *con*adh o *Con*all. *Ocus* do escain C*olum cille Con*all, 7 do b*en*ta t*ri* nái ceolan fair, *con*-asb*er*t aroili duine: 'Fogeib *Con*all cloga,' *con*adh uadhsin ata '*Con*all clogach,' 7 roben an cleirech righi fair, 7 a ciall 7 a inntl*echt acht* ancein *no*beith ag imtelgadh a cuirp.

As, then, Conall saw them he egged on against them the rabble of the assembly, so that three enneads of them were taken and broken. Colum cille asked: 'Who is he by whom this set hath been hurled against us?' and he was told that it was from Conall. And Colum cille cursed Conall, and thrice nine bells struck against him: wherefore some one said: 'Conall gets bells,' so thence is (the name) 'Conall cloccach.' And the cleric struck the kingdom from him, and (also) his sense and his understanding save so long as he should be defecating his body.

Docoidh C*olum cille* iarsin gu hair*echt* Domn*aill* m*aic* Ædha m*eic* Ainmirech, 7 atrach[t] Domn*all* foc*é*toir roime, 7 dofer failti fr*is*, 7 dorad poig dia gr*uaidh* [p. 24 a], 7 dorat he 'na inad fein. *Ocus* dofaguibh an cleirech bria*thra* imdha dó .I. L. bl*iadan* a righi nEr*enn* do, 7 cath búadhaigh do fr*isin* re-sin, 7 ca*ch* briathar atb*er*ed do comall*ad*: bl*iadan* gu leith do isin ngalar a n-ebeladh 7 corp Cr*ist* do caithim g*ach*a domn*aig* do fr*isin* re sin.

Then Colum cille went to the assembly of Domnall, son of Aed, son of Ainmire. And Domnall at once arose before him, and made him welcome, and kissed him on his cheek, and put him in his own place. And the cleric left him many blessings, namely, that he should be fifty years in the kingdom of Ireland, and that he should be victorious in battle during that time, and that every word which he should utter would be fulfilled: that he should be a year and a half in the disease of which he should die, and that on every Sunday during that time he should partake of Christ's Body.

Atcuaus do Æd[2] a m*ac* do escaine 7 righi do Domn*all*. Atb*er*t in righan fr*ia* hinnailt: 'Eirigh gu hÆdh, 7 abair fr*is* dia faghba[3] an corrcleirech ucat cad*us* aga ni bam sídhach-sa[4] fr*is*.' Atcuas do C*olu*m c*ille* in ni sin, 7 docédaigh don righain 7 dia innailt beith 'na da cuirr an Druim Ceta on laithi sin gu laithi mbratha: ut poeta d*ixit*:

Aed[2] was told that his son was cursed, and that the kingship was (promised) to Domnall. Said the queen to her handmaid: 'Go thou to Aed and tell him if yonder crane-cleric finds respect with him, I shall not be peaceful towards him.' That was told to Colum cille, and he gave leave to the queen and to her handmaid to be the two Cranes of Druim Ceta from that day to the Day of Judgment; as the poet said:

Fásaidh ferg[5] don righain de
do Domn*all* isin righi.
geall righi do Domnall ann
[i]sa m*ac* fein g*an* ferann.

Anger accrues to the queen therefrom,
From Domnall being in the kingship;
A promise of kingship to Domnall there,
And her own son (left) without land.

[1] MS. *non*muir. [2] Read don rígain. [3] MS. fadhba.
[4] MS. sighachsa. [5] MS. Fasuigh feirg.

'Cia corrsuighi[1] sin fuil fort?'
a[r an]righan gu ro olc:
'ni bam sídhach[2] fri Ædh, gan cleith
ar cadus duit, a cleirigh!'

'What is that . . . . . that is on thee?'
Saith the queen very wickedly.
'I will not be peaceful towards Aed, without concealment,
For (his) respect to thee, O cleric!'

'IS ced duitsi gidh at corr,'
ar an cleirech gu rolonn,
'ar cneid dot innilt, gan acht,
bidh 'na cui[r]r at coimitecht.'

'Thou hast leave to become a crane,'
Saith the cleric very fiercely,
'For a hurt to thy handmaid, without doubt,
She shall be a crane in thy company.'

A hinnilt is ben Aedha
laiter a ccorruib lena:
maruit beos, doniat cneta,
da sen cuirr Droma Ceada.

Aed's wife and her handmaid
Are turned into marsh-cranes.
They still remain, they make groans,
The two old cranes of Druim Ceta.

[p. 24 b.] Agus atbert Colum cille fri Domnall dol doib immale do agalluim Aedha meic [Ainmirech], 7 dogab imecla Domnall im agalluim an righ, 7 atbert Colum cille: 'Ni ba himeglach duit, ar biaid an Spirut Naemh agat imdeaguil airi.' Docuadair imale do agalluim an righ. Dagab iarsin imegla in ri [oc facsin in clerig] triasin mirbuil moir sin dorighne[3] roime.

And Colum cille said to Domnall that they should go together to converse with Aed, son of Ainmire, and great fear seized Domnall as to conversing with the king. So Colum cille said, 'Be not afraid, for the Holy Spirit will be protecting thee against him.' Then they went together to converse with the king. Then fear seized the king, on seeing the cleric, because of that great miracle which he had previously wrought.

Tangadair na cleirigh isin airecht iarsin. Atracht in ri 7 dofer failti friu, 7 atbert Colum cille: 'Rob si in failti, ar[r]iarugud do denamh.'

The clerics then entered the assembly. The king arose and made him welcome; and Colum cille said: 'Let this be the welcome, to do our will.'

'Fogeba-sa on,' ol an ri.
'Na filid d'fostadh,' ol Colum cille.
'Ni dingén[4],' ol an rí, 'ar it mora a n-aincesa frinn.'
'Na habair,' ol an clerech, 'uair is martanach doit an molad dogenat, amal is martanach do Cormac ua Quinn an molad doronsat na filid dó, 7 robdar earcroidhech na maine tuctha taracend, 7 maruidh in molad dianeisi.' Ocus docum an cleirech in rithoirg mbig-si .i.

Cormac cain.
buich neoit.

'Thou shall get that,' saith the king.
'The poets must be retained,' saith Colum cille.
'I will not do (this),' saith the king, 'for great are their annoyances to us.'
'Say not so,' saith the cleric; 'for the praise which they will make shall be enduring for thee, even as the praise which the poets made for Cormac, Conn's descendant, is enduring for him, and the treasures which were given for it were perishable, but the praise abides after them.' And the cleric composed this little 'rhetoric,' to wit:

Cormac cain
buich neoit, etc.

'Ni ba misi nos-dícuirfi,' ar Aedh.
Fostuidhtir na filid tridsin.

'It is not I who will expel them,' saith Aed.
For that reason the poets are retained.

[1] Read perhaps (with *Lebar Brecc*, p. 238), corrsuide.
[2] MS. sighach.
[3] MS. repeats.
[4] MS. dingan.

'Sgannlan d'fuaslug*ud*,' ol *Colum cille*.
'Ní dingen,' ol an rí, 'gu n-abla isin cro i fuil.'

'Na[1] lenam [techt] tairis,' ol *Colum cille*. 'Masa tol do Dia, g*ur*ab se fr*i*thailes m'asa innocht iar n-iarmeirghi 'gidh be baili i mbeth.'

Do imigh iarsin *Colum cille* asin oirecht gu rainic g*us*an nDuib [p. 25 a] -reigles gu Duiri. Nir' fada tareisi *Coluim cille* go tainic casar tinedh isin dail, gu tardsat uile a n-aichthi fri lar. Tainic iarsin dluimh sol*us*ta gu Sgannlan airm a roibhi; 7 adb*er*t an guth isin dluim fr*is*: 'Eirigh, a Sgann*lain*, 7 facuibh do slabraidh 7 do c*r*o, 7 tair amach, 7 t*uc* do laim am laim-si.'

Tainic Sgannl*an* amach 7 an t-aingil roime; 7 do airighsid na coimhéduidhi[2] an fuaim seach*u*, 7 is *ed* do raidhsit na coimh*et*aidhi[3]: 'Cia seo seochainn?' 'Sgannlan,' ar an t-aingil. 'Da madh he ni inneosta,' ar siad.

Do imighsit iarsin gu Doiri. Tan bai an cleirech im iarmerghi og dol t*ar* c*r*and caingel[4] siar, is e S*gannlan* do fr*i*theoil a hasa do, 7 is *ed* asb*er*t *Colum cille*: 'Cía so?'
'Sg*annlan*,' ol se.
'Sgela lat?' ar *Colum cille*.
'Dech,' ol Sg*annlan*.
'In tuc*ais* b*ennacht*?' ol *Colum cille*.
'Dech,' ol *Sgannlan*.
'Innis cinn*us* tangadhais,' ar *Colum cille*.
'Deoch,' ol *Sgannlan*.
'Dloma[5] n-athuisc ar fer th' inaidh[6] dogr*es*,' ar *Colum cille*.
'Na habair,' ar Sc*annlan*: 'a cis 7 a cobach 7 a mbes duitsi dogr*és*.'

'Easp*uic* 7 righ dot sil dogr*és*!' ar *Colum cille*. 'Hendigh duit,' ol se, '.i. dabhach t*r*ir do linn.'
Tuarguib iarsin it*ir* a di laim in dabuigh, 7 do ibh 'na endigh, 7 do caith iarsin a proinn .i. uii. n-aisli sensailli 7 x. m[b]airgina do c*r*uithnecht. Doluidh iarsin, 7 bai t*ri* la 7

'Scannlan must be released,' saith Colum cille.
'I will not do this,' saith the king, 'till he dies in the hut wherein he is.'
'Let us not say more about him,' saith Colum cille. 'God willing, let it be he who attends to my sandals to-night after nocturn, wheresoever he may be.'
Then Colum cille went out of the assembly, till he came to the Black Church, to Derry. It was not long after Colum cille left, that a hail of fire came into the convention, and they all put their faces to the ground. Thereafter came a luminous cloud to Scannlan where he lay; and the voice in the cloud said to him: 'Arise, O Scannlan, and leave thy chain and thy hut, and come forth, and put thy hand into my hand.'
Scannlan came forth, with the angel before him; and the guards perceived the noise passing them; and the guards said: 'Who is this passing us?' 'Scannlan,' saith the angel. 'If it were he,' say they, 'thou wouldst not declare it.'
Thereafter they went to Derry. When the cleric at nocturn was going westwards over the chancel-screen, it was Scannlan who attended to his sandals; and Colum cille said: 'Who is this?'
'Scannlan,' saith he.
'Hast thou news?' saith Colum cille.
'A drink!' saith Scannlan.
'Hast thou brought a blessing?' saith Colum cille.
'A drink!' saith Scannlan.
'Tell how thou camest,' saith Colum cille.
'A drink!' saith Scannlan.
'Slowness of answer be on thy successor continually!' saith Colum cille.
'Say not so,' saith Scannlan, 'their rent and their tribute and their custom thou shalt have continually.'
'Bishops and kings of thy race continually!' saith Colum cille. 'One drink for thee,' saith he, 'even a vat of ale for three.'
Then Scannlan lifted up the vat between his two hands, and drank it in one draught, and then consumed his dinner, even seven joints of old bacon and ten loaves of wheat. Thereafter

[1] MS. Ni. [2] MS. coimhéduighi. [3] MS. coimh*et*aighi. [4] MS. caingen.
[5] for *dolma*, the opposite of *solma*. [6] MS. inuigh.

tri oidhchi 'na hæn codladh. Atracht iarum, 7 do hidhluiced an morbachall leis gu hOsraidhi. IS e la do ba marb a[1] hathair .i. ri Osraide, dia cumaidh, 7 dogab-sum righi Osraidhi iarsin, 7 cuairt gach sechtmad bliadna [p. 25 b] on ló sin do Colum cille la hOsraide. Ocus is amlaid sin dofuaslaced Scannlan.

he went, and was three days and three nights in one sleep. Then he arose, and the great crozier was sent with him to Ossory. That was the day on which his father, the king of Ossory, died of grief for him, and thereafter he assumed the kingship of Ossory; and from that day Colum cille held a visitation every seventh year in Ossory. And in that wise was Scannlan released.

IS i an treas caingin, im Dail Riada. Colman mac Coimgillain is he rug an mbreith fri laim[2] Coluim cille, amal dotairngir Colum cille feisin dia tarrla do tigh Coimgheallain, 7 ni fuair istigh acht da lenamh ar brú in tealluigh: gur ro dech indara mac ar gualuinn des Coluim cille, 7 tarfas do Colum rath an Spirta Naim fair, ar Colum cille. Ra ghairm iarsin he, 7 dogab 'na hucht, 7 dorighni rann do:

A cubuis con, a hainim[3] glan,
agso poig duit, taili poig dam!

This is the third cause, concerning Dál Riata. Colmán, son of Coimgellán, is he who passed judgment in place of Colum cille, as Colum cille himself prophesied when he came to Coimgellán's house and found no one within but two children on the edge of the hearth. And one of the two boys looked at Colum cille's right shoulder, and to Colum the grace of the Holy Spirit appeared upon him. And Colum cille afterwards called him and took him into his bosom, and made a stave for him:

O clear conscience, O pure soul!
Here is a kiss for thee: give thou a kiss to me!

Bendachais Colum cille iarsin he, 7 facbais rath egna fair, 7 atbert fris cumadh he noberadh breit[h] itir firiu Erenn 7 Alban im Dail Riada; 7 dofiradh sin.

After that Colum cille blessed him, and left the grace of wisdom upon him, and said to him that it should be he who would deliver judgment between the men of Ireland and Scotland concerning Dál Araide. And that was verified.

Ba sí an breth, immorro, a fecht (7) a sloighed la firiu Erenn, ar as sloighedh la fonnuibh dogrés, 7 a cain 7 a cablach la firiu Alban.

Now this was the judgment: their expedition and their hosting with the men of Ireland—for hosting is always with the founders—and their tax and tribute with the men of Scotland.

Tainic iarum Dallan d' acallam Coluim cille, conadh ann dogab in remfocal, 7 adbert Colum cille gu nach dernadh acht a n-aimsir a eitsechta, 7 is fri marb do bo cudhaigh (sic). Dorairngert tra Colum cille innmusa 7 toirthi in talman do Dallan tar- [p. 26 a] cend an molta sin, 7 nir'gab Dallan acht nem do fein 7 da cach æn nod-gebad 7 dotuicfedh itir céill 7 foghar.

Then came Dallan to commune with Colum cille, and there he repeated the foreword (to the Amra); and Colum cille said that he should only make it at the time of his decease; and that it was for a dead person that it was fitting. So Colum cille prophesied the wealths and fruits of the earth to Dallan for that eulogy. And Dallan accepted nothing save heaven for himself, and for every one who should repeat it and understand it, both sense and sound.

'Cuin dofinnfa t'eg 7 tú a n-ailithri 7 mhisi a n-Erinn?' ar Dallan.

'When shall I know of thy death, thou being in pilgrimage and I in Ireland?'

[1] MS. repeats.

[2] Another instance of this idiom is in the *Tripartite Life*, p. 28: nobith fri urdu na hecailsi fri laim Germain.

[3] MS. hainmi.

Tri comartha *immorro* dorad Colum cille dó intan dodenadh a molad: an cétna comartha gudh madh marcach eich aluidh *no* innised eitsecht Coluim cille, 7 in cétfocal doraidhfidh cumad he tosach in molta, 7 a suili do legan dó in céin do beith ac denam in molta, 7 a mbreith uadh intan budh mithig. *Ocus* ba he ingantus na hinnsi.

So Colum cille gave him three signs, as to when he should make his eulogy. The first sign (was) that a rider of a piebald steed should relate Colum cille's death, and (the second was that) the first word the rider should utter would be the beginning of the eulogy, and (the third was) that Dallan's eyes would be given him so long as he was making the eulogy, and be taken from him when it would be time. And this was the wonderment of the island.

1064–1083 (pp. 179–180). This pathetic account of the incidents immediately preceding Colum cille's death is also in *Lebar Brecc*, p. 33 b. The statement in 1070 that the saint when blessing his island, turned his face westwards (*siar*), is at variance with Adamnán's 'ad *orientem* suam conuertens faciem.'

In the Edinburgh MS., after the line corresponding with 1083, we have the following sentence:

Doteghedh tra Colum cille for nem gach dardain icein dobui 'na bethaid, intan dob ail leis.

Colum cille, moreover, used to go to heaven when he wished, every Thursday while he was alive.

1084–1087 (p. 180)=*Lebar Brecc*, p. 33 b.

After this, in the Edinburgh MS., p. 26 b, we find the following three paragraphs:

Aroili droch duine dasachtach dogonustair manach do muintir Coluim cille, 7 nachar' gearr *acht* cris in manuigh ger' bo ger in gai. Romallach Colum cille in saxanach 7 atbat[h] focétoir.

A certain bad frantic man smote a monk of Colum cille's household, and he only cut the monk's girdle, though the spear was sharp. Colum cille cursed the Saxon, and he died at once.

Espoc [ ] 7 Colman Innsi bo finne is iad forfaguibh Colum cille og Saxanchaib og procept breithri De doib.

Bishop [Aedán?] and Colmán of Bophin Island, are they whom he, Colum cille, left with the Saxons, a-teaching God's word to them.

Luid iarum Colum cille fecht-ann gu ri Cruithnech .i. gu Bruidhi mac Milcon, 7 do dunadh dorus in dunaidh[1] fris, 7 do foscuil focétoir glais iarnuidhi an baili tre urnaigthi[2] Coluim cille. Tainic iarsin mac in righ .i. Mael-cu, 7 a drui do frithtagra fri Colum cille tre geinntlidhecht[3], 7 atbathatair focétoir[4] tre breithir Coluim cille macan righ 7 a drai maille fris. Romoradh ainm De 7 Coluim cille trid sin.

Now Colum cille went, once upon a time to the Pictish king, even to Bruide, son of Milcu, and the door of the fortress was shut against him, and at once, through Colum cille's prayer the iron lock of the place opened. Thereafter came the king's son, even Mael-cu, and his wizard to argue against Colum cille, through heathenism, and forthwith, through Colum cille's word, the king's son and his wizard with him perished. God's name and Colum cille's were magnified thereby.

The miraculous opening of king Brude's fort (identified by Bishop Reeves with

[1] MS. dunaigh. [2] MS. urnaidhthi. [3] MS. geinntlighecht. [4] MS. fo .c. c. oir.

Craig Phadraic, about two miles south-west of Inverness) is thus related in the Schaffhausen codex of the *Vita Columbae*, p. 82 a:

De spontanea regiae munitionis portae subita apertione. Alio in tempore, hoc est, in prima sancti fatigatione iteneris ad regem Brudeum, cassu contegit ut idem rex, fastu elatus regio, suae munitionis superbe agens, in primo beati aduentu uiri, non aperiret portas. Quod ut cognouit homo Dei, cum comitibus ad ualuas portarum accedens, primum dominicae crucis inprimens signum, tum deinde manum pulsans contra ostia ponit; quae continuo sponte, retro retrusís fortiter serrís cum omni celeritate aperta sunt. Quibus statim apertís, Sanctus consequenter cum sociis intrat.

1084–1097 (p. 180), = *Lebar Brecc*, p. 33 b. After this in the Edinburgh MS. we have the following quatrains:

Na tri *coecat*, trom an tairbe,
isin oidchi, ba mor pian,
isin ler re taeb Alb*an*
resiu donargbadh an grian.

The three fifties, great the profit,
In the night, much was the pain,
In the sea beside Scotland
Before the sun would rise.

Antan *immorro no*lighed isin gainim 7 lín[1] n-eduighthi uime, ba leir sli*cht* a hasna trena lin[2], ut poeta dixit:

Gle nolaighedh[3] isin gainem
ina lighi, ba mor saeth,
sli*cht* a hasna trena edach
ba leir gon[id]seited gaeth.

Now when he would lie down in the sand with a sheet wrapt round him, the track of his ribs was apparent through his sheet, *ut poeta dixit*:

Clear he used to lie in the sand
In his bed—great was the distress.
The track of his ribs through his raiment
Was manifest when the wind would blow it.

1098–1100 (p. 180), = *Lebar Brecc*, p. 33 b. After the words corresponding with l. 1100, the Edinburgh MS. contains the following:

Ocus ni ibhedh se coirm, 7 ni caithedh feoil, 7 ni ith*ed* inmar, ut Dall*an* For*g*aill dixit isin Amra:

'Céo ni coirm, céo ni serc coll[4] saith sechnuis beoil.'

And he used not to drink ale or partake of meat, or eat condiment, as Dallan Forgaill said in the Amra:

'And no ale and no fleshmeat; he shunned satiety (and) fat.'

Ocus da .c. slechtuin dognidh ca*ch* lai, ut Dall*an* dixit:

Fighlis fod bai.

And two hundred genuflexions he used to make every day, as Dallan said:

'He kept vigil while he lived.'

Ocus ni bui g*r*adh innmuis oga, ama*il* isb*er*t Dall*an*:

Bai seim saith.

And he had no love of wealth, as Dallan said:

'Slender was his wealth.'

uair 'saith' ainm do innmus, ut poeta dixit:

Cedain luidh Iudas tar ord
a lorg dem*ain*, [p. 27 b] dighal ngarg:
c*éd*ain rogabh saint am saith,
c*éd*ain rob*r*aith Isa ard.

For *saith* is a name for 'wealth,' as the poet said:

'On Wednesday Judas transgressed order
Into the Devil's track, fierce vengeance!
On Wednesday he conceived covetousness for wealth (*saith*):
On Wednesday he betrayed lofty Jesus.'

[1] MS. .un. [2] MS. Treoa in*n*. [3] MS. no luidhedh.

[4] Read serccoll = serccol, as *Crith Gablach*, O'Curry M. & C. iii. pp. 483, 492, where it is rendered by 'seasoned fowl,' 'salt fowls!' In the Laws, iv. pp. 308, 318, serccol tarsain is rendered by 'salted venison.'

Tri hinaidh *immorro* hi ta lan aitreb Co*luim* c*ille* .i. Hi 7 Dun 7 Doiri, ut Bercan dixit:

A rath an Hi[1] gan cairi
is a anam i nDoiri,
ocus a corpan 'man leic
ima ta Brighit is Padraic.

Conad dia foirgill sin adbert in fili:

Hí co n-ilar a martra
diar'bo Coluim caemhdalta:
doluidh eisti fo deredh
conadh Dun a senneimedh[2].

'Cet ceall gusa taithigh tonn.'

Is *ed* fil do ceall*aib* ar bru mara aigi, *no* dono cét cell co comlantus tuinne cailig aifrinn an gach cill, amail foirglis an fili:

[Tir trea tholl
cosa facbad rig i coll
ab cell cusa roich rothonn
cend a cocholl o sill second.

'Ollnia' .i. trenfer .i. robo fer calma an fear tren Colum *cille*, uair nia trenfer amail forgles[3]].

Fi[d]chell Crimthuinn nia[d] nair
nis-beread mac bec 'na laim[4]:
leth a foirne d'ór buidhi
'sa leth *aile* d'finndruine.
aen fer dia foirinn nama
docrenfadh *secht* cumala.

Now there are three places wherein is Colum cille's full habitation, to wit, Iona, and Down and Derry; as Berchan said:

'His grace in Iona without blame,
And his soul in Derry,
And his dear body under the flagstone
Under which are Brigit and Patrick.'

And to testify this the poet said:

'Iona with the multitude of its relics
Whereof Colum cille was a fair fosterling:
Thence he went at the end,
So that Down is his old chapel.'

'A hundred churches which a wave frequents.'

This is the number of churches which he has on the shore of the sea. Or also a 'hundred churches with the fulness of the wave of the mass-chalice in every church,' as the poet testifies:

A land
. . . . . .
Abbot of churches which a great wave reaches
. . . . . .

'Mighty *nia*,' i. e. champion, i. e. a valiant man was the champion Colum cille, for *nia* (means) 'champion,' as (the poet) testifies:

Crimthann Nia nár's draftboard.
A little boy would not carry it in his hand:
Half of its set of men of yellow gold
And the other half of white bronze.
One man only of its set
Would buy seven slave-girls.

1102 (p. 181). Bishop Reeves (*Columba*, p. 234, note a) thinks that the introduction of the word 'Pentecost' (*cinciges*=*quinquagesima*) is probably an error.

[1] MS. ihi.

[2] This quatrain is also in *Lebar na hUidre*, 10 b, in H. 2, 16, and in the *Liber Hymnorum*, 34 b, 1, whence it is printed in *Goidelica*, p. 163.

[3] The passage in brackets (part of which I cannot translate) is from H. 2. 16, col. 696.

[4] This is the reading of H. 2. 16, col. 696. The Edinburgh MS. has, corruptly, nosberadh mac beg 'na leth laim.

III. LIFE OF BRIGIT.

1117 (p. 182). This Life of Brigit corresponds generally with Colgan's *Tertia Vita* (*Trias Thaum.* pp. 527–541), and with the Irish Life contained in the *Lebar Brecc*, 61 b–66 a, and printed with a translation in *Three Middle-Irish Homilies*, Calcutta, 1877. But the Lismore Life contains the following passages omitted by the Life in the *Lebar Brecc*: 1220–1224, 1467–1469, 1470–1477, 1478–1487, 1488–1491, 1637–1650, 1706–1754.

On the other hand the Lismore Life does not tell how Brigit hung her wet cloak on the rays of the sun (*Lebar Brecc*, 66 a: *Secunda Vita*, c. 7: *Tertia Vita*, c. 92: *Quarta Vita*, l. 2, c. 15).

1152 (p. 183). Brigit's pedigree is thus given in the *Book of Leinster*, 347 a:

Brigit ingen Dubthaig, m*aic* Demri, m*aic* Bresail, m*aic* Dein, m*aic* *Con*laida, m*aic* Airt chirp, m*aic* Corp*ri* Niad, m*aic* Cormaic, m*aic* Oengusa Mind, m*aic* Echach Find *fuath* airt, m*aic* Feidl*imid* Rech*tmair*, m*aic* Tuath*ail* Tect*mair*, m*aic* Fiach*ach* Findfol*aig*, m*aic* Feradaig F*ind technaig*, m*aic* Cremthaind N*iad nair*, m*aic* Lugdach [ś]riabderg, m*aic* na *tri* Findem*na*, m*aic* Ech*ach* Feidl*ig*, m*aic* Find, m*aic* Fintain, m*aic* Rogen Ruaid, m*aic* Essamna Emna, m*aic* Blathechta, m*aic* Labrada L*oingsig*, m*aic* Enna Aignig, m*aic* Oengusa T*uirbig*.

i. e. twenty-six generations up to Oengus Tuirbech, who died (according to the Four Masters) A.M. 4875.

1154–1173 (p. 183). The story of Dubthach's bondmaid and the wizard's prophecy is also told in the *Lebar Brecc*, p. 62 a.

1175–1181 (p. 183). This account of the visit of Bishops Mel and Melchu is also in the *Lebar Brecc*, p. 62 a, and is thus given in the Franciscan *Liber Hymnorum*, p. 40:

Fect dochuaid epscop Mél do tig Dubthaig. At*con*dairc sétig fo brón. Roiarfaig: 'ced dás in ben maith?' ar se. 'Ata limsa adbar,' ar si, 'ar is tochu la Dub*thach* in chumal sen fil ic indlat duibsi annaas mese.' 'Is deith*bir* duitsiu on,' ar epscop Mél, 'ar fogenaid do sil-su do sil na cumaile.'

Once upon a time bishop Mél went to Dubthach's house. He saw his wife in grief. Mél asked: 'What ails the good woman?' saith he. 'Cause have I,' saith she, 'for Dubthach has a greater liking for that slave-girl who is washing thy feet than he has for me.' 'Thou hast reason for this,' saith bishop Mél, 'for thy seed will serve the seed of the slave-girl.'

1201 (p. 184). The bathing of the new-born Brigit in milk may perhaps be the origin of the Irish practice mentioned by Benedictus Abbas, *Gesta Regis Henrici Secundi*, ed. Stubbs, at 1171. The infant was thrice dipt in milk; which was then thrown into the drains or some other unclean place.

1213 (p. 184). *Cannadas boi for cenn na hingine* = 'pannum contingentem [leg. contegentem] caput puellae,' *Tertia Vita*, c. 6, *Quarta Vita*, c. 10. The *cann-* in *cannadas* may possibly be a loan from *pannus*.

1225–1230 (p. 185). This story is also told in the *Tertia Vita*, c. 10 (*Trias Thaum.* p. 520), the *Quarta Vita*, c. 7, and thus in Rawl. B. 512, fo. 31 a, 2:

INtan ba mithig a gait de cígh, bá deithidnech di in drui, nach ní dober*eth*-side disi naṡceth-[ed]si fa chet hóir, 7 ni bu messa-de a blath. 'Ra[ḟ]etursa, t*ra*,' ar in drui, 'an daas ind ingen, q*uia* ego s*um* inmundus.'

When it was time to take her from the breast, the wizard became anxious about her, for everything that he would give her she used to throw up at once, and (yet) her colour was none the worse. 'I know now,' saith the wizard, 'what ails the girl, q*uia*,' etc.

Roerbad iar*um* bó find audercc dia taiscid [leg. toischid], 7 ba slán di.

So a white, red-eared cow was entrusted to feed her, and she was whole thereby.

1244–1249 (p. 185). Thus told in Rawl. B. 512, fo. 31 b, 1:

Laa n-and dub*ert* Dub*thach* ingari mucc furrisi. Gatsait lat*r*aind dá thorc díib. Luid Dub*thach* ina charput de Maig Liphi, co comarnic-side f*r*iu, 7 aitgeoin a dá thorc leu. Argaib-side na lat*r*andu 7 nenaisc dag-eraic a mucc f*o*raibh. Tuc leis a da thorc ad domum suam, 7 asb*ert* f*r*i Brigit: 'In maith ingairi du mucc latt?' 'Atairim-si,' ol-si. Atairimi iarum: reperit perfectum nummirum, rl.

One day Dubthach told her to herd swine. Of them robbers stole two boars. Dubthach went in his chariot from Moy Liffey, till he met them and recognised his two boars with them. He seizes the robbers and bound upon them a good mulct for his swine. Then he brought with him his two boars *ad domum suam*, and said to Brigit: 'Is the herding of thy swine right in thine eyes?' 'Count them,' saith she. So he counts them: *reperit perfectum numerum*, etc.

1250–1259 (pp. 185–186). Then in the same MS., fo. 31 b 1:

Alio die aduenit hospes quidam ad domum Dub*thaig*. Erpais a athair tine sailli dí do broth don g*r*es. Superuenit auidus canis, cui suellae partem quintam dedit quasi commess alterum detid. Hospes ista sentiens quasi presus somno tacebat. Pater domum iterum reuersus filiam inuenit. 'In maith rom-b*er*bais in biad?' ar a athair. 'Maith,' ol si, et ipse numerauit et inuenit. Atfet iar*u*m hospes [do] Dub*thach* quod filia fecit. 'Mad iarsuidiu,' ar Dubthach, 'ni *con*egadar in dorighnai do [ḟ]ertaib.' Iss *ed* iar*u*m dognith: fodaleth in lucht isin paup*er*ibus.

On another day there came a certain *hospes* to Dubthach's house. Her father entrusted to her a flitch of bacon to be boiled for the guest. *Supervenit avidus canis cui puella partem quintam dedit, et iterum venienti partem alteram. Hospes* etc. 'Hast thou boiled the food well?' saith her father. 'Well,' saith she; and he himself counted (the flitches) and found (them complete). Then *hospes* tells Dubthach *quod filia fecit*. 'If after this,' saith Dubthach [ ], 'all the miracles she has wrought cannot be related.' This then was done: that charge was distributed to the poor.

Compare *Secunda Vita*, c. 4, and *Tertia Vita*, c. 13.

1260–1265 (p. 186). This story, taken from the *Tertia Vita*, c. 14, is told more fully thus in Rawl. B. 512, fo. 31 b, 1:

Fecht n-aile iarsin senóir[1] caillige c*r*aibdigi bái hi fochraib du tig Dub*thaig* esestair inní Brig*it* do thecht do[2] acallaim .xx. uii. 7 noeb Lagen i n-oendail. Is i huair insin adchuaid epsc*o*p Ibuir isin dail aislinge ad-*con*dairc ind aithchi riam. 'Anda lem,' ol

At another time an old pious nun who dwelt near Dubthach's house asked Brigit to go and commune with twenty-seven (bishops) and the saints of Leinster in one assembly. That was the hour when bishop Ibair related in the assembly the vision which he had seen

[1] MS. senior.

[2] MS. do a.

se, 'ad*con*darcc indnocht Mairi n-Ingein im chotluth, 7 asrub*airt*[1] fr*im* alali clerech sruith: "Haec est Maria quae inter uos habitet."' Is and doluid in challech 7 Brig*it* don dail. 'Haec est Maria quae [31. b. 2] a me in somnis uisa est.' Fordoeracht iar*um* aess inna dala 7 lotir dia[aca]llaim. Dob*er*tatar b*en*nacht furisi. Is ann di*diu* robói in dal ubi nunc est Cell dara, ibique episcopus Ibor fratribus ait: 'Hic locus caelo patet ditissimusque omnium tota insola erit, hodieque ad nos puella cui a Deo praeparatus est ueniat quasi Maria.' Factum est ita.

the night before. 'Meseems,' saith he, 'that I beheld at night Mary the Virgin in my sleep, and a certain venerable cleric said to me: "This is the Mary who dwells among you."' Then went the nun and Brigit to the assembly, [and bishop Ibair said:] 'This is the Mary whom I saw in my dream.' Then the people of the assembly rose up and went to converse with her, and they gave a blessing to her. Now the assembly was held where Kildare is at present, *ibique*, etc.

Christ is accordingly called Brigit's son (*Brocc. h.* 2): and Brigit is called 'mother of my Prince of Heaven' (ibid. 4), 'one mother of the great King's Son' (ibid. 63), and 'the mother of Jesus' (*Ult. h.* 6).

1266–1305 (pp. 186–187). This story of Brigit's butter-making is told also in the *Tertia Vita*, c. 15: in the Franciscan *Liber Hymnorum*, p. 40, in *Lebar Brecc*, p. 63 a; and in Rawl. B. 512, fo. 31 b, 2. Here follows the Franciscan version, which has been sorely mutilated by the binder:

Fect tanic in t-aingel go Brig*it* coros-foid do fuaslucud a mathar icon druid .i. m*a*c Midrui esside; do Chonnachtaib a mathair side, 7 do feraib Muman a athair, 7 im-Maig Fenamna i n-Arad (?) Cliach roboi side ind inbaid-sin. INtan da*no* rosiact Brig*it* corrici sen, is and robai a mathair i nggalur sula icond inis, *co n*deocha[i]d-si, 7 ara in druád le, dochom a mmathair, cor-ragaib-si in cucnecht dahes, 7 *co n*denad deirc moir dend airliud, 7 rochuala in drui sen.

The angel once came to Brigit and sent her to release her mother (who was) with the wizard, Mac Midrui was he. Of Connaught was her mother, and of the Munstermen was her father, and in Mag Fenamna in Arad Cliach was he at that time. Now when Brigit had got as far as that, there was her mother at the milking-yard, suffering from a disease of the eye. So Brigit went with the wizard's charioteer to her mother, and took the cooking in her stead, and used to perform great charity with the (wizard's) wealth; and the wizard heard that.

Luid in t-ara dia thig. 'Cinnas,' ar in drui, 'atathar icond inis?' 'Am budech-sa cet*us*,' ar in t-ara, '7 at remra na loig, 7 it buid*ich* na hoegid.'

The charioteer went to his house. 'How,' saith the wizard, standeth it at the milking-place?' 'I am thankful in the first place,' saith the charioteer, 'and my calves are fat, and the guests are thankful.'

Ocus robo olc lasin druid 7 la mnai in dearc do denam do Brig*it*: co tancatar 7 rusc mor leo do gabail etma[2] *for* Brig*it* 7 dia doerad iarsein mani het*ar* im imda acce. *Ocus* ni rabe *immorro* accese *acht* torad col-leith: co raigaib-se in rand-sa:

And the wizard and his wife were displeased with the charity performed by Brigit: so they came, having a large hamper, to get a chance at Brigit, and to enslave her afterwards unless plenty of butter were found with her. And yet she had only the produce of a churning and a half. So she repeated this stave:

[1] MS. arrubairt.

[2] This seems the gen. sg. of *eitim* .i. *baoghal*, P. O'C.

'Mo cule-se
cule Fiadat find,
cule robennach mo Rí,
cule conni ind.'

'My kitchen!
A kitchen of fair God,
A kitchen which my King has blessed,
A kitchen with somewhat therein.'

Et dixit iterum:

'Ti M*ac* Mare mo chara
do benna(chad mo chule!)
flaith in domain co immel
ro[n]be immed la sude.'

And she said again:

'May Mary's Son, my Friend, come
To bless my kitchen!
The Prince of the world to the border,
May we have abundance by Him!'

Et dixit tertio:

'Ammo ruri-se
*con*nic na hule-se
bennach, a De, nuall cen geiss,
dot laim deis in cule-sa!'

And she said a third time:

'O my Prince
Who canst do all these things!
Bless, O God—a cry unforbidden,
With Thy right hand this kitchen.'

Roraind in torod . . . . . sub numero Trinitatis: letorud tra tuic-si asin chulid.

She parted the produce into three, according to the number of the Trinity: a half-produce then she brings out of the kitchen.

'Is maith,' ar ben in druad, 'do línad ruisc moir indsen.'

'*That*,' saith the wizard's wife, 'is good to fill a big hamper!'

'Línaid-si *for* rusc,' ar Brigit, '*ocus* dobera Dia ní ind[1].'

'Fill ye your hamper,' saith Brigit, 'and God will put somewhat therein.'

More briefly thus in Rawl. B. 512, fo. 31 b 2:

Fecht n-ale iarsin uoluit ui[si]tare matrem bái i ndoiri i tír M*u*man, 7 ba gair nis-leceth a p*ater* 7 a mummi. Luid im*morro*. Bai a math*air* ind inbaidsin i n-airleba fri togairt a mago[2], 7 bói galar súla fuire. Boi B*rigit* tara héise 7 ara in druadh oc ingaireu na cetra. *Ocus* nach maistreth dognith narandad a toruth in di rainn deac *con*a gruth; 7 nobith in tres cuit dec im-medon, 7 ba mo suidiu [in-]ambui cach cuit.

At another time after that she wished to visit her mother who abode in bondage in Munster. And her father and her foster-mother almost refused to let her go. However she went. Her mother was then . . . to milk (the kine of) her milking-stead; and she suffered from a disease of the eye. Brigit took her place, and the wizard's charioteer (was) tending the cattle. And of every churning that was made the produce, with the curd thereof, was parted into twelve parts, and the thirteenth portion was in the midst, and this was larger than any (other) portion.

'Ceth torba lat insin?' ol auriga[3].

'What profit is that to thee?' saith *auriga*.

'Ni *anse*,' ol Brig*it*: 'rachuala robatar da aps*tal* deac ap*ud* Dominum, 7 hesom fessin in tres .x. Rom-biasa la Dia, ticfat .xiii. pauperes in unaquaque die, fo chomlin Cr*ist* 7 a apstal.'

'Not hard (to say),' saith Brigit. 'I have heard that there were twelve apostles *apud Dominum*, and He Himself the thirteenth. I shall have (this) from God, (that) every day twelve poor men will come (to me)—the same number as Christ and his apostles.'

'*Ocus* cid na taisci ní dond immum?' ar auriga; 'ar iss *ed* dogní cach togartach.'

'And why dost thou not store up some of the butter?' saith the charioteer; 'for thus doth every dairymaid.'

[1] Here the bookbinder has cut away about an inch of the vellum. [2] *sic;* read *macha*.
[3] MS. a luiriga.

'Is ansa damsa,' ol Brigit, 'a biad feissin do gabail do Crist.'

Ba andsin dobretha dissi ruisc dia linad o mnai in druad. Nis-bói *acht* maistreth imbe colleith. Linta ind ruisc do ṡuidiu, 7 bat*ar* budig ind oigith .i. in drui 7 a ben.

Asbert in drui fri Brigit: 'Bit lat do bae, 7 fodail an im do boch*taib*, 7 ni bia do math*air* ondiu i fognam, 7 ni ba ecen a luag. *Ocus* num-baitsibfither-sa, 7 níi sger fritsu semper.'

'Deo gratias!' ar Brigit.

'It is hard for me,' saith Brigit, 'to take His own food from Christ.'

Then from the wizard's wife hampers were brought to Brigit to be filled (with butter). Brigit had only one churning and a half. With this the hampers were filled, and the guests were thankful, even the wizard and his wife.

Said the wizard to Brigit: 'Thy cows shall be thine, and deal out the butter to the poor; and from to-day thy mother shall not abide in service, and it will not be needful to ransom her. And I shall be baptized, and I shall never part from thee.'

'Thanks to God!' saith Brigit.

1332–1340 (p. 188). This story has been compared (*Rev. Celtique*, iii. 443) with the story in the *Kathásaritságara*, ed. Tawney, i. 248; and with the legend of a Saint Lucia, cited in the *Revue Celtique*, v. 130.

1341–1344 (p. 188). The story of Brigit's consecration is told in *Tertia Vita*, c. 28, and thus in the Franciscan *Liber Hymnorum*, p. 40:

Intan ropo áil do Brigit grad n-athrige do thabairt fuirri luid *igitur* co Cruachan Bri Ele i n-Uib Failge. O rochuala epscop Mél do bith and 7 morfessiur challech immalle fria, 7 intan rancatar, ní rabai in t-epscop araciund *acht* dochuaid i Crich Ua Neil fothuath. Luid-si di*diu* iarnabárach, 7 Mac Caille d'eol*us* rempe dar Moin Faichnig fotuaith. *Ocus* dorigne Dia cor'bo mag minscot[h]ach in móin. O rancatar tra i comfocraib cosin baile ir-rabi epscop Mel, asbert Brigit fri Mac Caille go rosuidiged calle dar(a)cend arna digsed cen fial dara cend cosna cleircib, 7 comad e sen caille forathmentar. Iar riactain dissi dano issin tech ir-rabai epscop Mel, rolas colum tentide assa cind co clethe na hecailse. Atcondairc tra epscop Mél sen, 7 roiarfaig: 'Caiche na caillecha?' ar se. Asbert Mac caille fris: 'Is hí sen,' ar se, 'in caillech airdirc a Laignib,' .i. Brigit[2]. 'Mocen di,' ol epscop Mel. 'Is mese dos-rairgert intan bói

When Brigit desired to have the order of repentance conferred upon her, she went to Cruachan Bri Ele in Offaly. When bishop Mel heard that she was there, together with seven nuns, and when they arrived, the bishop was not there to meet them, for he had gone northward into the district of Húi Néill. So on the morrow she went, with Mac Caille as her guide before her, northward over the Bog of Faichnech. And God so wrought that the bog became a meadow covered with flowerets. Now when they drew nigh to the stead wherein was bishop Mel, Brigit bade Mac Caille to set a *caille* (veil) over her head, so that she might not go to the clerics without a veil over her head. And that is the *caille* which is commemorated[1]. So after she had entered the house wherein bishop Mel abode, a fiery column flamed out of her head up to the ridge of the church. And bishop Mel beheld that, and asked: 'Whose are the nuns?' saith he. Mac Caille said to him: 'That is the famous nun out of Leinster, even Brigit.' 'My welcome to her,' saith bishop Mel; 'it is I that

[1] i.e. in Broccán's hymn, l. 15: Fo-uair congab Mac-caille caille os chinn sanct-Brigte.
[2] MS. cobrigit.

i mbroind ammathar,' ar sé. . . . 'Cid dia tancatar na caillecha ille?' ar epscop Mel. 'Do thabairt grad aithrige,' ar Mac caille. 'Dobersa ón,' ar epscop Mél.

foretold her when she lay in her mother's womb,' saith he. . . . 'Wherefore have the nuns come hither?' saith bishop Mel. 'To have orders of penitence conferred (upon them),' saith Mac Caille. 'I will confer this,' saith bishop Mél.

Iarsein tra roeirlegait grada fuirri, 7 is grad epscuip dorala do epscop Mel do thabairt for Brigit, ciar'bo grad athrige nama rop ail disi féin. *Ocus* is andsein rochoñgaib Mac caille caille uas cind Brigte, ut ferunt periti; 7 is do sen dliges comarba Brigte dogres grad n-epscuip fuirri 7 honoir epscuip.

So thereafter the orders were read out over her, and it came to pass that bishop Mel conferred on Brigit the episcopal order, although it was only the order of repentance that she desired for herself. And it is then that Mac Caille lifted up a veil over Brigit's head, *ut ferunt periti*; and hence Brigit's successor is always entitled to have episcopal orders and the honour due to a bishop.

Cein robas ic erlegind grad fuirrise is amlaid robói, 7 coss na haltore 'na láim; 7 roloscthe sect n-ecailse for in chóis sein, 7 ni rolosced hi and.

While the order was being read over her, thus she was, with the foot of the altar in her hand. And seven churches were (afterwards) burnt over that foot, and it was not burnt there.

Dicunt alii commad i Feraib Telech nobeth ind eclas i tarla grada for Brigit. *No* is i n-Ard-achud epscoip Mel ata, ut alii dicunt.

Others say that the church in which Brigit was ordained was in Fir Telech. Or it is in Ardagh of bishop Mel, *ut alii dicunt.*

Iarsen tra roprídchai episcop Mel *ocht* mbiate euangelii doib an-octor caillech, iar ndul doib ule fo gradaib, 7 doraiga cach ai dib a biait. Doraiga dano Brigit biait na trocare. Is and asbert na tomelad biad cen (praicept) di reme dogres, 7 . . . . . robo fer-legind disi o sen immach dogres, 7 do Feraib Airbido se.

Thereafter then bishop Mel preached the eight beatitudes of the gospel unto the eight nuns, after they had all been ordained, and each of them chose her beatitude. So Brigit chose the beatitude of mercy. Then he said that she should never partake of food without being previously preached to . . . . . and she had a lector thenceforward, and of the Fir Airbida was he.

See *Fifth Life*, c. 31. p. 574. The corresponding story in Rawl. B. 512, fo. 32 b, 1, thus accounts for the mistake in giving Brigit episcopal orders:

Ibi episcopus Dei gratia inebreatus[1] non cognouit quid in libro suo cantauit, in gradum enim episcopi ordinauit Brigitam[2]. 'Hec sola,' inquit[3] Mel, 'ordinationem episcopalem in Hibernia tenebit uirgo.' Quandiu igitur consecraretur columna ignea de u[e]rtice eius ascendebat.

1372–1376 (p. 189). This story is told in *Tertia Vita*, c. 25, and thus in Rawl. B. 512, fo. 32 a, 2:

Duo demc (*sic*) Britones ceci cum par[u]ulo leproso de genere Echdach, uenerunt grauiterque sanitatem postulant. Quibus Brigita ait: 'Sustinete paulisper.' Et aiunt illi: 'Infirmos tui gen[er]is sana[u]isti et peregrinos neglegis curare. Sed saltim puerum nostrum tui generis sana.' Ac per hoc inlumina[n]tur ceci, leprosusque mundatur.

[1] The inebriation referred to was perhaps only that referred to in Acts ii. 13, 15. But see Lebar Aicle, *Ancient Laws*, iii. 336, as to the precautions against the drunkenness of clerics and consequent irregularity in celebrating the canonical hours.

[2] MS. ordinis Brigitum

[3] MS. inquid

1383–1393 (p. 189). See *Tertia Vita*, cc. 24, 27, 28. The story is also in Rawl. B. 512, fo. 33 b 2, where the physician's name is stated to be Aed mac Bric, who touched the holy virgin's head and addressed her in these words: 'A medico tacta est tui, uirgo, uena capitis, qui me est melior satis.' This Aed is said to have been a bishop, and it appears from his Latin Life published by Colgan (*Acta SS.* pp. 418–423) from the *Book of Kilkenny*, that he was believed to be a specialist in curing headaches. This belief must be as old at least as the eighth century, the date of the Reichenau MS. from which Mone has printed the following charm[1]:

O rex, o rector regminis,
o persecutor murmoris,
Aido *mech prich* benibula[2]
ut refrigerat[4] flumina
Curat[5] caput cum renibus
cum oculis et genibus.
Cum inclitis euntibus[7]
cum lingua atque dentibus
Sanctus Aid altus adjuvat
ut hoc totum perseverat

o cultor cœli carminis
o deus alti agminis.
posco puro[3] precamina
mei capitis calida.
meis atque cum talibus[6]
cum auribus et naribus.
cum fistulis sonantibus
cum lacrimarum fontibus.
meum caput ut liberat
sanum atque vigilat.

1394–1401 (pp. 189, 190). This story is in the *Tertia Vita*, c. 29, and also thus in Rawl. B. 512, fo. 33 b 2:

Tiagait co Firu Tethbae do chétchoṅgbail[8] episcoporum .i. Ardach*ad*. Bái rí Tethbai oc fleith i fochruib doib. Dorigenae atech a tigh ind ríg bet mar. Ducer airi airitech logmar ind ríg, co-mmebaid *f*risin meis arabelaib ind *r*íg. Ba ingnad a l*es*tar, ba dia[ś]etaib ingantaib ind rig. Argab iar*u*m in truagh 7 ni *con*-bái dó *acht* bás. Dotet indala ep*scop* do guidi dond rígh. 'Noch ní tiber do neuch,' ar ind rí: 'ni ririu da*no acht* a bás.' 'Rom-bith lat,' ar in t-eps*cop*, 'a l*es*tar ṁbruithi.' 'Rot-bia son im*morro*,' ar ind ríi.

They go to the Men of Teffia, to Ardagh, the first cloister episcoporum. The king of Teffia was feasting near them. A churl in the king's house committed a great fault. He let fall the king's precious drinking-cup, and it broke against the dish before the king. Rare was the vessel, it was (one) of the wonderful treasures of the king. He then seizes the wretched man, and there was nought for him save death. One of the two bishops goes to entreat the king. 'But I will not grant (his life) to anyone,' saith the king; 'I will bestow nothing save his death.' 'Let me have,' saith the bishop, 'the broken vessel.' 'Thou shalt have it, indeed,' saith the king.

Dob*er*t iar*u*m in t-eps*cop* ina ucht cu Br*ígit*, narrans omnia sibi[9]. 'Guid dún in Coimd*id*

Then the bishop brought it in his bosom to Brigit, telling her everything. 'Entreat the

[1] *Hymni Latini Medii Aevi*, iii. 181, 182. See also a paper by Bishop Reeves in the Proceedings of the Royal Irish Academy, Nov. 8, 1858.

[2] i. e. Aido maic Bricc benevola. I omit 'sanctus' after 'Aido.'

[3] leg. pura? [4] leg. refrigeret? [5] leg. curet?

[6] glossed by cerebre. In the Lorica of Gildas, *talias* is glossed by Ir. *inneda* and by A.S. *lendana*. But perhaps *talibus* is for *talis*, as *genibus* in the next line for *genis*.

[7] leg. Cum anculis et unguibus? *inclitis* is glossed by nervibus: *ancula* = ἀγκύλη.

[8] MS. chetchoggbaib, where *gg* = ng, as in Greek and Gothic. [9] MS. si*u*i.

co ro athnuigt*er* a l*est*ar. Fecit, et recup*er*auit, et dedit episcopo. *Ocus* dotaet in t-eps*cop* arabarach *con*a aradig ad regim, 7 'madu tis*ed* t'aredeg slan,' ar in t-eps*cop*, 'in lecfide in cimbid?' 'Non solum, sed quaecunque uoluerit dona conferrim ei.' Ostendit episcopus uas, et talia locquit*ur* regi: 'Non ego hanc uirtutem, sed sancta Brigita fecit.'

Lord for us that the vessel be renewed.' She did so and restored it and gave it to the bishop. And on the morrow the bishop went with his drinking-cup to the king, and (said): 'If thy cup should become whole,' said the bishop, 'would the captive be set free?' '*Non solum*,' (said the king), '*sed*,' etc.

1402–1423 (p. 190). These two stories are in the Tertia Vita, c. 30, and thus in Rawl. B. 512, fo. 33 b 2–34 a 1:

Ho roson clu ina Br*igte* setno Tetba, bai alaile ógh craibdech la firu Tetbai o totoided ara tessed Br*igit* di-acaldaim .i. Bríg ingen Coimlocha. Luid da*no* B*rigit* 7 atarecht Bríg fadeisne do indlat a coss. Báei banscal craibdiuch a siurg intansin. A mbotha di*diu* oc indlut[1] choss Brig*te* foidis in dune galair sin boe isin tig ingin n-uaide do tab*air*t neith di asin lothair dond *us*ciu do breth dar cosa Br*igte*. Dobreth di da*no* 7 dob*er*t-si immo gnuis, 7 ba ógslán focétúair; 7 iar mbeith a siurg blia*dna* ba oen [na] timthirthite in n-aithche-sin.

When Brigit's fame had sounded through Teffia, there was a certain devout virgin in Fir Tethbai, even Bríg daughter of Coimloch, who sent a message that Brigit should come and commune with her. So Brigit went, and Bríg herself rose up to wash her (Brigit's) feet. At that time a devout woman lay in sickness. When they were washing Brigit's feet she sent the sick person who was in the girl's house, to bring her out of the tub some of the water which was put over Brigit's feet. It was brought to her accordingly, and she put it on her face, and straightway she was every whit whole, and after having been in sickness for a year she was on that night one of the attendants.

Ho thuctha am-miassa arambeulu gaibid Br*igit* [for] sirdecsin am-miass. 'Immandairi dun,' ar Br*ig*, 'a noebingen! ceth norathaigter fo*rt* meis?' 'Atchiu in Satani na suidi fo*r*-sin meis armubelaib,' ar Brigit. 'Masa sochmacht,' ar Bríg, 'robad maith lemsa a decsiu.' 'A[s]sochmacht em,' ar Brigit, '*acht* dochoi ardi na crucha dart rusc indi*us*[2] ar nach duine atchi Diab*u*l 7 ni sena indi*us* *no*rodaissed immbi.' Sent*us* Bríg iar*um*, 7 atchi in manach n-ísin. Dochruth lee a delb. 'Iarfaigh, a Brigit,' ar Br*íg*h, 'cid dia tuidchid.' 'Da responsum homenibus,' ar Brigit. 'Nico, a Br*igit*,' ar in Satan, 'ní tir[3] duitsiu, ar ni do erchoit duitsiu dodechadus.' 'C*est*, t*ra*,' ar Bríg, 'ceth sainriuth dot-uic forsin mei[s]sin?' Demon respondit: 'Habito istic semper apud quandam uirginem cum qua mihi nimia pigritudo locum dedit[4].' Et

When the dishes were brought before them Brigit began to look long at their dishes. 'Declare (?) to us,' saith Bríg, 'thou holy virgin, what is perceived on thy dish.' 'I see,' saith Brigit, 'the Satan sitting on the dish before me.' 'If it be possible,' saith Bríg, 'I should like to see him.' 'Truly it is possible,' saith Brigit, 'provided the sign of the Cross go over thine eye; for whoever sees Diabolus and does not sain (it) would go mad.' She sains Bríg then, and Bríg sees that monk there. His form seemed hideous to her. 'Inquire, O Brigit,' saith Bríg, 'why he has come.' 'Give answer *omnibus*,' saith Brigit. Saith the Satan, 'O Brigit, I . . . . to thee: for not to hurt thee have I come.' 'Query, then,' saith Bríg, 'what in especial brought thee on that dish?' *Demon respondit*, etc.

[1] MS. indluth [2] The word *indius* here and in the following line seems a meaningless insertion.
[3] The MS. here is hopelessly corrupt. [4] MS. detit.

Briga ait: 'Vocet*ur* ista.' Dum uocata ueniset, 'Signa,' inquit[1] Bríga, 'oculos eius, ut uideat[2] quem proprio nutriuit sinu.' Signatisque oculis [h]orridum *con*[t]uet*ur* monstrum. Timore et tremore pauefactae[3] Brigita dicit: 'En quem multis foueras annis et temporibus cernis!' 'A noebingen,' ar Bríg, 'ar ni *con* tuidigh isa tech-sa it*e*rum.' 'Ni *con* ticfa da*no* a tech-sa,' ar Brigit, 'co laa mb*r*atha.' Cibum summunt: gratias agunt Deo.

'O holy virgin,' saith Bríg, 'let him not enter this house *iterum*!' 'He shall not enter this house,' saith Brigit, 'until Doomsday.' *Cibum sumunt: gratias agunt Deo.*

1424–1430 (p. 190). Thus in Rawl. B. 512, fo. 34 a 2:

Fecht n-and disi i ndechruth f*or* ur na hEthni. Batir imda ubla 7 arni cumrae isin cill hisin. Boe alali caill*ech* dobert dan ṁbec disi hi r*usc*. Induair dob*e*rt isa tech tancatar claim státim for lár in tigi cucasi da faghdi. 'Berid duib,' ol si, 'na hubla ucat.' Tum illa quae fructus obtulerat[4]: ['Non] leprosis hoc dedi[5] donum.' Brigitte displicuit, et inquit[6]: "Munera prohibens a seruis Dei male agis[7]: id[cir]co tua ligna nullum ferrent fructum in aeternum."' At donifera egresa foras suum conspicit [h]ortum nullum staitim pommum portare, dum paulo ant*e* praepollens fructibus, sterilisque permanet in a[e]ternum praeter folia.

Once upon a time she was in .... on the bank of the Inny. Abundant apples and sweet sloes were in the church therein. There was a certain nun who gave her a little present (of the fruit) in a basket. When she brought (it) into the house lepers came straightway to her on the floor of the house to beg of her. 'Take,' saith she, 'yon apples.' *Tum illa*, etc.

1431–1434 (p. 190). This story of the two quarrelsome lepers is also in the *Tertia Vita*, c. 31, and Rawl. B. 512, fo. 34 a 2.

1435–1441 (pp. 190, 191). Compare *Tertia Vita*, c. 35, and the following sentence from Rawl. B. 512, fo. 34 b 1:

Ba andsin dogeni-si ósic do chaillech*aib* Cule Fobair, *co n*-ic .iiii. caillecha oc in osic .i. bacach 7 caech 7 clam 7 daisechtach.

There she washed the feet of the nuns of Cúil Fobair, and at that washing healed four nuns, to wit, a lame one, and a blind, and a leper, and an insane.

1442–1458 (p. 191). So in *Tertia Vita*, c. 36, and in Rawl. B. 512, fo. 34 b, in Latin, with the following Irish sentence prefixed:

Ba andsin icais in mac mbacach n-amlabar oc tig m*aic* Odrain.

It was there she healed the lame dumb child in Mac Odrán's house.

1449–1459 (p. 191) = *Tertia Vita*, c 39. In Rawl. B. 512, fo. 34 b, 2, 35 a 1, the story is thus told:

Dotiagat iar*um* do Talti. Is and boi Patricius. Batar im cheist n*ach* et*ar*gnaid and .i. Doluid

Then they go to Teltown. There abode Patrick. They were discussing an obscure question,

[1] MS. inquid. [2] MS. uidiet. [3] MS. faue fcae. [4] MS. obtulleris. [5] MS. bcdi.
[6] MS. inquirit. [7] MS. agens.

alali banscal do tathchor maic *for* clerech do munt*ir* Pat*raic* .i. Bron nomen eius. 'Cind*us* rom-becht inso?' ar chach. 'N*i* a*nse*,' ar in ben. 'Dodechodsa co Bron do senad chailli *for*m chend, 7 edbairt m'ógi do Dia. Iss *ed* ani dogeni mo clerech, mo chortan, co ruc*us* mac dó.' A mbat*ar* forsna bria*thraib* iss and doluid [Brigit] doc*um* na dala. Is and asb*er*t Mel *fri* Patraic: 'Dofil in noebingen inni Bri*git* doc*um* na dala, 7 ruf*es*tar duib, t*ria* meit a rait[h] 7 t[*r*]ia ocse a fertae, d*us* in fir fo gau inso, ar ni *con* fil gnim iat*ar* [leg. ní etir] nem 7 talam nogeiss*ed* di*diu* do Cr*ist*,' ar Mel, 'ar mad era di. Iss *ed* di*diu* is denta[1] and,' ar Mel, 'a gairm for leit[h] immon ceist-so asan dáil, ar ni dingni uirtutes in p*re*sentia *sancti* Pat*ricii*.' Ta[n]ic Br*igit* iar*um*: *for*doeraigh in sluagh: *co* ngairt*er for* leith asin dail statim do acaldaim feminae, et comitantur clerici[2], excepto Pat*ri*cio. 'Coich in noidiu[3] ucat?' [asbert Brigit] *fri*sin mná. 'La Brón,' ar in ben. 'Ni fír,' ar Brigit. Senais Br*igit* a gnuis co roráith at a cend furi cum lingua. Dutet Pat*ric* cuca induair sin in forum[4] magnum. Adgladadur Br*igit* in[n]oid*in* fiad aes na dála. noch ni ragab labrad intansin. 'Cia t'athair?' ar Br*igit*. Infans inquit: 'Non episcopus Bron pater meus, *sed* quidam homo qui in extrema parte[5] *con*cili sedet uelut ultimus deformisque, mater mea meretrix[6] est.' Deo gratias agunt omnes, scelestamque conclamant adúri. S*ed* Br*igita* abnuit dicens: 'Haec agat[7] poenitentiam,' quod impletum est, et detumuit caput cum lingua. Populusque letatus est. Episcopus lib*er*atus, Brigita glorificata est.

namely: a certain woman went to put off a child on a cleric of Patrick's household, named Brón. 'How dost thou assure that to us?' saith every one. 'Not hard to say,' saith the woman. 'I went to Brón to get the veil blessed on my head and to offer my virginity to God. But this is what my cleric wrought, my debauchment, so that I bore him a son.' While they were talking thus Brigit came to the assembly. Then said Mel to Patrick: 'There is the holy virgin, Brigit, (coming) to the assembly. And she will make known to you, through the greatness of her grace and through the nearness(?) of her miracles, whether this is true or false. For,' saith Mel, 'there is nothing, whether in heaven or on earth, which she would ask of Christ that would be refused to her. This, then, is what should be done,' saith Mel, 'to call her apart from the assembly (and consult her) about this question; for she worketh no wonders in Patrick's presence.' Then came Brigit. The host rose up, and she is straightway called apart from the assembly to speak with the woman, and all the clerics save Patrick accompany her. 'Whose is yon babe?' (saith Brigit) to the woman. 'Brón's,' saith the woman. 'It is not true,' saith Brigit. Brigit sained her face, and the head upon her, *cum lingua*, swelled up. Patrick then comes to them *in forum magnum*. Brigit, in presence of the people of the assembly, addresses the babe, which had not yet begun to speak. 'Who is thy father?' saith Brigit. *Infans inquit*, etc.

1460–1466 (p. 191)=*Tertia Vita*, c. 40. Thus in Rawl. B. 512, fo. 35 a 1–35 a 2:

A mbai i nderiuth lai iar*um* luid cách a leth[8] asin dail d'oegedacht. Bai fer maith *for* bru fluminis quod est Seir. Fóidis a mogh doc*um* na dala uocare Brigitam, dicens contra familiam suam; 'In noebingen[9] dorigni in

Now at the end of the day every one went apart out of the assembly to get guesting. There dwelt a good man on the brink of the river Seir. He sent his slave to the assembly to invite Brigit, saying, in spite of his house-

[1] leg. déntí. [2] MS. commitant*ur* cleriei. [3] MS. indoidiv. [4] MS. furum.
[5] MS. partæ. [6] MS. m*er*tax. [7] MS. agerta. [8] MS. laeth. [9] MS. indoebingen.

firt n-amrae in foro hodie, is maith limsa cosecrath dí mo tigi innocht.' Ferais falti friae. 'Tucthar tra,' ar a ingena fri Brigit, 'usci for ar lama, dofil biad dún.' 'Ni ba indossa,' ar Brigit, 'nam mihi hanc Dominus demonstrauit esse gentilem domum, uno tantum excepto seruo qui nos uocauit. Fobithsin ni praindi[g]ubsa indosa.' Rafindadar in fer maith anísin .i. troscud do Brigit co ro baitside som. 'Atrubartsa em,' ol se, 'nacham-baitsifeth Patraic cona muntir. Creitfi immorro duitsiu,' fri Brigit. 'Is cumma lemsa acht rot-baitsidersa,' ar Brigit. 'Ní tecomnacair lemsa,' ar Brigit, 'fer ngraid: tiagar úan co Patraic co tuitchid epscop no sacart do baitsed uiri istius.' Uenit Brón, et baptizauit uir[um] cum tota familia in ortu solis et medie die reficiuntur. Gratias agunt. Ueniunt ad sanctum Patricium. Patricius dixit: 'Non licet tibi sine prespetero ambulaire: tuus semper auriga prespiter oportet fieri.' Idque obseruatum est abbaitibus Brigitae usque ad tempora propinqua.

hold, 'I wish my house to be hallowed tonight by the holy virgin who wrought the wonderful miracle *in foro hodie*.' He made welcome to her. Brigit's maidens say to her: 'Let water be brought for our hands, there is food for us.' 'It shall not be now,' saith Brigit, 'for the Lord hath shown to me that this is a household of heathens, save only the one slave who invited us. Wherefore I will not dine now.' The good man knew that, even that Brigit would be fasting until he should have been baptized, and (he declared) to Brigit: 'Of a truth I said that Patrick and his household should not baptize me. Howbeit in thee I will believe.' 'Provided thou art baptized,' saith Brigit, 'it is the same to me. I do not happen to have,' saith Brigit, 'a man ordained. Let a message be sent from us to Patrick that a bishop or priest may come to baptize this man.' *Venit Brón et*, etc.

1467–1469 (p. 191) = *Tertia Vita*, c. 42. Thus briefly in Rawl. B. 512, fo. 35 a 2:

Bá iarsin icsais in sentine mbaclaig forumad i fosscud in charpuit oc cill Suirdd i ndesciurt Bregh.

It was afterwards she healed the lame old woman who was laid in the shadow of the chariot at the church of Swords in the south of Bregia.

1470-1477 (pp. 191, 192) = *Tertia Vita*, c. 44. Thus in Rawl. B. 512, fo. 35 a 2–35 b 1:

Luid iarum do Chill Laisre indí Brigit. Ba faeilid Lassair friae. Boe oenchauru mblicht and iarna blegon do scarad do Brigit. A mbatar deud lái con[acc]atar Patraic docum lis. 'Don-fóir Dia, a Brigit!' ar Lassair, 'Tabar com ndún.' Brigita respondit: 'Quantum habes?' Ait: 'Nihil est cibi, duodenis exceptis[1] panibus et parco lacte quod tu benediceras, unaque ouicula quae praeparata est tibi.'

Then Brigit went to Cell Laisre. Lassair was rejoiced to receive her. There was one milking ewe there, which had been milked for Brigit. When they were at the end of the day they saw Patrick coming towards the enclosure. 'God help us, Brigit!' saith Lassair, 'give us protection!' Brigit replied: 'How much hast thou?' She says: 'There is no food save twelve loaves and a little milk which thou hast blessed, and one lamb which hath been made ready for thee.'

Iss ed aní tiágait ino prantech hule Patraic 7 Brigit, 7 batar buidigh huli, 7 ros-ferastar Lasar di á cill, 7 ata adrad mBrigte and.

Then all, with Patrick and Brigit, came into her refectory, and they all were thankful, and Lasar bestowed her church upon her, and therein there is adoration of Brigit.

[1] MS. duo denis ex pedis.

1478–1487 (p. 192). =*Tertia Vita*, c. 45. *Quarta Vita*, c. 47. Thus briefly in Rawl. B. 512, fo. 35 b 1:

Anaiss arabarach ic-Cill Lasre. Dolluid alaile Cennenses genere, *for*a tarat sua uxor miscuis, co Br*igit* da chobair. At Brigita benedixit aquam. Ille secum portauit et, uxore aspersa, amauit eum[1] protinus inpatienter.

On the morrow she remained at Cell Laisre. A certain man of Kells [?] by race, whom his wife abhorred, came to Brigit to help him. *At Brigita*, etc.

1488–1491 (p. 192). =*Tertia Vita*, c. 46; *Quarta Vita*, c. 48.
1492–1496 (p. 192). =*Tertia Vita*, c. 47.
1497–1513 (pp. 192, 193). *Tertia Vita*, c. 57; *Quarta Vita*, lib. 2, c. 27.
1514–1519 (p. 193). =*Tertia Vita*, c. 62.
1520–1526 (p. 193). =*Tertia Vita*, c. 68.
1527–1535 (p. 193). =*Tertia Vita*, c. 65.
1536–1553 (pp. 193, 194). =*Tertia Vita*, c. 90; *Quarta Vita*, lib. 2, c. 10.
1554–1565 (p. 194). =*Tertia Vita*, c. 78.
1576 (p. 194). *Tech-mór*=Adamnán's 'magna domus,' and 'monasterium rotundum.' The diameter of the *tech-mór* mentioned in the *Tripartite Life*, p. 236, was twenty-seven feet.
1579–1594 (pp. 194, 195). =*Tertia Vita*, c. 79; *Quarta Vita*, c. 52.
1593 (p. 195). *For a tha[i]rr* literally 'on his belly.' Better thus in *Lebar Brecc*, 65 a: Dofuit, *immurro*, isin sruth in clam diumsach, 7 a bó fo a thairr, co rosbáided, 'Howbeit the haughty leper fell into the stream, with his cow under his belly (he was lying prone on the cow's back), and was drowned.'
1595–1605 (p. 195). =*Tertia Vita*, c. 50; *Quarta Vita*, lib. 2, c. 18.
1606–1613 (p. 195). =*Tertia Vita*, c. 55.
1614–1619 (p. 195). Thus told in the Franciscan *Liber Hymnorum*, p. 41:

I cuirriuch Liphi dorónad in firt-so .i. fer tanic sech Brig*it* 7 saland *for* a muin, co n-erbairt Brig*it* ris: 'Cid fil fort?' 'Clocha,' ol se. 'Bid ed,' ol Brig*it*. Rocomallad amlaid. . . . . .

In the Curragh of Liffey this miracle wa wrought, to wit: a man came past Brigit with salt on his back; so Brigit said to him, 'What is there on thee?' 'Stones,' saith he. 'Let it be so,' saith Brigit. Thus was it fulfilled . . . . . .

Tanic d*ano* it(erum) sech Brigit, et illa dixit ei: 'Cid fil *fort* muin?' 'Saland,' ol se. 'Bid ed,' ol Brig*it*, 7 rofírad amlaid.

Then again he came past Brigit, and she said to him: 'What is there on thy back?' 'Salt,' saith he. 'Let it be so,' saith Brigit; and thus it was verified.

See also *Sexta Vita*, c. 24 (*Trias Thaum.* p. 586, col. 2). This legend, like that told in ll. 1332–1340, has an Indian parallel—a very similar story being told of

[1] MS. sum.

the Musalman saint shekh Khwája Faríd, of Girar, in the Hinganghát tahsíl of the Wardhá district, Central Provinces. See C. Grant's *Gazetteer of the Central Provinces of India*, 2nd ed., 1870. Compare also the story of Ciccu, in Laura Gonzenbach's *Sicilianische Märchen*, 197.

1620–1629 (p. 196). = *Tertia Vita*, c. 77.

1630–1636 (p. 196). = *Tertia Vita*, c. 94; *Quarta Vita*, c. 50.

1637–1650 (p. 196). = *Tertia Vita*, c. 74; *Quarta Vita*, lib. 2, c. 48.

1651, 1652 (p. 196), see *Secunda Vita*, c. 11; *Tertia Vita*, c. 106.

1653–1658 (pp. 196, 197). = *Secunda Vita*, c. 21; *Tertia Vita*, c. 128.

1659, 1661 (p. 197). This seems a mere abridgment of the story told infra, in ll. 1680–1688.

1662–1663 (p. 197). This is mentioned in the Franciscan *Liber Hymnorum*, p. 40:

Lathe i Tír na bennact i n-Airiud Bóinne i toeb Cluana Iraird[1] doronad in firt-sa, *no* ic Domnach Mor i toeb Cille dara .i. flechud in cach inud 7 turad i ṅgort Brigte.

One day in the 'Land of the Blessing,' in Airiud Bóinne, beside Clonard, this miracle was wrought. Or at Domnach Mór beside Kildare, that is, wet in every place and dry weather in Brigit's field.

Compare *Secunda Vita*, c. 21; *Tertia Vita*, c. 100.

1664 (p. 197). The miracle thus curtly related is commemorated in Broccán's hymn, l. 42, and told more fully in *Secunda Vita*, c. 12; *Tertia Vita*, c. 102; and thus in the Franciscan *Liber Hymnorum*, p. 41:

I Cluain Chorcaige i nUib Failge doronad in firt-sa .i. clam [leg. clárenech?] tucad co Brig*it*, *co n*-erbairt fris in tom luachra robói inna [f]arrad do thabairt asind inud ir-raba, co tuc ass da*no*, co tanic topur us*ci* assind inud sin, cor-robroen fo[a]agid, cor'bo (sl)an.

In Cluain Corcaige in Offaly this miracle was wrought, i. e. a leper [leg. a table-faced man?] was brought to Brigit, and she told him to bring the clump of rushes which grew by him out of the place in which it was: so out he brought it, and out of that place came a well of water, wherewith he sprinkled his face, and it was whole.

1665–1667 (p. 197). See Broccán's hymn, ll. 73–76, and *Secunda Vita*, c. 27. This miracle is told more fully in a note (now partly illegible) in the Franciscan *Liber Hymnorum*, p. 42:

fe(cht) dorala Brig*it* do dun ríg Breg im-Maig Coel, i Fine Gall hódie, co rodiult in banrígan fria . . . . . dorat alaili bentrebtach robói i toeb in dune immaig failti dí co . . . . . di 7 coras-loisc a garmain nui foé, 7 robatar óg[ṡ]lana (ar)abarach, eter loeg 7 (gar)main, tria rath Brigte. O rochuala *immorro* in rí anisen .i. Brigit do thiactain . . . . . dia acallaim, co tarla

Brigit once happened to go to the fortress of the king of Bregia in Magh Coel, in Fingal to-day, and the queen refused her (hospitality. But) a certain widow who dwelt beside the fortress outside gave her welcome (and killed her calf,) and burnt her new weaver's beam under it; and on the morrow they were whole, both calf and beam, through Brigit's grace. Now when the king

[1] MS. irarid.

dó in bantrebtach ut. Am*al* atcondairc in rí hi ros-c(arasta)r tria rath Brigte, 7 ros-fuc do mnái, 7 is uade ata . . . . . aill, ut ferunt.

heard that, even that Brigit had come (he went) to commune with her, and yon widow met him. When the king beheld her, he loved her through Brigit's grace, and took her to wife, and of her are . . . . . .

1668–1672 (p. 197). = *Tertia Vita*, c. 71.

1673–1675 (p. 197). = *Secunda Vita*, c. 8. Thus told in the Franciscan *Liber Hymnorum*, p. 41:

Ic Raith Derthaige in Húib Failge doronad in firt-sa .i. tanic merlech co Bri*git* fo *secht* co mbered molt cech[a]uare uadi do chairchaib mná Dub*thaig*, co roathferad *for* Bri*git*, *co n*-erbairt Bri*git*: 'Fegait[h]se *for* caircha dus in marat ule.' Rofegsat iarum .i. Dub*thach* 7 a ben, 7 fuar[a]tar eat ule i comlane cen esbaid neich.

At Rath Derthaige in Offaly this miracle was wrought, to wit: A robber came to Brigit seven times, and every time he carried away from her a wether of the sheep belonging to Dubthach's wife. So Brigit was reproached, and she said: 'Look at your sheep if peradventure they all remain.' Then Dubthach and his wife looked, and they found them all complete, without the want of any.

1676–1679 (p. 197). Also thus in the Franciscan *Liber Hymnorum*, p. 43:

(In) lind rodlect rí Lagen do rig Ua Culduib, co rodlect side do fir dia muintir, co tánic side co Bri*git* dia hatach coro cobrad hé, ar ni rabai occa ni doberad, ar dorat-som do Bri*git* in lind ann uair na ragaib rí Ua Culduib uadhe, et p*roinde* uenit ad Brigitam: necessitatem habuit co tucad iarsen us*ce* isna dabcaib roboi i farrad tigi Brig*te*, 7 robennac[h] Brigit in usq*ue* sen corbo mid iarsen, 7 corruc in truág hé leis iarsen, 7 ní rabái mid ba ferr andaas; 7 ni rabai plus *uel* minus *acht* amal rodlecht de misero.

The ale to which the king of Leinster was entitled from the king of Hui Culduib, and to which the latter was entitled from one of his household who came to Brigit to entreat her to help him. For he had nothing which he could give, since he had bestowed on Brigit the ale . . . . . and thereafter water was brought in the vats that stood near Brigit's house, and Brigit blessed that water, and then it became mead, and the wretched man took it with him afterwards (to his king), and there never was better mead than it, and there was neither *plus* nor *minus*, but just what was due *de misero*.

The same miracle is thus related in Rawl. B. 512, fo. 35 b 1:

Liond rodlecht ri Laigen do fiur dia muntir-si, co tainic an fer dia caine co Bri*git* cu ro chabr*ad* he, ar ni raibe aigi ní dob*er*ad ind. Tuc iarsin us*ce* isin da*baig* ifail tigi Bri*gte* gu ro-ben*n*ach Brigit in t-usque co raibi ina mid post, 7 co ruc in truag hé dond rígh, 7 ní rabi mid bud millsiu. Ní rabi plus ná minus and.

Ale to which the king of Leinster was entitled from a man of her household: so the man came to complain of it to Brigit that she might help him, for he had nothing which he could give in respect thereof. Thereupon he brought water in the vat beside Brigit's house, and Brigit blessed the water and it afterwards became mead, and the wretched man took it to the king, and there never was sweeter mead. There was neither *plus* nor *minus* therein.

1680–1688 (p. 197). Thus in the Franciscan *Liber Hymnorum*, p. 40:

Epscuip .i. *secht* n-epscoip tancatar co Brigit a Huib Briuin Chualand, o Thelaig na n-Epscop sainrud, co Cill dara. Cor-roíarfaig Brigit dia coic .i. do Blathnait, in raba biad acci. Illa dixit non. 7 roboi im . . . scud la Brigit ani hi sen .i. gen biad occi illis. Con n-erbairt in t-aingel fri Blathnait co tucad na bu co Loch Lemnacta, fri Cill dara atuaith, dia mblegon, c[i]a robligte fodi reme. Tuctha di*diu* na bai, 7 robligtea co ndeochaid in loim dar na lestraib, 7 nolinfates cid lestru Lagen uli. Dobertais chuccu, et inde stagnum[1] nomen accepit.

'Bishops,' i. e. seven bishops who came to Brigit out of Húi Briuin Chualann from Telach na n-Epscop in especial, to Kildare. And Brigit enquired of her cook, even of Blathnait, whether she had food. She said, 'No,' and . . . . . seemed to Brigit, i. e. her having no food for them. So the angel told Blaithnait to take the kine to Loch Lemnachta ('the Lake of New Milk') to the north of Kildare, to milk them, though they had been twice milked before. So the kine were taken (thither), and they were milked till the milk came over the vessels and even the vessels of the whole of Leinster would have been filled. And thence the lake received its name.

1689–1705 (pp. 197, 198). See Dr. Todd's commentary, *Liber Hymnorum*, pp. 65–70, on the corresponding passage in the *Lebar Brecc*, p. 66 a.

1706–1742 (pp. 198, 199). This preface to the hymn *Brigit bé bithmaith* seems taken from a copy of the *Liber Hymnorum*. The preface from the Trinity College copy, fo. 16b, has been published in *Goidelica*, pp. 133–135[2]. Here follows the preface (till now unprinted) in the Franciscan MS., pp. 38, 39:

Commad he Colum cille dogneth in n-immun-sa, 7 is i n-amsir Áeda m*ei*c Ainmirech doróne.

It may be Colum cille that made this hymn, and in the time of Aed son of Ainmire he made it.

Is hé fáth a denma.

This is the cause of making it.

Anfud mor tanic do Cho*lum cille* intan dochuaid dar muir co tarlai i Coire Brecan, co roataig Brig*it* co tisad feth do[3], oc*us* co n-erbairt 'Brig*it* be.'

A great storm came to Colum cille when he went over sea; and he happened to be in Breccán's Caldron, and he entreated Brigit that a calm might come to him, and he said *Brigit bé*.

No is Brocan Cloen doronai he 7 is inund amser i ndernad 7 'Nicar Brigit be.'

Or it is Brocan Cloen that made it, at the same time that he made (the hymn) *Ni car Brigit*.

No is triur do muintir Brig*te* doronai he. Dochotar do Roim co roactatar Blasantiam, co tarla fer do muint*ir* na cathrach do(ıb im)muig, co roíarfaig dóib in rancatar a les oegedecht. Atrubratar co rancatar. Ros-fuc leis iarsein dia thaig, co tarla doib scolaige iarna thichtain o Róim[4] illic, co roiarfaig doib canas

Or it is three of Brigit's household that made it. They went to Rome and reached Placentia; and a man of the folk of the city met them outside, and asked them whether they needed guesting. They said that they needed (it). Thereafter he took them to his house, and a student on his way from Rome, met them *illic*,

[1] MS. unde staguum.

[2] In the second line of this preface as printed in *Goidelica*, for *inasoé* read *maso é*, 'if it be he.'

[3] MS. anfudo.

[4] MS. corruptly: scolaige coroíarfaig . . . oim.

tancatar 7 cid ara tancatar. Atrubratar-som conid ar oegedact. 'Is pudar sin,' ar se, 'ar is he bés ind fir-se marbad a óeged.' Ocus roíarfaigset-som sein tria thinchosc in scolaige. Tucad tra neim doib il-lind, co romolsat Brigit dia sóerad, 7 co rochansat 'Brigit bé bithmaith.' Atibset in lind cosind neim, 7 ni dernai pudair dóib. Tanic tra fer in tige dia fegad dus in ros-marb ind neim, 7 atchonnairc eat slana, 7 atchonnairc ingen sochraid etarru. Tanic iarsein isin tech, 7 robái for iarair na hingine, 7 nis-fuair, 7 roiarfaig doib ced dochoid. Ocus atrubratar-som nis-acatar etir. Doratad tra cuimrech forrosom, co romarbtais iarnabarach mani follsigtis in n-ingein. Tanic dano in scolaige cetna chucu arnabarach dia fis, et inuenit eos in uinculis, [p. 39] et interrogauit quomodo euasserunt et cur ligati sunt. Responderunt ei et narrauerunt omnia quae eis contigerunt secundum ordinem. Et dixit scolasticus eis: 'Cantate ei laudem quam fecistis.' Postquam autem illam cantauerunt inter eos sancta Brigitta omnibus eis apparuit. Tunc penituit ille, et dimisit illos ex uinculis, et dedit suam sedem in Blasantia Brigittae, uel Blasantiam totam, ut alii dicunt.

and asked them whence they had come, and why they had come. They said that it was for guesting. 'That is a pity,' saith he, 'for it is the custom of this man to kill his guests.' And they asked for that through the scholar's teaching. So poison was brought to them in ale and they praised Brigit that she might save them, and they sang *Brigit bé bithmaith*. They drank the ale with the poison, and it did them no harm. So the man of the house came to see if perchance the poison had killed them, and he beheld them whole, and he beheld a comely maiden among them. Thereafter he entered the house and was seeking the maiden, and found her not, and asked them why she had gone. And they said they had not seen her at all. So a chain was put upon them that they might be killed on the morrow if they should not disclose the maiden. So the same student came to them on the morrow to visit them, *et*, etc.

No is Broenaind dorigne in n-immun-sa, nauigans mare et quaerens terram repromisionis. Audiuit aliam bestiam clamantem et adiurantem uoce humana bestiam aliam conuocantem et rogantem Brendinum et ceteros omnes sanctos Hiberniae insolae, excepta Brigitta, ne sibi alia bestia noceret; et nihilominus tamen alia bestia uim faceret illi usque dum rogaret Brigittam. Euadentem uero postquam rogaret Brigitam et nihil mali a persequente patientem interim ut diceret alia quae eam persequeretur: 'Postquam Brigitam rogasti nocere tibi non possum.' Postquam uero Broenaind haec omnia et honorem quae Brigitae bestia prae ceteris dedit, admiratus est, [et] Brigitam laudauit, dicens 'Brigit bé bithmaith.'

Or it is Broenainn that made this hymn, *navigans*, etc.

Locus igitur mare.

Causa autem ad laudem Brigitae.

Tempus uero Diarmata meic Cerbaill, rig Herend. Tanic dano Broenaind iarsein do Cill dara co Brigit co fesad cid ara tarat in beist in mare onoir do Brigit sech na noebu archena. O rosiact tra Broenaind co Brigit rochuinnig chuice co tartad a coibsena cinnas roboi acce grad De. Atrubairt Brigit fri Brenaind: 'Tabair, a chlerig, do chobais prius, 7 dobersa postea.' Dixit Broenaind:

Tempus, vero, of Diarmait son of Cerball, king of Ireland. Now Broenainn afterwards came to Kildare to Brigit to know why the monster *in mare* gave honour to Brigit beyond the other saints. Now when Broenainn reached Brigit he requested her to make her confessions, in what wise she had love of God. Said Brigit to Broenainn: 'Do thou, O cleric, make thy confession *prius*, and I will give

'Ónd lo rogabussa[1] crabud nocho deochudussa dar secht n-immaire cen mo menmain i nDia.' 'Is maith in chobais,' ol Brigit, 'Tabairsiu dano, a chaillech,' ar Broenaind, 'do chobais.' 'Dar Mac na h-Ingine,' ar si, 'ond uáir doratussa mo menmain ind ni thucus ass.' 'Dar Dia, a challech,' ar Broenaind, 'is cóir do biastaib cia doberat honoir duit sechoinne.'

(mine) *postea*.' Said Broenainn: 'From the day that I became devout I never passed over seven ridges without my mind being on God.' 'Good is the confession,' saith Brigit. 'Do thou, then, O nun,' saith Broenainn, 'give thy confession.' 'By the Son of the Virgin,' saith she, 'from the hour that I set my mind on Him I never took it off Him.' 'By God, O nun,' saith Broenainn, 'the monsters are right though they give honour to thee beyond us.'

No is Ultan Airdbrecain dorigne hunc ymnum. Ar molad Brigte doronai, ar ropo do Dail Chonchobair dosom. Ocus rob ed dano do mathair Brigte .i. Brocsech ingen Dallbronaig. I N-amseir immorro da mac Aeda Sláne dorónad foesin, ar it é romarbsat Suibne mac Colmain Móir for lethlaim Ultain. I N-Ardbrecain dno doronad he.

Or it is Ultan of Ardbrackan that made *hunc hymnum*. For praise of Brigit he made it, for he was of Dál Conchobair. And so was it also with Brigit's mother, even Brocsech, daughter of Dallbronach. Now in the time of Aed Sláne's two sons it was made, moreover, for it is they that slew Suibne son of Colmán the Great on one hand of Ultán. In Ardbrackan, moreover, it was made.

1743–1754 (p. 199). There is a much better copy of this hymn (the *technique* of which is admirable) in the Trinity College *Liber Hymnorum*, 16[a]–17[b], whence it has been published in *Goidelica*, p. 135, and in Windisch's *Irische Texte*, pp. 24, 25.

1763 (p. 199). It is said that this Ninnid was the Nindidh mentioned in l. 1555, and that Brigit predicted that from his hand she herself would receive the viaticum on the day of her death. On hearing this prophecy, he enclosed his right hand in a brazen (some say a silver) case, which he kept continually locked, lest the hand destined to give the Holy Communion to S. Brigit should ever be defiled by anything unclean. Hence he was called Ninnid Pure-hand[2]. See more in *Quarta Vita*, lib. 2, cc. 62, 63; *Quinta Vita*, cc. 57, 48.

These notes on Brigit's Life may fitly end with the following legends and list. The first of the legends is from the Franciscan *Liber Hymnorum*, and the second from the *Book of Leinster*. Of the first another copy is found in the *Lebar Brecc*, p. 82, as a note to the *Calendar of Oengus*, Feb. 1. It has some of the marks of a genuine popular märchen. The list of nuns subject to Brigit is from the *Book of Leinster*, p. 353, col. 2.

I. Franciscan *Liber Hymnorum*, p. 40.

Plea .i. Bl(asantia) .i. cathir sen fil do Brigit in Italia. *no* Plea cathir fil do Brigit for muir Icht, 7 is e a hord-side fil ic muintir Brigte.

Plea, i.e. Placentia (?), that monastery Brigit hath in Italy. Or Plea, a monastery which Brigit hath by the Ictian sea, and it is its order

[1] MS. rogabudsa.

[2] See Dr. Todd, Liber Hymnorum, pp. 60, 61.

Et sic factum est id. .i. Brigit rofoid morfessiur uadi cor-Roim do foglaim uird Petair 7 Poil, ar na rocomleced di fein o Dia a techt. Intan doroactatar co Brigit ni romar oenfocul occu dia n-urd. 'Rofitir Mac na h-Ingene,' ar Brigit, 'ni mor uar tarba cid mor for saethar.' Misit iterum alios uii. . . . . similiter . . . . . *et* . . . . misit alios uii. 7 a mac dall-se leo, ar cach [ní] nochluned sede ba mebuir leis focetoir. INtan tra rossiactatar co muir Ict tanic anfud doib fair cor-ralsat sis anchoram. Rolend ar bendchopur in derthaige, co rolaset crandchor inter se im techt sis, conid don dull dorala tect sis, et exiuit et absoluit ille anchoram, et stetit andsein co cend mbliadne ic foglaim ind uird, co doruactatar in fiallach aile cucai anair, co tarla anfud mór doib beus isin bale cétna, co rolasat anchoram sis adhuc, co tanic in mac dall leo anis co n-urd celebartha illius eclesiae secum ad se, 7 tuc leis cloc anis cucu, 7 is e clocc in meic daill indiu in clocc sein ic muntir Brigte, 7 is e ord fil occu in t-ord tuc in dall leis o Plea.

which Brigit's community have. *Et sic factum est id.* Brigit sent seven persons to Rome, to learn the order of Peter and Paul, for she herself was not permitted by God to go. When they came (back) to Brigit, not one word of the order remained with them. 'The Virgin's Son knoweth,' says Brigit, 'though great be your labour small is your profit!' So she sent other seven in like manner . . . . . sent seven others and her blind boy with them; for everything that he would hear he straightway remembered. Now when they had reached the Ictian sea a storm came upon it to them, so they let down the anchor. It stuck on the conical top of the oratory, so they cast lots *inter se* as to going down (to loose the anchor), and it fell to the blind (boy) to go down. And he went and loosed the anchor, and remained there till the end of a year learning the order. And the rest of the party came back to him from the east, and a great storm again fell upon them in the same place, and again they let down the anchor, and from below the blind boy came up to them with that church's order of celebration; and he (also) brought them from below a bell; and this is 'the Blind Boy's Bell' which Brigit's community possess. And the order which they have is the order which the blind (boy) brought with him from Plea.

II. *Book of Leinster*, p. 367.

Fainchi ingen Dallbronaig, siur máthar Brigti, setig do Neman. Bai dano Fanchi i n-ambriti co cian, co ndoluid co . . . . . di. Ainis Brigit tredán i n-eclais i Cill dara, co toracht angel 7 co n-epert fria: 'A śanct Brigit, bennach broind do śethar, 7 dofussema mac sainemail acci .i. Colman a ainm, 7 [co]rop é do lam-su for a mullach, 7 corop Finnian mac hui Tellaig rom-baist é 7 rodn-aile fri eclais.' Et rothussib Fannchi iar(sin tri maccu do) Neman .i. Conall 7 Eogan 7 Carpre; 7 issin tiprait as-robaisted epscop Ibar robastit nammaic-sin.

Fainche, daughter of Dallbronach, Brigit's maternal aunt, was a wife of Neman's. Now Fainche had long been barren, so . . . . . from her. Brigit fasted a three days' fast in the church at Kildare, and an angel came and said to her: 'O holy Brigit, bless thine aunt's womb, and she will bring forth a distinguished son' (Colmán was his name); 'and let thy hand be upon the crown of his head, and let Finnian Maccu-Tellaig baptize him and rear him for the Church.' And thereafter Fainche brought forth three sons to Neman, even Conall and Eogan and Cairpre; and those children were baptized at the well out of which bishop Ibar was baptized.

III. *Book of Leinster*, p. 353, col. 2.

BRigitæ s*anct*æ subiectæ erant o*mne*s hæ uirgines s*anct*æ, quar*u*m loca et nomina enu*mer*abim*us*.

CAiner ingen Chruthechain i Cill Chuli*n*d i Cairp*ri*.
Cainer ingen Airmi*n*d i Cl*uain* Cori*n*d.
INdú már 7 Indú bec, dí ingin Breccáin m*eic* Brénaind i Cill Dai*n*dend.
Bríg ingen Ferg*us*a i Cill Brígi.
Cetheora i*n*gena Fergnai m*eic* Ferg*us*a il-Lethráith .i. Delbnat et Cainer, Dei*m*lir 7 Fui*n*.
Fainder cuicir i Cl*uain* Brónaig.
Necht ingen Chommain i mBruig Broc.
Fedbair ic Boith Roichnig.
INgena Choluim 7 ingena Bresail i Cill Chalaid 7 i Caill Lugmi*n*d.
Curchass i Tig Curchaissi.
Lassar i Cill Lasra, i*n* H*uib* Bresail. Is inti roloisc Brig*it* in ṅgarmui*n* oc funi ind loég.
Corpach ingen Fiachnai m*eic* Nui i Cill Corpaigi.
Cronmuni taplai*n* i n-Inis C*r*one f*or* Loch Andind.
Findnat ir-R*us* ma*ic* Ceit.
Find ingen Mantain i T*r*acht Fi*n*di.
Aibind ingen Mani i Cl*uain* Draignigi.
Failtem*ail* ingen Mælechdach ic Telaig Fuinechda.
Lút 7 cr*u*mthir Lugæth ic Tig Lúta i Fotartaib maraib.
Cr*u*msech 7 Créd ic Raith Gaisni 7 i *n*-Etargabuil 7 i Fordrui*m*.
Ronsech icTig Maile achaid.
Ciar ingen Duibrea i n-Airiud.
Bicell 7 Bicsech i n-Imliuch na Lega.
Columb ingen Be*r*aig i n-Imliuch már.
INgena Cetain i Cl*uain* Ech.
INgena Fiachnai ic Tuai*m* Neill.
Caibell ingen Æda Bairr i Cill Lu*s*ca.
TRea ingen m*eic* Cairthi*n*d i n-Aird Trea.
Cethri ingena m*eic* Iair .i. Derbinill 7 Derinill et Coel 7 Comgell.
Caimell i*n*gen De*r*mata i nDisiurt Bri*g*te i Cill Suird.
Tri i*n*gena Erni*n* m*eic* Coluim Ruit .i. [leg. 7 ?] Darnisa 7 Sinech, 7 C*r*ón a mbrathair i n-Enuch Dirmaige.
Brunsech ingen Chrimthaind im-Maig Threga.
Ciar 7 Midan da ingin Cerain 7 Finnech ingen Senaig Find; do Chenél Chorm*aic* dóib uile. It e co*n*gabat Ros Iarṅglais.
Scoth 7 Meṅgan, inund athair 7 m*áthair* leo, 7 do Dál Messi*n* corp dóib: it é sin fil i Cellaib Maigi Uachtarchaib 7 Ictarchaib 7 i Cl*uain* Moescnea.
Dochatti i n-Achud Chorcaigi.
Brig ingen Amalgada 7 Cillini 7 Cellan i n-Achud Æda.

IV. LIFE OF SENÁN.

ANOTHER copy (B) is in the Brussels MS. vol. iv (2324–2340), part ii, fo. 118 b, and a fragment in vol. xi (4190–4200), fo. 269 a. A third copy (E) is in Egerton 91, fo. 52 a–56 a. A Latin Life in prose is in Rawl. B. 505, fo. 201. Another, apparently, in the Codex Marshiensis, Dublin, fo. 76 b. A metrical Latin Life is in the Codex Salmanticensis, edd. De Smedt and De Backer, 1888, coll. 735–758, and see Colgan's *Acta Sanctorum*, p. 512.

1775 (p. 201). *Mirabilis Deus*, etc. Psal. lxvii. 36.

1792 (p. 201). Senán's pedigree is thus given in the *Book of Leinster*, p. 351, col. 2 : Senan Insi Cath*aig* M*ac* Eirggind, M*aic* Dubthaig, M*aic* Decce, M*aic* Imchada, M*aic* Cuirb.

1798. For Patrick's prophecy of Senán, see the *Tripartite Life*, Rolls ed. p. 206.

1800. For *de* B has, more correctly, *do*.

1804. For *scith* B has *sgithech somh*.

1811. For *Bendachaid* B has *Bendachais*.

1817. For *timochar* B has *tiomarchar*.

1831. The words *bar crích* seem to have dropped out after *roich*.

1838. For *a cata in gein gignighter* B has *a cháta na geine gignither*.

1841 (p. 203). More about this monster Cathach in the Calendar of Oengus at March 8, and notes thereto in the *Lebar Brecc*, p. 83 a, Laud 610, fo. 63 b, and Rawl. B. 512, fo. 59 a 2. It is described in bardic fashion, ll. 2212–2227 (pp. 213, 214).

1847. For *tir* B has *aird*.

1854. For *bias arcul* E has *beite iarcúl*.

1857. 'With tithes and firstfruits and alms.' Compare the Senchas Már, *Ancient Laws*, vol. i. p. 50, l. 27. Tithes do not appear to have been generally paid in Ireland till the twelfth century. See Lanigan, *Eccl. Hist. of Ireland*, iv. 284, and Giraldus Cambrensis, *Topogr. Hib.* Dist. 3, c. 19. ('Nondum enim decimas vel primitias solvunt'). But they are mentioned in the *Vision of Adamnán*, L. U. p. 30 a, which must have been composed before A.D. 1100.

1861. For other cases in which Irish children might be sold, see *Ancient Laws*, iii. 402, 540.

1866. Of Maculatus and Latius nothing else seems known. Perhaps they had come

to Ireland with Palladius. The name Maculatus, like Contumeliosus (Le Blant, i. 177) and the Irish Mael-ochtraigh (*Book of Ballymote*, p. 228, col. 5. l. 35) may be one of a class of self-dispraising names used by early Christians. A *Maculanus* occurs in C. I. L. xiv. 3158. *Latius* would mean 'ad Latium pertinens;' it does not appear to occur elsewhere as a proper name.

1867. After *adaig* B has *sin*. The *it* after *Patraic* is a scribal error for *is*.

1885. For *deiseabhair* B has *taitnemh*.

1886. For *cona raibhi docair di* B has *conach raibhe dochar dhi*.

1887–89. A similar miracle is told of the hazel distaff in the hand of the mother of S. Maedhóc of Ferns, when she was bringing him forth, *Martyrology of Donegal*, p. 32. The stake of rowan was probably held by Senán's mother as a safeguard against witches and demons.

1899. For *comhnacal cena ricdis a leas* B has *neite archena norecdais a les*. So in 1905 for *rat-fia comnacal* B has *rot-fia gach ní ata d'esbaidh ort*. Hence it would seem that *comnacal* means 'needment,' comes from **com-nanc-alo*, and is cognate with Gr. *ἀ-νάγκη*.

1908. For *comnacal* B has *comhnacul*.

1911. For *a Corcamruadh* B has *i Corc mo druad*, and so in 1916.

1926. For *siumh* B has *seic*. 1927. For *scith* B has *sccitheach*.

1931. For *atcós* B has *atces*.

1955. This Cassidan is otherwise called Cassan. 1957. For *ecalsa* B has *ecclastacda*.

1960. Before *inghaire* B has *do*.

1966. For *Teighedh* B has *Notéighedh*.

1968. 'Si quis,' etc. Thus translated in B:

.i. gibe haccaibh lenab áil bheith inas airde inás cách bídh ag mionastralacht da gach æn.

1973. For *ar fer dhibh* B has *ol a cheile*.

1975. For *Fegait tria tholl na comla* B has *Fosféghat tria tholl na comladh*. A similar story is told of Adamnán in the *Martyrology of Donegal*, p. 254.

1978. For *fira* B has *firu*.

1987. For *cein ron-boi ic* B has *in cein bá occ*. 1992. For *in* B has *an*.

1994–2012. This silly story shows, at all events, that when it was invented the Irish made candles by dipping wicks in grease or melted tallow. The wicks, no doubt, were the pith of rushes. See Cormac's Glossary, s. vv. *adann, itharna*.

1998. For *machtnad linn* B has *machtadh lim*. So in 1988 B has *machtadh*.

2001. After *acca* B inserts *an coinnel 7*.

2006. For *scoires* B has *sccuiris*. 2009. For *ro didhbhadh* B has *rodíbhadh*.

2013. After *laithe* B inserts *n-aon*, and for *tirus* B has *turus*. For the Notál (from Lat. *notabilis*) here mentioned, see Colgan, *Acta Sanctorum*, p. 169, at 27 January.

2017. For *clérchu* B has *clérchiu.* 2021. For *doberad* B has *dobheir.*

2034. After *gallraib* B inserts *examhlaibh* ocus *o gach aingcis arcena.*

2045, 2046. For these lines B has:

aingel ag trendiórgadh gacha conaire dó go rainicc go hInis Corrthe do thaoibh na Sláine hi Crich ua Cceinnsel*aigh*. *Ocus* rola Notail a bhennacht la a dhalta ag etarscar*adh* fris .i. la Senán. *Ocus* as sóinmech dorala dó, *con*id aire-sin as maith da gach dalta benn*acht* a oide d'faghbáil. *Ocus* dogní Senán aóntaidh, etc.

2049–2055. As Martin of Tours died circ. A.D. 396, and Senán was born circ. A.D. 488, there is some chronological difficulty in accepting this story.

2051. For *atcím* B has *atchíam.*

2060. The period of forty days and forty nights is obviously suggested by Deut. ix. 9 or Matth. iv. 2; and see the Rolls *Tripartite Life*, pp. 114, 474, 500.

2061. Raphael is selected as being the messenger of the Lord's help. See the Book of Tobit passim.

2069. *Letha*, which I have rendered by 'Latium,' may possibly be 'Letavia,' (*W. Llydaw*), i.e. Armorica.

2070. For the corrupt '.x. *ur*' of the Book of Lismore, B has *coicc deichneabhair.*

2074. After *luamairecht* B inserts *allonga 7.* 2075. For *gusa* B has *gusin.*

2087. For *Raithlind* B has *Raithlend.*

2106. B has *la fir fiadhat.* 2107. B has *atfiadhat.*

2109. For *taghraim* B has *tograim*, E *togairm.*

2131. For *suthach* B has *suthain*, E *suithech.*

2133. For *gétad* B has *getat*, E *getarsa* (*fort*).

2142. For *rointe* E has *sloindti.* 2152. For *primit* B has *primite.*

2162. For *tabarr usce oiffrind dún* B has *ttabhartar uiscce an aiffrinn duinn.*

2164. For *isind all* B has *isin aill.*

2170. Compare the Vita S. Aidui, *Cambro-British Saints*, p. 236; Tunc misit David familiam suam ad litus et invenerunt plenum mare, et puerum jacentem in mare, et *in circuitu illius mare sublevatum est*, et in funiculo traxerunt eum in navem.

2171. For *doroicdis* B has *doroichtis.* 2176. For *Ni tic* B has *ní thainic.*

2179. Sic B. The Paris MS. has:

Ní bud mó do*no* dún cēni bemais inaicce neich im uiscce issunn isarfiaduitsi.

2181, 2182. For *dotheperfea*, *doeiprinn* B has *doreprinnfe*, *doreprinn.*

2190. For *fir noebu* B has *firu nœmhtha.* 2193. For *facbaidh* B has *fáccbais.*

2196. For *Feis* B has *Féisi.* 2212. For *rocraith* B has *rocroith.*

2213. For *co hainsergach ainniardhai* B has *go hainserccach ainiarmartach.*

2220. For *urgrana* B has *urgránda.* 2229. For *a craes* B has *a drant.*

2230. For *in croes* B has *a gioncráos.*

2237. The practice of walking *dextrorsum* is mentioned infra l. 3104.

2240. For *imnedach* B has *imshníomach.* 2241. For *baithfider* B has *báidhfidher.*

2242. For *dara ragha* B has *doragha fo.* 2252. For *aitreb* B has *aittreabh*ad.

2259. For *rotairrngit* B has *rothairrngettar.*

2260, 2261. For *Ba . . . uile* B has:

Ba ferccach thrá bói Cæl frissiumh occa hsreing frisna clochaibh gur brised'h.

2263. After *dogenta* B inserts *ar Cæl.*

2266. B has: ar aittrebhfait do cland it dhiaigh isin tír.

2270. For *arís* B has *affrithisi.* 2279. For *form* B has *m'ferainn.*

2287. B has: ba trú gan deilm dian.

2292, 2293 Compare the darkness caused by the druid's incantation in the *Tripartite Life* (Rolls ed.), pp. 57, 284, 460.

2311, 2312. The meaning is that Senán will be cast into the deep sea with a stone fastened to his neck. Compare Helen MacGregor's execution of Morris in *Rob Roy*, chap. xxxiii.

2316. For *connach ticfasa* B has con*a tiocfairsi.*

2321. For *inas cúra* B has *oldás caora.*

2331. *do buain dhuilisc*, 'to cut *duilesc*' (=W. *delysg* or *dylusc*), a kind of edible seaweed, in Scotland *dulse*, in Anglo-Irish *dilisk.* See *Ancient Laws*, vol. iv. p. 308, l. 13.

2332. For *arcenn na mac* B has *do tabhairt na mac lais.*

2340. For *ol a máthair* B has *ar a maithre.*

2344. After *tír* B inserts *gusa.* 2354. After *neoch* B inserts *ele chuca.*

2363. For *manche* B has *mainchine.* 2383. Before *ní* B inserts *et* (i.e. ocus).

2388. As to the cultus of lepers see supra, p. 295.

2391. A boat without hide, i.e. a coracle without any skin over its wicker framework. A similar miracle is told of Egbert in the Calendar of Oengus at Dec. 8: *do Christ cachain figil i curchán cen chodail.* And see the story of Enda and his monks, *Mart. Don.* 82; see also the Life of Cybi, *Cambro-British Saints*, p. 186.

2399–2415. Compare the story of S. Wenefreda sending a chasuble to S. Beuno, *Cambro-British Saints*, pp. 201–202.

2416–2446. A truly beautiful legend, vulgarized by Thomas Moore in his *St. Senanus and the Lady.*

2402. For *cúnnach* B has *cáonnach.*

2412. After *Infidhe* B inserts *7 in salann ele co Diarmait.* Alimentary salt seems to have been prized by the ancient Irish. The salt kept in a hospitaller's house is thus mentioned in the Senchas Már (Harl. 432, fo. 9 b 2): Im salund tigi brúg*ad*

.i. nesam he in cach inb*aid* .i. mianach ca*ch* ain, 'for the salt of the *briuga*'s house, i.e. it is a necessary at every time, i.e. desirable to every one.'

2416. This Canair is Colgan's 'S. Cannera Virgo,' *Acta Sanctorum*, p. 174, at Jan. 28.

2419. For *thurgaibh a* B has *tuarccaibh in.*

2456. For *a innisi acht nech o Dia* B has:

a innisin for talmain gach a nderna Dia d'fertaibh 7 do mhíorbuilibh ar Shenan abhus ó aimsir a gheine go a bás *acht* muna tísed'h aingeal Dé dia faisnéis, cenmotá a airmhittin fiadh Día.

2462. For *slóghu* B has *slogh.* 2470. For *teadma* B has *tedhmanna.*

2473. For *gacha haimhreidhi* B has *gach aingcisi.*

2478. For *aidhleadh* B has *aidhlidh.* 2482. After *imcoimet* B inserts *occoinn.*

2487. For *Cex* B has *Quis es tu.*

2489, 2491. The use of clouds as vehicles for saints is common in Celtic hagiology. Compare *Cambro-British Saints*, p. 72.

2497. For *assanindsi* B has *issininis.* 2498. After *Mula* B inserts *et.*

2501. After *Senain* B inserts *et muinntire nime.* And after *sin* B inserts:

ind aimsir ar n-eitsechta 7 go ro fríth coimhetta ind inar mbiu ar indtledhaibh demhnu 7 ar gach ndoailche olchena.

'Of the *Amhra Senán* of Dallan Forgaill,' says a writer in Smith and Wace's *Dictionary of Christian Biography*, iv. 602, 'we have now no trace.' There are two glossed copies, one in the *Lebar Brecc*, p. 241 a, which begins thus: Senan saer sidathair silem soailche, 'Senán noble, peace-father, sower of virtues.' The rest is in the wilfully obscure style of the Amhra Choluimb chille. The other copy, in the handwriting of Michael O'Clery, is in the Brussels MS. 4190–4200, fo. 269 [a].

V. LIFE OF FINDIAN OF CLONARD.

OTHER copies are in the Brussels MS. vol. iv. (2324–2340) part ii, fo. 29 (here denoted by B), and vol. xi. (4190–4200), fo. 196 a. Latin Lives are in the Codex Salmanticensis, coll. 189–210, in Rawl. B. 485, fo. 54, in Rawl. B. 505, fo. 156 b, and in Colgan's *Acta Sanctorum*, p. 393, at Feb. 23. Perhaps the 'S. Fynanus' of whom there is said to be a Life in the Codex Marshiensis, fo. 84 b, may be meant for Findian.

2506–2508. Findian's pedigree is thus given in the *Book of Leinster*, p. 348, col. 8:

Finnian Cl*uana* Eraird, M*ac* Findloga, M*aic* Fintain, M*aic Con*chraid, M*aic* Dairchella, M*aic* Senaig, M*aic* Diarmata, M*aic* Æda, M*aic* Ferg*us*a, M*aic* Ai*l*ella Duib, M*aic* Celtchair, M*aic* Cuthechair, M*aic* Fotaid, M*aic* Fir filed, M*aic* Rosa, M*aic* Rudraige, ut an*te* in genelogia *Con*aill Ce*r*naig.

And thus in *Lebar Brecc*, p. 15, col. 5:

Finden Cluanai hIra[i]rd M*ac* Finntain, M*aic Con*chraid, M*aic* Daircellai, [p. 16, col. 1] M*aic* Senaig, Maic Diarmata, m*aic* Æda, M*aic* Ferg*us*a, M*aic* Oililla Duib, M*aic* Celtch*air*, m*aic* Uithech*air*.

And after 'Uithechuir,' in l. 2508, B adds:

M*aic* Fir file*d*h, m*aic* Glais, m*aic* Rossa, M*aic* Rudr*aig*e a quo clann R*udraige*: do śiol na riogh i n-Ulltaibh atacomhnaic.

2513. After *magha* B inserts *Nuadhat*.

2514. For *crainn-sin conasta* B has *chrand, corosásta*, and in 2516 for *cu ros-fhasta* B has *annside co ro*[*ś*]*astai*. These readings are obviously better, and the translation (p. 222) should be corrected accordingly.

With Telach's vision compare Tárádattá's dream, *Kathásarit-ságara*, trans. by Tawney, i. 239.

2516. After *didiu* B inserts *Taileach* (= *Teluch* 2509).

2517. For *ocut* B has *it innibh*, 'in thy bowels.'

2521. As to this Abbán, see the *Martyrology of Donegal*, at 16 March.

2525. For *ecclasda* B has *eclastacda*.

2526. After *ghillacht* B inserts *focettóir*, 'at once.'

2527. For *Tairinis* B has, wrongly, *Dairinis*.

2529. Before *aentaid* B inserts *a-n*. The triad of saints, Dabíd, Gillas and Cathmael = the triad David, Gildas and Cadoc, who sent a British mission to Ireland to

restore the faith there, and from whom the secundus ordo of Irish saints received their Order of mass. See Haddan and Stubbs' *Councils*, i. 115, and the Codex Salmanticensis, col. 162, where *Doco* must be emended into [*Ca*]*doco*. David is said to have died A.D. 601: Gildas (Badonicus), A.D. 570, and Cathmael or Cadoc in the same year.

2530. For *anmannu* B has the older *anmand*.

2532. For *bretheamh* B has *brithemhain*.

2533. For *cohinnfheithmech* B has *go hinnithmech*.

2535. For *anaithnidh* B has *anaichnidh*.

2544. For *rotbiat cidh an dunadsa* B has *ros-biadh cidh andún*.

2549. For *Rofoth*aiged B has *rofothaigthe*.

2551. For *sruithibh* B has *suidhibh*, 'sages.'

2554. After *ebert* B inserts *cohessamain*, 'fearlessly.'

2559. For *dil in t-secnap* B has *dil an tsecnapad*.

2565. For *indisdi scel dibh* B has *indisin sceoil diph*.

2567. For *tocra* B has *toirm toccrai*.

2569. 'Go and renew faith and belief in Ireland after Patrick.' This is part of the evidence to show that some, if not all, of the Irish apostatised after S. Patrick's death. See Dr. Todd, *St. Patrick*, p. 503, and Haddan and Stubbs, *Councils*, i. 155, note a.

2572. Carrying on the back as a sign of reverence may be added to the list of social observances given in the *Tripartite Life* (Rolls ed.), p. clxxii. So also the following from the Life of S. Cormac in the Book of Lecan: *Tanic Dai . . . 7 tuc a bel re lar ar umla do Chormac* (Dai came and put his mouth to the floor out of humility to Cormac).

2573. For *forsin* B has *frisin*.

2577. For *bhadein* B has *fodein*.

2581. After *reclessa* B inserts *ann*.

2582. B has *Roimurchuirset aingil Dé nime hé*.

2583. For *in-adhaigh sin* B has *ind-aidche-sin*.

2589. For *coslatra* B has (by metathesis) *cosaltra*.

2595, 2596. For *cu . . . lamh* B has *co tuc an sebac a laimh*.

2610. For *atciche* B has *atcidh*.

2611. The flame was doubtless the radiance of the holy tooth. Compare the story of S. Patrick's tooth which fell into a ford and shone there, 'like a sun,' *Tripartite Life*, Rolls ed. p. 196. Other legends of light or fire emitted by the relics of saints will be found in the *Book of Armagh*, fo. 8 a 1: quando æclessia super corpus [Patricii] facta est, fodientes humum antropi [i.e. ἄνθρωποι] ignem a sepulchro inrumpere uiderunt: and in the *Lebar Brecc*, p. 174 b, where mention is made of the *lochranna for lasad isin loch*, 'lights blazing in the lake' wherein S.

Paul's head was lying. As to the luminous fingers of a living saint, see Reeves' *Columba*, p. 226, note c.

2614. After *re* B inserts *innti.*

2616, 2617. For *Ce . . . leas* B has *Ce non-opæ, ar Brigit, rosficfa a leas.*

2619. For *fri* B has *i frithshét.*

2622. The story of the golden ring weighing exactly an ounce points to the time anterior to the introduction of coined money, when payments were made with bracelets or rings containing a determinate weight of some precious metal. See Prof. d'Arbois de Jubainville's paper in the *Revue Archéologique*, 1888, *Des Bijoux et de l'argenterie employés comme prix d'achat.*

2625. After *Tainic* B inserts *iarum araile.*

2627. For *rosc* B has *ruisc.* 2631. For *eclasda* B has *eclastacdha.*

2632. For *co tart gradha fair iarumh* B has *conoroét grádha occa.* And for *Senaigh* B has *Senach.*

2634. For *glanad* B has *claidhe.* 2635. For *Ni he* B has *Nochan é.*

2638. A like beneficial effect is produced by the mould from a saint's grave. See the Amra Choluimchille, LU. 14 a.

2639. For *dogeba trocaire* B has *dogentar trocaire fris.*

2642. For *airdespoc* B has *ardapstal.* And for *dofhindat* B has *rofetattar.*

2646. For *Senaigh* B has *Senach*, the bishop of Cluain-Foda Fine, Findian's successor, see *Mart. Donegal* at 21 August. More of Senach, infra ll. 2719–2729.

2647. For *bhfaghbhaithe* B has *faghaibhther.*

2649. For *a sinedh* B has *hi siniudh.* With this pretty story, compare the legend that birds built their nests in S. Coemgen's hands: *Ocus sé cen chotlud frisin re-sin*, ut ferunt, *inna crosfigill, co ndernsat na heóin an-nitu inna glacaib*, Franciscan *Liber Hymnorum*, p. 40, left margin. And see the story of the hen-blackbird that laid and hatched her eggs in the same saint's hand, Giraldus Cambrensis, *Top. Hib.* Dist. ii. 28. Such things are said to have actually happened in India. See Joseph Wolff's account, cited in Dr. Geo. Smith's *Life of John Wilson*, p. 126, of the *yogi* lying in the sun, with the nails of his hands grown into his cheek, and a bird's nest upon his head.

2651. For *Lámha.* B has *Lamh tra.*

2654. For *ar biaidh duine maith* B has *atre dano drem mór ;* and for *co* B has *ria.*

2656. After 'mea' the Lat. Life adds: in seculum seculi hic habitabo quoniam elegi eam.

2660. For *errachtair* B has *erachtais.*

2664. For *bhfhuighbhium* B has *foigebham.*

2666. For *asa r' eirghis ar Finnén* B has *asa n-érrachtais, ar Ciaran.*

2669. For *airchesas . . . dæna* B has *airchises do cech oen in chiniudha dænda.*

This Rignach is mentioned in the list of the mothers, etc., of Irish saints, *Book of Leinster*, p. 373, col. 1, l. 17:

Rignach siur Ḟinniain, m*áthair* Phintain Fochaillchei 7 mo-Cholmóc Cl*uana* Iraird 7 Garbain o Chill Garbain ifail Achaid Aball.

'Rignach sister of Finnian, mother of Finntan of Fochaillech and of My-Colmóc ('Dovelet') of Clonard, and of Garbán of Cell Garbáin near Achad Aball.'

And see the *Martyrology of Donegal*, pp. 43, 197.

2672. Gemmán the Master is mentioned also in the *Lebar Brecc*, p. 31 b, and see supra, p. 303.

2676. For *ind* B has *ar*.

2678. As to Ruadan of Lothra, see the *Martyrology of Donegal*, at 15 April. For *crann o sileadh* B has *crand on asa siledh*.

2680. For *na haighidh* B has 7 *in óidhigh*, 'and the guests.'

2687. After *lenna* B inserts *in limh*.

2689. For *ar . . . tiprait* B has *ar a senad fri F. mani cosctar in tipra*.

2695. After *dano* B inserts *Finnen*, and after *toirthech* B inserts *osin ille*.

2697. For the ungrammatical *toirrsech* B has *toirsigh*.

2699. For *depraccoit . . . ndedhghair* B has *dibercóilt . . . ndedoirn*.

2703. For *Roedbair* B has *Roedbairset*.

2705. After *Tainic* B inserts *cuicce*.

2708. For *co . . . seom* B has *co n-erbairt oen dia mhanchaibh*.

2710. For *Dathi* and *Fhindein* B has *Nathí* and *Patraicc*.

2711. *dám*, a party of poets, buffoons, etc., entitled by custom to exact gifts on pain of dishonour. For *dhuil*ech B has *duilidh*.

2716. After *atbath* B inserts *som*. 2721, 2726. For *Senaigh* B has *Senach*.

2723. For *esnæ* B has *asnai*. 2732. For *cæmhnacair* B has *coemsad*.

2733. For *rodusfidir* B has *rodafitir*.

2737–38. For *Nochairigedh . . . pecad* B has:

Ni cursachadh, ni chairigedh na daine, nochíadh chena 7 nopinded a pectho d'iarráith.

2740. For *Diprocoitech* B has *dip*re*coitech*.

2741. For *lantoltnaightech . . . no* B has *lanfholortnaigtech*.

2754. For *ronertugh* B has *ronertadh*.

2757. For *na athardha* B has *isind athardha ir-rogenair*.

2759. For *cu . . . uir* B has *iar mbráth cech oen dara rachudh úr*.

2765, 2767. For *indarbfad* B has *indarbthanar*.

2770. For *comuidechta . . . foi* B has *coemthechta co hinis mac nEirc for*.

2772. For *cun . . . sacarbhaicc* B has *cona roétt* [leg. *con-aroétt*] *Findían comain 7 sacarfaic.*

2773. For *nimhe . . . bliadne* B has:

An Choimdhedh na ndula dia ro-fhoghain .i. accionn ocht-moghatt ar cét bliad*ne*, amail derbas in rann:

Se trichait bl*iadne* co mblaidh
uas ce*ch* altóir aird altaig
iar cinnel a gr*éssa* glain
sæghal Findéin m*aic* Finntain.

Crumine and Moninne also are said to have attained the age of nine score years. Abbán lived 317 years, Sinchell 330! The longevity of Celtic saints may be compared with that of heathen heroes, such as Starkaðr, Goðmundr, the Servian Marko, etc. In some cases, however, it may be ascribed to confusion of two or more saints of the same name.

2777. For *traeth* B has *troethad.* And for *7 . . . cungnus* B has *co moradh cach óein congbus.*

VI. LIFE OF FINNCHUA.

Two copies of this strange Life are in Brussels, one in part i. of the MS. vol. iv. (2324–2340) fo. 35 a; the other in part ii. of the same MS. fo. 7 b. The latter (B) is, as we shall see, copied from the *Book of Mac Carthy Reagh*. I know of no Latin Life of Finnchua. He is commemorated in the metrical Calendar of Oengus at Nov. 25. Some of his austerities are mentioned in the notes to that poem, and in the *Martyrology of Donegal*, pp. 316, 318.

2789–2791. Findchu's pedigree is given thus in the *Book of Leinster*, p. 352, col. 8:

Findchu Bri gob*ann*, M*ac* Setna, M*aic* Abrai, M*aic* Branain, M*aic* Dobtha, M*aic* Oeng*usa*, M*aic* Eirc, M*aic* Briuin, M*aic* Echa*ch* M*uidmedóin*.

And thus in the *Lebar Brecc*, p. 14, lower margin:

Findchu o Bri Gaband, M*ac* Abrai, M*aic* Branain, M*aic* Dobtha, M*aic* Oeng*usa*, M*aic* Erca Dei*rg*, M*aic* Briain, M*aic* Echa*ch* Muidmedoin,

where the saint's father is omitted. And thus in the same MS., p. 21, col. 2:

Findchu o Brí Goband, m*ac* Sétna, M*aic* Abrai, M*aic* Broin, M*aic* Dobtha, m*aic* Æng*usa*, M*aic* Erccai Dei*rg*, M*aic* Briain, M*aic* Echa*ch* Muidmedoin. Alit*er vel* Findchu m*ac* Find, m*aic* Lógai, m*aic* Findbairr Máil, m*aic* Messide (Meiside?), M*aic* Ferg*usa*, M*aic* Mind duach, M*aic* Bresail, m*aic* Colla.

2793, 2798. For *Súidhe, Suidhe* B has *Suighde, Suigde*.

2799. Blathmac, according to the Four Masters, died of the Yellow Plague, A.D. 664.

2820, 3298. For other instances of children speaking out of their mothers' wombs, see *Martyrology of Donegal*, p. 258; *Mélusine* t. iv, cols. 228, 272, 297, 323; Oman, *Indian Life*, p. 68.

2824. For *cercalla* B has *ciorcla*.

2825, 2826. For *in fhlaith* B has *an fedh*.

2830. A pun (*idhain, idhan*) seems meant here.

2832. A screpul = seven golden pence. See Petrie, *Ecclesiastical Architecture of Ireland*, pp. 215–221.

2841. For *Dobreth* and *imchomaircidh* B has *Dobert* and *fiarfaighis do cách*.

2875. For *rochtain* B has *richtain dó*. 2910. For *loiscfedh* B has *loisccfidhe*.

2973. The sparks of fire bursting from the teeth of the furious saint remind one of Dietrich breathing fire when he was angry. See Rhys, *Hibbert Lectures*, 31.

2980. As to the Irish practice of beheading defeated foes, see Kuno Meyer, *Battle of Ventry*, p. 79.

2990. One of the many instances of polygamy among the ancient Irish.

3012. There are authenticated instances of males suckling infants. See A. von Humboldt's *Travels*, London, 1852, vol. i. pp. 220–222.

3038. For *Cennsilach* B has *Ceinnsealachaibh.*

3077, 3078. As to the banners of the Irish, see O'Donovan, *Battle of Magh Rath*, pp. 226, 348–350.

3104. 'He comes thrice righthand-wise round the host with his crozier in his hand.' An interesting example of the recognition of pagan practices by Celtic Christianity. As to walking *desel* (the Indian *dakshiṇam kar*), see supra l. 2237. So S. Patrick goes righthand-wise round the *rath* of Armagh (*Lebar Brecc*, p. 28, col. 2); and according to Posidonius (cited by Athenaeus, iv. p. 142) the Gauls τοὺς θεοὺς προσκυνοῦσιν ἐπὶ δεξιὰ στρεφόμενοι. Compare the *tawáf* of the Arabs.

3105. After *dho* B inserts *hí.*

3121. For *ainicer in tsluaigh* B has *aincis an sluagh.*

3128. Foreign steeds and British steeds are mentioned elsewhere in Irish literature. As to buffalo horns, cf. Loth, *Mabinogion*, i. 193, note 2.

3147. The iron stakes here mentioned as a defence of the camp were probably in the nature of *chevaux de frise.*

3255. Compare the *Book of Fenagh*, p. 82, note 5, as to miraculous changes of complexion.

3272. 'An alms out of every nose in Fermoy.' A nose-tax is also mentioned in the *Book of Rights*, p. 229; in the Life of S. Maignenn cited in O'Curry's *Manners and Customs*, i. 240; and in *Wars of the Gaedhil with the Gaill*, ed. Todd, p. 50, where an Irish authority quoted in note 13 says in effect that failure to pay it was punished either by reduction to slavery, *or by having the tip of the nose cut off.* Dr. Todd (ubi supra, p. cliii) seems to think 'nose-tax' only another name for 'poll-tax;' and see Cleasby-Vigfusson's Icelandic Dictionary, s.v. *nef-gildi*, which word no doubt is the source of the Irish expression.

3300. B adds:

As leabhar Meg Cartaigh Riabaigh roscriobadh an Betha so Fionnchon i cconveint na mbrathar i tteagh mo laga 20. iunij 1629: i. e. 'Out of the Book of Mac Carthy Reagh this Life of Finnchu has been written in the convent of the friars in the House of Mo-laga (Timoleague), the 20th June 1629.'

And see the *Martyrology of Donegal*, p. 318.

VII. LIFE OF BRENAINN.

Another copy (B) of this Life is in the Brussels MS., vol. xi. (4190–4200), fo. 217 a–256 b; and there is a fragment in another Brussels MS., vol. iv. (2324–2340), fo. 73 a. See also Egerton, 91, fo. 26 a–30 b. The copy in the Irish MS. in the Bibliothèque Nationale begins at fo. 82 b 1, and runs on fo. 88 a 2. Latin Lives are in the *Codex Salmanticensis*, ed. De Smedt and De Backer, coll. 113–154, in Rawl. B. 485, fol. 72 b, and in Codex Marshianus, fo. 56 b (Reeves' *Columba*, p. 221 n). Excerpts in Colgan's *Acta Sanctorum*, pp. 723–4. The points of resemblance and difference between the Lismore Life and the *Peregrinatio Sancti Brendani* are clearly stated by Dr. Schirmer in his *Zur Brandanus-Legende*, Leipzig, 1888.

3317. Brenainn's pedigree is thus given in the *Book of Leinster*, p. 349, col. 1:

Brenaind aps*tal* m*ac* Findloga, M*aic* Olchon, M*aic* Altai, M*aic* Ogamain, M*aic* Fidchuiri, M*aic* Delmnai, M*aic* Ennæ, M*aic* Fualascaig, M*aic* Azamain, M*aic* Mogæd qui dicitur Ciar, M*aic* Ferg*usa*, M*aic* Rosa. Do Chiarraige Luachra dó [.i. do] Altraige cind Bera 7 do Chorcu Duibni.

[In marg.] Vel aliter Br*enaind* Mac Findlo*ga*, Maic Olcho*n*, M*aic* Gossa, M*aic* Gabli, M*aic* Ecni, M*aic* Altæ M*aic* Og*a*m*ain*, etc.

And thus in the *Lebar Brecc*, p. 16, col. 2:

Broen find M*ac* Findlogai, M*aic* Olchon, M*aic* Alltai, M*aic* Ogamain, M*aic* Fidchuri, M*aic* Delbnai, M*aic* Eoin, M*aic* Ausal*aig*, M*aic* Astomain, M*aic* Mogai Toeth.

Vel Brenaind M*ac* Findloga, M*aic* Findch*ada*, M*aic* Gossa, M*aic* Gæbli, M*aic* Ecni, Maic Alltai, am*ail* ata romaind. Do Ciarr*aig*e Luachra do .i. do Allttraige Berai randai 7 do Chorco Duibne.

Hence it appears that in Adamnán's 'Brendenus mocu Alti' (Schaffhausen codex, p. 118 a) the *mocu* means 'great grandson.'

3324–3325. For *Foircetlaid . . . baitsi* B has:

Forcettlaidh é amhail Pol primhapstal. Cendais dilgadhach é amail Pettor. Ditrebach é amhail Eoin mBauptaist.

A teacher, he, like Paul a chief apostle: gentle, forgiving he, like Peter. A hermit like John Baptist.

In p. 298 supra Brenainn is likened to S. Bartholomew.

3331. This Oengus was slain, according to the Four Masters, A.D. 489.

3336–3340. This story is thus told in the *Book of Leinster*, p. 371, col. 1:

Brenaind m*ac* Findloga, m*aic* Elchon, m*aic* Æltai, de Chiarraigi Luachra do Allt*r*aige chaille. I n-oen-amsir la Oeng*us* m*ac* Nad f*r*aich rig M*u*man rogenair.

Brenaind son of Findlug, son of Elchu, son of Aelta, of the Ciarraige Luachra of Alltraige Caille. At the same time with Oengus son of Nat-fraich, King of Munster, was he born.

ISí a m*áthair* atchon[n]airc i fís andar lé tinne de ór de [leg. do] thárniud 'na hucht, 7 a dá [col. 2] cich do lassad *for* a brui[n]ni.

His mother beheld (this) in a vision: It seemed to her that a bar of gold fell into her bosom, and her two breasts flamed on her bosom.

Atchuaid Findlug in fís sin dia anmcharait .i. do epscop Erc mac Ogamuin maic Fidaig. Et atbert side con genfed gein amra ón mnái atchonnairc in fís.

Findlug related that vision to his soul-friend[1], even to Bishop Erc son of Ogaman, son of Fidach. And Erc said that a marvellous child would be born of the woman who had beheld the vision.

Atchonnairc dano epscop Erc indair-leis níam theined dar crích Altraige, 7 ba lán do anglib ó nim co lár.

Then Bishop Erc saw (this). It seemed to him that a hue of fire was over the district of Altraige, and that it was full of angels from heaven to the ground.

Luid epscop Erc do thig Findloga iarnabarach, 7 coṅgab in mac ina ucht, et focheird a foesam 7 a oentaid fris.

Bishop Erc went on the morrow to Findlug's house, and took the boy into his bosom, and conferred his protection and his union upon him.

ISí indsin aidchi immustarla Bec mac Dé in fáid i tig Maic Arddæ maic Fidaig ríg Ciarraige Luachra.

That is the night whereon Bec mac Dé the prophet chanced to be in the house of Mac Arddae son of Fidach, the king of Ciarraige Luachra.

Immuscomarcair in rí: 'Cid atchí dún innocht, a Bic?'

The king asked him: 'What seest thou for us to-night, O Bec?'

'Atchiu coṅgenedar do rí etrut aníar 7 muir.'

'I see that thy king is born between thee in the west and the sea.'

'Ni ḟetamar ém,' ar Mac Arda, 'síl sær notlessad ríge forn etruind 7 muir.'

'Truly,' saith Mac Arda, 'we know of no free race between us and the sea that would have a right to reign over us.'

Atbert Bec: 'Mac berair innocht do Findlug, bod é do rí dogrés.'

Bec replied: 'The son that is born unto Findlug to-night, he will be thy king for ever.'

Dothæt immorro bróen dian do thopur Iordanen co rothinsan fair i ndenus a baiste. Conid de asrubradsom Brendinus .i. broen dian dianuas, no i ndenus a baisti.

Now a swift rain came from the source of the Jordan, and dropt upon him at the time of his baptism. Wherefore he was called Brendinus, that is a drop (*broen*) swift (*dian*) from above (*dianuas*), or at the time (*denus*) of his baptism.

More as to the prophet Bec mac Dé in the Lebar Brecc, p. 263 b; in Egerton 1782, fo. 38 a, 1; in the Book of Lismore, fo. 94 a, 2; in the *Martyrology of Donegal*, at October 12; and in the Annals of the Four Masters, A. D. 478, 557 (in which year he died), 825.

3345. For *eadrat 7 muir inocht* B has *anocht etratt et bochna*, where *bochna* is a rare word, explained by Peter O'Connell as 'the sea or ocean.'

3347. For *rucsat .xxx. bo* B has *ruccatar .xxx. ferbu .i. bo.*

3377. This line is corrupt in the Book of Lismore. The Egerton MS. is better: fiach baistigh Brénainn, ní bréc.

3394. For *bó blicht* B has *loim no blechtach.*

3395. For *bainne* B has *lomma.*

3401. For *fuirre* B has *uaisti.*

[1] i. e. confessor, spiritual director.

3402. Heroines and heroes with radiant faces, breasts, and arms, are common in Indian and European folklore. See, in Maive Stokes' *Indian Fairy Tales*, London, 1880, the story of Phulmati Ráni, and note 2, to which add the following verse from the *Book of Leinster*, p. 210 b, ll. 16–18:

Roscuch in cuach corcra cain	The fair purple stomacher (?) went
dia cíchib sís cein šentaid	Down from her breasts without old age,
co mbenfaide frigde friss	So that a fleshworm could be struck out
istig ar soillsi a cæmchniss.	In the house by the light of her lovely skin.

Add also the description of Balder's beauty in Sn. 26: Hann er svâ fagr â litum ok biartr svâ at lysir af honum (he is so fair of face and bright that he shines of himself). So air and water shine with the brightness of Gerðr's arms. Saem. 81, Sn. 39.

3403. After *proicept* B inserts *breithre De.*

3407. One of the many proofs that the aristocracy of the ancient Irish were fair-haired.

3415. After *innté* B inserts *cein.*

3417. For *Oirisidh* B has *Airisis.*

3427. For *na ruithne ndiadha* B has *a ratha diadha*, 'of his divine grace.'

3436. For *dorala* B has *teccaimh*, the enclitic form of the 3rd sg. *s*-aorist act. of *do-ecmaingim.* The Old-Irish form is *do-r-écaim* (with infixed *ro*), LL. 54 b, 36, which Zimmer was the first to explain, Kuhn's *Zeitschrift*, xxx. 129, 130.

3442. For *benuid a cenn de ina richt som* B has *benait a chenn don choirthe a richt a bfir fuatha.*

3446. After *Eirc* B inserts *friu.*

3449. As to these Rules, see Reeves, *Columba* Index s. v. Rules.

3485. Iarlaithe, probably the bishop commemorated on 26 December. For *Trena . . . Macta* B has *Treoin . . . Mochta.*

3488–3489. For *cid uma bhfolcai forainn* B has *Cidh ara bfoilge foirn.*

3497. For *cian* B has *fada.*

3504. For *tadhbhaister ithfern* E has *tadbastar do hiffirn.*

3544–3545. For *oconn aingel* B has *a gion an aingil*, 'out of the angel's mouth.'

3551. For *tairgidh* B has *tairccis.*

3552. After *ghabh* B inserts *sin.*

3562. After *dhainib* B inserts an account of a visit paid to Brendan by 'Barrintus mac meic Neill.'

3565. Perhaps *daidche* is another form of the adverb *dadaig*; if so, translate: 'he goes alone to a mountain (Brandon Hill?) at night.'

3583. For *go loinne* E has *co londi.*

3601–3616. This story of celebrating mass on a whale's back is thought by some to have been borrowed from a tenth-century version of Sindbad's First Voyage, where the fish is mistaken for an island[1]. But it occurs also in ch. xxvi. of Bili's Life of S. Machut, or Malo; and in ch. xiii. of an anonymous Life of the same saint, both of which Lives were written in the ninth century. See *Deux Vies inédites de Saint Malo*, Rennes, 1884, pp. 52, 144.

The following is a correct copy of ch. xxvi. of Bili's Life, Mus. Brit. Bibl. Reg. 13, A. x., a MS. of the tenth century:

De cęlebratione missæ in die paschę super cętum (fo. 65 b).

(fo. 77 b). Inde uento ueniente nauimque de portu ubi erant[2] separante, illisque naui[fo. 78 a]-gantibus usque mane die dominicę resurrectionis paschæ, sole oriente, tertia adpropinquante, populo orationem postulante, magister ut sanctus Machu missam die illo cantaret, precabatur. Sed illo causante locum oportunum non esse . ecce insula modica apparuit . ad quam properantes perrexerunt. Et in illam ancoram ponentes atque descendentes, sancto Machu missam canente, cęlabrauerunt . et ut ad *Agnus Dei* uentum est, ecce locus ubi missa cęlebrabatur commotus est, et tunc omnes missam audientes tremente una uoce dicunt: Ó Brendane ecce nos omnes deglutimur. Tunc magister ait: Ó sanctę Machu, dusmus[3] sé transfigurauit ut multos in interitum ducat. Tunc intrepide sanctus Machu dixit. Ó magister, nonne aliis, me audiente, quod quondam Ionæ prophetae nolenti[4] ad Niniuen pergere, Domino uolente . coetus uitale sepulchrum fuit, predicasti? Ecce simili modo nobis in auxilium hic a Deo preparatus est. Tunc prę[fo. 78 b]-cipiens ut omnes in nauim pergerent, missam compleuit. Et ille cum fiducia coæto sé sub pedes eius humiliter prebente post illos nauem perrexit. Et exinde, ut illi narrauerunt, ipse [cetus] usque ad crastini diei horam tertiam, inter illos et fluctus maris sé prebuit.

A similar story is in Olaus Magnus, whence probably Milton's lines about the Leviathan, *Paradise Lost*, book i.:

> Him haply slumbering on the Norway foam,
> The pilot of some small night-foundered skiff,
> Deeming some island, oft, as seamen tell,
> With fixed anchor in his scaly rind
> Moors by his side.

3632–3668. Similar descriptions of Hell, composed of strings of alliterating adjectives, may be found in the *Vision of Adamnán*, LU. p. 30, and the *Tidings of Doomsday*, Rev. Celt. iv. 252. The variae lectiones here offered by B and E are numerous, but not important:

3636. For *nuallghotha* B has *nuallghuba*.

[1] The origin of this marvel is, according to Lane (*The Thousand and One Nights*, iii. 79), El-Kazwíní's *'Ajáïb el-Makhluqát*. Compare also the story of the tortoise in the *Kitáb Ajáïb el-Hind*, c. 18.

[2] MS. erat.

[3] dusmus diabolus, Zeuss G. C.[2] 1063, last line, may be cognate with the Gaulish *dusii*, as to which see Ducange s.v.

[4] MS. nolente.

3637. For *teneadh* B and E have the adj. *teinntighib.*

3638. For *dubha dorcha* E has the compound *dub-dorchaib*, and after *bithbroin* B inserts *7 báis cen crích, cen foircenn*, 'and of death without limit, without end.'

3643. For *ichtair adheitig ithfrinn. For sleasaibh* E has *ichtaraigh. Imfuair adeitig hifernda hi slesaibh.*

3650. For *donna . . . tangnacha* B has *dronnmora . . . tuathbertaigh.*

3652. For *Farcha troma iarnaidhi* B has *Farchadha trena tromiarnnaidhe.*

3665. For *sirdhubach* B has *sirlobtha.*

3680–3682. A similar female monster is mentioned supra in the Preface, p. xliii.

3698. As to waxed tablets (tabulae *ceratae*, *ceracula*), see Reeves, *Columba*, pp. 358, 359, and 454, col. 2.

3741. *Énne*, the 'Enda' of the Calendar of Oengus and the *Martyrology of Donegal*, at 21 March, is mentioned infra l. 4289. His pedigree is given in three different forms, in LL. 347, col. 8; in LL. 357, col. 4; and in LB. 14, col. 5.

3742. *Pupu.* This is the saint (also called Nem and Caelbe, and said to have been Pope of Rome) in whose honour Senán composed the following verses, *Book of Leinster*, p. 373, lower margin:

Abbas alm*us* amabil*is*
Romae rector docibil*is*
Papa pastor p*ro*babil*is*
Caelbe c*us*tos regiminis.

3734–3735. This seems a reminiscence of some real emigration, to the Faeroes or Iceland perhaps.

3743–3759. The story of the *crosán's* voluntary self-sacrifice may be compared with that of Odhrán, supra p. 178. See Todd, *St. Patrick*, 459. As to the meaning of *crosan*, which glosses *scurra*, see *Irish Nennius*, p. 182.

3796–3805. Another story of a fight between sea-beasts is told in Latin, supra p. 333, ll. 28–35, and thus in Irish in the Franciscan *Liber Hymnorum*, p. 41, upper margin:

Bói Brenaind .iiii. blia*dna for* muir oc iarrair Tire Tarṅgere. Boi (bé)ist icoa [*sic*, leg. icca] lenamain frisin re-sin indiaid in churaig. Fecth and tanic beis[t] aile cuci dia marbad, co roattig in beist Brenaind ⁊ noebu Erend olchena frisin mbeist ole, ⁊ niros-anact-[atar] co ro attaig Brigit, *co n*-erbairt Brenaind iarsen na biad ni fod síriu for muir noco fessad cid ara ndernad ar Brigit in firt-sa sech cach.

Seven years was Brenainn at sea, seeking the Land of Promise. There was a monster following him at that time after the boat. Once upon a time another monster came to it to kill it; and the monster entreated Brenaind and the saints of Ireland besides (to protect it) from the other; and they protected it not till it entreated Brigit. So Brenaind then declared that he would stay at sea no longer until he should know why this miracle was wrought for Brigit rather than every other saint.

3876. This old man seems to be the anchorite mentioned in the litany contained in the *Book of Leinster*, p. 373, col. 4:

IN t-anchara *forr*ánic Bren*aind* arachind i tír tharng*ir*e *cus*na huilib noemaib torchratar in duib-[1]insib ind ociain.

The anchorite whom Brenainn found before him in the Land of Promise, with all the saints that have perished in the obscure isles of the ocean.

His 'feathers' may be a reminiscence of some hermit's dress of birdskins.

As to the Irish 'Land of Promise,' see Schirmer, *Zur Brandanus Legende*, p. 20. Ailbe's voyage in search of it is mentioned in the Book of Leinster, p. 373 d.

3882. Here the legend of Brenainn suddenly breaks off, and the Life concludes with a long passage copied from the Vision of Adamnán, *Lebar na hUidre*, 31 b, and *Lebar Brecc*, 256 a.

3892. The notion that souls assume the form of birds occurs constantly in Irish hagiography. See *Revue Celtique*, ii. 200.

[1] The facsimile has 'huibb.' But the corresponding passage in the Lebar Brec, p. 23, col. 2, l. 43, has clearly 'duib.'

VIII. LIFE OF CIARAN OF CLONMACNOIS.

ANOTHER copy (B), made by Michél O'Clérigh, in Coill an Iubhair, in the convent of the friars of Athlone, from 'the Book of Aodh Óg Úa Dálacháin of Les Cluaine in Meath' is preserved in the Bibliothèque Royale at Brussels, vol. xi. (4190–4200), fo. 149 a. Latin Lives are in Rawl. B. 405, fo. 91, Rawl. B. 505, fo. 127 b, and *Codex Salmanticensis*, edd. De Smedt and De Backer, coll. 155–160, and perhaps in the Codex Kilkenniensis, fo. 106 b.

3920. For *tairmescaidh* B has *tairmescthaidh*, and for *cecha maithiusa* B has *7 forcetlaid cecha firinde*.

3930. For *doráidh* B has *dorat*.

3938. For *bethad* B has *raith righ nime*.

3957. *Lucerna*, etc. These words form part of a hymn quoted by Colgan, *Trias Thaum.* p. 472, col. 1, and beginning thus:

Quantum Christe O Apostolum
Mundo misisti hominem:
Lucerna huius insulae
Lucens lucerna mirabilis, etc.

3960. *Custodiantur*, etc. Thus in B:

Custodiuntur regimina
adcess[i]one edita
diuulgata reg[i]mina
per omnia sanctorum monasteria.

For *Coimhéttar* B has *coimedaighter*.

3963. For *ár . . . uili* B has: *ar as esti dleghar riaghla 7 bestata do breith fo Erinn uile*.

3965. For *Profeta*, etc. B has:

Prophetaque nouisimus
fuerit persagiminibus,

where the last line should perhaps be

fuerat praesagminibus.

3975. Ciarán's pedigree is thus given in the *Book of Leinster*, p. 348, col. 8:

Ciaran Cl*uana* m*ac* Nois M*ac* Beodain, M*aic* Bolggain, M*aic* Linnida, M*aic* Cuirc, M*aic* Daaed, M*aic* Cunnida, M*aic* Cais, M*aic* Fraech [p. 349, col. 1], M*aic* Causc*r*aid, M*aic* Meisinsued, M*aic* Suiled, M*aic* Ercada, Maic Mechoin, M*aic* Nechta, M*aic* Æda, M*aic* Coirbb, M*aic* Æda gnoe, M*aic* Fergæ Lethain, M*aic* Feidlimid, M*aic* Medrui, M*aic* Follomain, M*aic* Cuirc Dothi, M*aic* Ferg*usa*, M*aic* Rosa, m*aic* R*udraigi*.

To which this note is added:

Don tsechtmad aicmi do Latharnaib Molt dó. Robái art*ús* a athair i ndære i mBretnaib. Tanic iartain i nHer*inn* co cen*él* *Con*aill ass*íde* ar imgab*ail* císa truim cornaċ (?) co rogenair Ciaran ic Ráith Chrimthaind im-Maig Ḟ.

Of the seventh family of the Lathairn Molt was he. At first his father was in bondage in Britain. He afterwards came to Ireland to Cenél Conaill. Thence to avoid a heavy tax to Connaught (?), so that Ciaran was born at Raith Cremthainn in Magh Ái.

Beo n-Æd sær nomen patris eius. Darerca nomen matris eiusdem.

Beo-Aed the wright was his father's name: Darerca was his mother's name.

See also *Lebar Brecc*, p. 16, col. 1.

3992. For *for a tuisdidhibh cu tucad* B has: for a caraitt 7 for a tuisdidhibh cottuctha do 7 tucad.

3993. For *ara rucaid* B has *iarsa rucctha*.

3994. For *Lucoll* B has *Luachall*.

3995. After *deochain* B inserts *sidhe*.

3996. For *Ruc* B has *Ruccad*.

3997. For *craibhdech* B has *irisech*.

4013. 'Noise of chariot under king,' a common proverbial expression. Compare '*Currus sub rege resonat* aut sub gratia Dei,' Vita Sancti Aidui, *Cambro-British Saints*, p. 233.

4025. A similar miracle is told of S. Patrick and Dáire's horse: see *Tripartite Life*, Rolls ed. pp. 230, 290, 291, 472.

4034. For *fheochair* B has *rofheochair*.

4035. A similar miracle is told of S. Patrick. *Tripartite Life*, Rolls ed. p. 36.

4046. After *salm* B inserts: (is eisidhe polaire Ciarain anfu). So a ram used to carry Maignenn's psalter and prayerbook, *Martyrology of Donegal*, p. 338.

4063–4081. This curious story is valuable, 1. as shewing that the Irish were at an early date acquainted with the art of dyeing, and 2. that some of the Irish deemed it a kind of female rite or mystery, from presence at which males were excluded. The *glaisin* (woad?) is mentioned also in the *Ancient Laws*, ii. pp. 370, 372.

4089. B adds: ut dixit:

Laithe n-æn occ ionghaire do Ciaran go tren tarraid
dorad arái n-ionmuine lægh na bó don choin all*aid*h.

4096. After *atnaig* B inserts *Ciaran.*

4131. For *acht* B has *cénmotat.* After *nama* B adds: amhal deimhnigther 'san rann:

> Occ Ciáran roléghastair inghen ba seghda séttaibh
> et ní rofhéghastar a cruth na a delbh na a dénamh.

Compare *Martyrology of Donegal,* pp. 240, 242.

4134. The 'three waves' are obviously suggested by the 'three waves' (triple immersion) of baptism. Compare the Würzburg Codex Paulinus, 27 a 14: *teora tonna torunni* in babtismo, *tredenus dosum* (three waves over us in baptism, three days to Him, Christ) in sepulchro. See also Roger Hoveden, Chron. at 1172, and in Wales: Seque ter in nomine sancte Trinitatis in unda submersit, Vita S. Cadoci, *Lives of Cambro-British Saints,* p. 27.

4136. Making a living stag's antlers serve as a bookstand is a stock miracle in Celtic hagiology: see infra, l. 4341, and the Life of S. Aiduus, in *Lives of the Cambro-British Saints,* p. 234.

4148. For *Tancas* B has *Tanacsa.*

4154. Compare Reeves' *Columba,* p. 336, note g.

4170. There are many other stories of the successful resistance of Irish saints to amorous Irishwomen. The most curious of these, perhaps, is that contained in the *Lebar Brecc,* p. 242, col. 2, Egerton 92, fol. 27 a, and Rawl. B. 512, fo. 140 b. This has been published, with a French translation, by M. Henri Gaidoz, in Κρυπτάδια, vol. iv. See also the *Book of Leinster,* p. 278, col. 1, ll. 21–36.

4186. The Irish seem to have made pets of many wild animals—wolves, foxes, deer, badgers, ravens, cranes, and perhaps others. See *Ancient Laws,* iv. 120.

4189. For the enclitic *Tard* B has the orthotonic *Dorad.*

4230–4231. For *ona breithir o nach* B has: 7 as í a briathar dosfaraill ar na.

4234. For *nduisce* B has *ttathbeoaige.*

4264. For *sortuaidh* D has *sairtuaidh.* Findian's vision is thus related in the *Lebar Brecc,* p. 31 b, ll. 41–48.

Taidbsiu tarfas tan ele do Finden .i. da esca do t*ur*cabail o Cluain Eraird .i. escai ordaige 7 escai aile airgide. Luid in t-escai ordai i tuaiscert na hindsi co rolas Heri 7 Alba desium. Luid in t-escai airgide co rogab imon Sinaind co rolas Eri ar medon de. Col*um* c*ille co n*-ór a śocheneoil 7 a ecnai. et Ciaran m*ac* in tshair ind airged co taitnem a shualach 7 a śognim.

At another time a vision was shown to Findian, to wit, two moons rose from Clonard, even a golden moon, and another, a silver moon. The golden moon went into the north of the island, so that Erin and Alba shone thereby. The silvern moon went and stayed by the Shannon, so that Erin in the midst thereof shone thereby. The golden moon signified Colomb cille with the gold of his noble birth and wisdom, and the silver was the wright's son Ciaran, with the brightness of his virtues and his good deeds.

4275. For *coiri deis* B has 2 *coire* .x. ['twelve caldrons'] *dar eisi*.

4297–4304. A Latin version of this story, from a MS. in Marsh's Library, Dublin, may be found in Bishop Reeves' *Columba*, p. 88, note *c*.

4322–4323. Also in the *Martyrology of Donegal*, p. 240. The same miracle is performed by S. Aiduus, *Cambro-British Saints*, p. 247. A somewhat similar story is told of King Guaire of Aidne, whose proverbial generosity was displayed even after his death:

IS é doróni in firt n-amra hi Clu*ain* m*ac* Nóis, dïá rucad-som dia adnocol di. Tánic in druth dia saigid, 7 rogab alguis de im athchuingid fair. Dorat-som a laim darsin f*or*baid immach, 7 rogab lán a duirnd don ganium, 7 rodibairc i n-uch in d*r*uad[1], co nd*er*na bruth óir dé. *Con*id hé sin enech dedenach Guairi. LU. 117 b. 13–18.

He it is that wrought the marvellous miracle in Clonmacnois, when he was borne thither to his grave. The buffoon came to him, and asked a boon of him repeatedly. (So the dead king) put his hand out over the ground, and took his fistful of the sand, and flung it into the buffoon's breast, and made a mass of gold thereout. So *that* is Guaire's last deed of bounty.

Hátim eṭ-Ṭái is the Oriental counterpart of Guaire, and a tale of *his* generosity after death is translated by Lane, *The Thousand and One Nights*, 1859, vol. ii. p. 295.

4342. For *in t-agh* B has *an t-oss*.

4360. For *robui . . . litre* B has: frith é, gan dith litre gan fliuchadh. See above, l. 4321, Bishop Reeves, in his *Columba*, p. 117, note g, has collected other instances of the power of saints' manuscripts to resist the influence of water.

4413. For *Rofuiredh flaith* B has *Rodáiledh fledh*.

4425. *In tene sénta*, 'the hallowed fire,' was perhaps the fire produced on Maundy Thursday from flint and steel, and kept unextinguished till Easter Eve. See the first Ordo Romanus, c. 32, p. 21, cited in Smith and Cheetham's *Dictionary of Christian Antiquities*, vol. i. p. 672. Other holy fires were kept alive in Ireland at Kildare and (I believe) in Inishmurray.

4426. Ciarán of Saigir. Of this saint there is a Latin Life in the *Codex Salmanticensis*, edd. De Smedt and De Backer, coll. 805–818, and a fragmentary Irish Life in Egerton 91, fo. 42 a. See also the *Martyrology of Donegal*, at March 5.

4435. Similar stories of carrying fire are told in the notes to the Calendar of Oengus, Jan. 2, and in the Lives of SS. Cadoc, Cybi, and Tathan. See *Cambro-British Saints*, pp. 29, 186, 261.

4472. See the note to the Calendar of Oengus at Sept. 9, Cormac's Glossary, s. v. cacaid, and the poem attributed to Ciaran in the *Book of Leinster*, p. 374 c.

[1] Read *i n-ucht in druith*.

4478. The story here referred to is told more fully in the *Tripartite Life*, Rolls ed. pp. 84, 556.

4500. For *lanairpeitech* B has *lanoirfitteach.* 4501. For *Estadh* B has *Istadh.*

4528–4534. More completely thus in *Lebar Brecc*, 11 b:

Soerad eclasi De . co mbathis 7 comna 7 gabail n-ecnairce. co macaib do legend. co n-idpairt chuirp Crist for cech n-altoir.

Freeing of God's Church, with baptism and communion and chanting of requiems; with boys to read, with offerings of Christ's Body upon every altar.

Ni dligid dechmadu, na bo chendaith, na trian annoti, na dire seoit do mhainib, mina bet a frithfolaid techta na heclasi innte do bathis 7 comnai 7 gabal n-ecnairce a manach etir biu 7 marbu 7 cor-roib oifrend for altoir i ndomnaigib 7 sollamnaib 7 cor-rabut aidme oga cech altoir dib.

It is not entitled to tithes, nor to a heriot (?) cow, nor to an *annoit's* third, nor to . . . . . unless the proper reciprocal duties of the Church (are performed) therein, (namely) of baptism and communion and chanting requiems for her monks, both live and dead, and so that there be offering on altar on Sundays and high-tides, and so that there be complete implements on every altar of them.

Nach eclais oc'na bia a techta ni dlig landire eclaisi De, *acht* is uaim thagut[1] 7 latrand a hainmm la Crist.

No church that has not its proper (furniture) is entitled to the full fine of God's Church, but its name is, according to Christ, a cave of thieves and robbers.

4535–4544. Two fragments of the piece of which there is a complete copy in Harl. 5280, fo. 39 b. The beginning, only, of another copy is in Rawl. B. 512, fo. 41 a 2. So far as I understand them, the Lismore fragments of this 'cosc,' or direction, run thus:

What is to be avoided by man? Not hard (to say). Being often angry. Haughtiness without science. Fierceness towards an old man. Sluggishness at the bell. Secrets to the untrustworthy (?). Abundance on *luaman.* Mockery of words. Impure expressions. Bitterness of answer. Stubbornness towards the vice-abbot. *Sithe* at reproaching. *Commarbai* to monks. Frequency of questioning.

Query—What is to be followed? No doubt. Staying at penitence. Watchfulness (?) of words. Gentle words. The rule to fulfil. Rising at the first word. A step of readiness for God. Simplicity of heart. Quenching desire. Overcoming nature. Patience at tribulations, and so forth.

Mo-cholmóc (otherwise Colmán) of Les-mór is commemorated on 22 January.

4545–4589. I know of no other copy of this pessimistic poem, the first line of which means 'More dolorous than death seems to me.'

[1] tagut is = O'Clery's *tadhad* ·i· gadaighe.

IX. LIFE OF MOCHUA OF BALLA.

Another copy (B) of this Life is in the Brussels MS. vol. iv (2324–2340), part ii. fo. 1 a, and a fragment (only two columns) in Egerton 91, fo. 56 b, which begins with the pedigree (l. 4636). Latin Lives are in Rawl. B. 485, fo. 114, and in Rawl. B. 505, fo. 93 b. And Colgan prints (*Acta Sanctorum*, pp. 789, 790) a Latin translation made by Philip O'Suillevan from Irish MSS.

4617–4622. The arithmetic is difficult. Perhaps the meaning is that 5 (books of Moses) multiplied by 2 (Law and Gospel) = 10 (commandments), and that this 10 multiplied by 4 (elements in a man) is = 40. Even so the 5 (talents) multiplied by 2 (Law and Gospel) = 10 (commandments), and this 10 multiplied by 4 (gospels) is also = 40 (the number of the days in Lent!).

4624. The five ages, according to Isidorus, are:

I. From Adam to the Flood;
II. From the Flood to Abraham;
III. From Abraham to David;
IV. From David to the Babylonian Captivity;
V. From the Captivity to Caesar's death.

4671. After *coimmite* B inserts *no a lucht coimhidechta.*

With this legend of the fountain travelling like a cloud compare the story in Cormac's Glossary, s.v. *Ninus*, of the wave that passed through the air and became a well. Compare also Burton's *A Thousand Nights and a Night*, v. 274: 'Now Almighty Allah had subjected to him [scil. a devout Jew] a cloud, which travelled with him wherever he went, and poured on him its water-treasures in abundance, that he might make his ablutions and drink.' The legend of the Esthonian lake Eim 'which hastened through the air like a white cloud' to bless the pious farmers (Grimm, *Deutsche Mythologie*, 2te aufl. s. 566) furnishes a third parallel.

4679. This reference to a watermill is one of the arguments used by Dr. Petrie (*On the History and Antiquities of Tara Hill*, pp. 139, 140), to prove that such mills were introduced into Ireland at an early period. A tradition which, if true, throws back this period to the third century after Christ is contained in Cuan hua Lothchain's poem on Tara, *Book of Ballymote*, p. 351, ll. 18–25.

Ciarnad cumal Cormaic coir
mor-cét nobiathad a broin.
deich meich la cach læi do bleith,
nirb'opar duine denmeich [1].
Ros-tarraig aicge in ri ran
innai tigh a hænuran,
corus-toirrchestair fo chleith :
iarsin foremidh robleith.
IARsin ros-oirchis ua Cuind,
tug sær muilinn tar mor-thuind :
cét-mhuilenn Cormaic maic Airt
robo cobair du Ciarnait.

Ciarnait, bondmaid of just Cormac,
Used to feed a great hundred by (her) quern.
To grind ten sacks a day
Was not an idle person's work.
The noble king met her
In her house alone,
And secretly made her pregnant :
Thereafter she was unable to grind much.
Thereafter Conn's descendant [2] spared her.
He brought a millwright over the great wave.
The first mill of Cormac son of Art
Was a help to Ciarnait.

4711. As to these 'aquatiles bestiae,' see Reeves, *Columba*, 140, note c.

4800. The transfer of the Yellow Plague to a crozier, and the transfer (infra, l. 4884) of a gangrene to a saint's bell are noteworthy. For though transfers of diseases to inanimate objects are frequent in folk-medicine (in India, e.g. a child's marasmus is sometimes transferred to a field of sugar-cane[3]), these objects are not usually sacred.

4829. In like manner an otter brings a salmon to the hermit in the *Voyage of Mael duin*, c. 33 (*Revue Celtique*, x. 88).

4832. Mention of female warriors is often made in Irish literature. See Kuno Meyer's *Battle of Ventry*, pp. 76–77. I know not if the Irish *ban-gaiscedaig* find their British reflex in the *tair gwrforwyn Ynys Prydain*, 'three viragos (or amazons) of the Isle of Britain,' Pughe s. v. *Gwrforwyn*, or in the conquering sorceresses (*gwidonot*), with one of whom Peredur goes to learn horsemanship and the use of arms (*Mabinogion*, ed. Guest i. 257, edd. Rhys and Evans, p. 211).

4853. The direction to go in Jesu's name *and look at the sun* is curious. That Christ is 'King of the white sun,' that He is the 'white sun illumining heaven with much holiness,' see the *Calendar of Oengus*, Prologue 4–7. That the sun is emblematic of the person of the Saviour, see Mal. iv. 2 (*sol justitiae*), and John i. 9 (*lux vera*). But here we have, perhaps, a trace of the heathen notion of purification by the sun, which in India has given rise to the practice of laying new-born children in its rays. (See Oman, *Indian Life*, p. 69.)

[1] Cf. deinmheach ·i· diomháoin, O'Cl.

[2] i. e. King Cormac, son of Art, son of Conn.

[3] See Oman, *Indian Life*, p. 273, where the process is described. See also Tylor, *Primitive Culture*, II. 148, 149.

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Cenél Echdach, 323, in the barony of Loughinsholin, co. Londonderry.
Cenél Fiacha[ch], 264, perhaps Kinilea in Westmeath and King's County.
Cenél Fiachrach, 267.
Cenél Lugdach, 303, in the barony of Kilmacrenan, co. Donegal. See *Four MM.* A. D. 868, note c.
Cera, xxv, 285, now Carra, co. Mayo.
Cianacht Glinne Geimin, 231, now Keenaght, co. Londonderry.
Ciarraige, 242, 243, now Kerry.
Ciarraige Cuirchech, 243.
Ciarraige Cuirchi, 206, now Kerrycurrihy, a barony in the co. Cork.
Ciarraige Irluachra, 264.
Ciarraige Luachra, 247, 349, 350, the northern part of co. Kerry.
Citta Nuova, 309.
Clad Cuirre, 286.
Clann Fiachrach, 285, 307.
Clann Rudraigi, 342.
Clanna Conla, 307.
Clochar, 165, probably now Clogher in Tyrone.
Clonfert, xiii.
Cluain Brónaig, 336, now Clonbroney, co. Longford.
Cluain Corind, 336.
Cluain Corcaige, 330.
Cluain Deochra, now Clondara, co. Longford. See *Four Masters*, A. D. 977, note m, and *Chron. Scot.*, 225, 370.
Cluain Draignige, 336.
Cluain Ech, 336. A Caernan of Cluain Ech is mentioned in *Martyr. Don.*, 112.
Cluain Eidnech, 239, now Clonenagh, in Queen's County.
Cluain Foda Fine, 344, in Fir Tulach, *Martyr. Don.*, 226.
Cluain-Ichtar, 276.
Cluain Infide, 219.
Cluain Iraird (Eraird), 173, 174, 228, 296, 345, 356, now Clonard, co. Meath.
Cluain Irarrois, 239.
Cluain mór Fer n-Ardai, 176, perhaps Clonmore in co. Louth.
Cluain mac Nois, 177, 264, 268, 275, now Clonmacnois.
Cluain Moescnea, 336, in Fir Tulach. See *Martyr. Don.*, 10, 228.
Cnoc Brenainn, 241, now Brandon Hill, *Martyr. Don.*, 126.
Cnoc Samna, 239.
Cóiced maic Luchta, xxix.
Coire Breccáin, 198, 332.
Comar, xliii. There was a Comar in Meath and another (now Castlecomer) in Ossory. Comar tri n-uisce, near Waterford.
Comar Cinn Slébe, 231.
Compostella, xix.
Conaille, 184, or Conaille Muirthemne, co. Louth.
Conaire (Condire?), 159, now Connor, a bishop's see in the co. Antrim.
Condal, a mountain, 224; dat. Condail, 230.
Connacht, xxviii, 177, 184, now Connaught.
Corann, xxv, 228, now the barony of Corran, co. Sligo.
Corcach (mór Muman), 210, now Cork.
Corco-Baiscinn, 201, 202, 203, 204, 275, now Corcovaskin, in the co. Clare.
Corco-Duibne, 349, now Corcaguiny. See *Martyr. Don.*, 96, 318, *Topogr. Poems*, lxviii.
Corco-Láighdhe, 306, the S.W. part of the co. Cork.
Corcomruadh, 205, now the baronies of Corcomroe and Burren in the N. W. of the co. Clare.
Craig Phadraic, 316.
Crích Baiscinn, 216.
Crích Cualann, 156, 'included in the present co. of Wicklow,' O'D.
Crích hua Ceinnselaig, 339.
Crích Luigne, 228, now Leyny, co. Sligo.
Crích Moga Ruith, 232.
Crích Tuathail, xxxi.
Cross Sailech, 225.
Crot Cualachta, 286.
Crúachan Aigle, 263, 296.
Crúachu, xxv, of Mag Ái, 241, in Roscommon.
Cúil Cnámrois, 241.
Cúil Conaire, 307, in Cera, co. Mayo, *Four MM.* A. D. 544.
Cúil Dremne (Drebene), xxviii, in the barony of Carbury, co. Sligo.
Cúil Feda, 241.
Cúil Fobair, 326, east of Lough Corrib, co. Galway.
Cúil Muilt, 235.
Currach Life, 117, 194, 329, now the Curragh of Kildare.

Daire, Doire (*oakwood* of Calgach), 174, 175, 317, acc. Doiri, Duiri, 313, now Derry.

Dairinis (*oak-island*), 216, opposite Inis Cathaigh.
Dairinis at Imliuch, 241.
Dairmag (*oak-plain*), 175, 283, 308, now Durrow, in King's County.
Dál n-Araide, 153, 159, a region in the east of Ulster, extending from Newry, co. Down, to Slemish mountain, co. Antrim.
Dál Buain, 282; see *Martyr. Don.*, 24, 60.
Dál Conchobair, 183, 199, 334.
Dál Messin corp, 336; Meisin cuirb, *Four MM.*, A.D. 952, where O'Donovan says that this tribe was seated in the barony of Arklow and some of the adjoining districts.
Dál Ríata, 310, 314, now the Rout in the north of co. Antrim.
Damascus, 228, 229.
Dimbal, 222.
Dinn Rígh, 238, near Leighlin Bridge, co. Carlow.
Dísert Brigte, 336.
Domnach Mór, 163.
Domnach mór Cineoil Duie (?), 201.
Domnach mór i toeb Cille dara, 330.
Druim Ceta, 309, 311, 312.
Druim Cliab, 178, 308, now Drumcliff, co. Sligo.
Druim etir dá Loch, 227–228.
Druim Fiaid, 222.
Druim Fingein, xxix, now Drumfineen, co. Waterford; see *Four Masters*, A.M. 3501.
Druim Lethan, 237, not Drumlane, in co. Cavan.
Druim Monach, 177.
Druim Mór, 164, now Dromore, in the barony of Iveagh, co. Down.
Druim Relgech, 165, now Drumrally.
Druim Sailech, 165, 'dorsum salicum,' a ridge about seven miles south of Roscrea.
Dubchomar, 236, in Crích Roiss, *Four Masters*, A.D. 322, the confluence of the Blackwater and the Boyne.
Dubdaire, in Thomond, xvii.
Dún (leth-glaise), 162, 166, 317, now Down, or Downpatrick.
Dún Clithair, xxv.
Dún Dubchomair, 236, 245.
Dún Eochairmaige, 239, 240.
Dún Mechair, 205.

Eba, xxv, perhaps Magh n-Eabha, now Magherow (= Machaire Eabha), in the barony of Carbery, co. Sligo.
Echtge, xxvi, 202, now Slieve Aughty, a mountainous district on the confines of Galway and Clare.
Eigipt, 169, 283, Egypt.
Eiscir Branainn, 225.
Eli, 164 = Eile, Ely O'Carroll, in the S. of King's County.
Emain, 309, now the Navan fort, near Armagh.
Enach D[a]irmaige, 336.
Eoganacht Gabra, 211, now the barony of Connello, co. Limerick.
Eoganacht Locha Léin, 235, in the S.E. of the co. Kerry.
Eoraip, 155, Europe.
Espan, 264, Spain.
Ess mac n-Eirc, 178, near Boyle, co. Roscommon, now Assylin, i. e. Ess húi Fhloinn.
Ess Ruaid, 178, now Assaroe, a cataract on the Erne, in which (according to the Tochmarc Émire) Aed Ruad was drowned.
Etail, 155, Italy.
Etargabul, 336, lit. 'between the fork.' O'Donovan, *Four MM.*, A.D. 788 (where the gen. sg. *Eatargabhla* occurs) says that there are several places of this name in Ireland.
Ethne, 326, now the Inny river.

Fál, 159, a name for Ireland.
Fán na n-Ech, 216.
Fán Muilt, 234.
Férgort na Mogad, 233.
Ferna, 208, gen. Fernann, now Ferns, co. Wexford.
Ferta (in Armagh), 165.
Ferta Fer Féicc, 156, 158, near Slane, in Meath, 'beside Síd Truim in the west,' *Mart. Don.*, 292.
Fertais Tuama, 260, now Toome Bridge, over the lower Bann, co. Antrim.
Fianann, 248, now the Fenet.
Fidarta, 266, now Fuerty, barony of Athlone, co. Roscommon.
Fid Mór, 159, now Veagh, in the parish of Raymochy.
Findine, 163, 202.
Fine Gall, 330, now Fingal, the part of the co. Dublin lying to the north of the river Liffey.
Finnabair, 167, probably Findermore, in the barony of Clogher, co. Tyrone.
Finntracht Cinn Magair, 242, 245.
Fir Airbido, 323.
Fir Breg, 193, 231, 235; see *Breg*.
Fir Domnann, 285.
Fir Érenn, 167, men of Ireland.
Fir Maige, 234, 242, 347, now the barony of Fermoy, co. Cork.
Fir Roiss, 160, 164, 193, 283, in the south of co. Monaghan.
Fir Tethbae, 324, 325.
Fir Tulach, 189, 226; Fir Telech, 323, now Fartullagh, a barony in the co. Westmeath.
Fobar, 298; Fobar Feichín, 283, Fore, in Westmeath.
Fochaillech, 345; see *Mart. Donegal*, 196.
Fochlad, 155.
Fordruim, 336, now Fardrum, in Westmeath.
Fotharta Airbrech, 225, near the hill of Brí Eile (now Croghan), in the north of King's County; *Four MM.*, A.M. 3529.
Fotharta mára, 336; see *Mart. Don.*, 124, 202.
Frainc, xx, xxii, 276, Franks, France.

Gabra, xliii, now Gowra, in co. Meath.
Gael, 283; see *Góidil*.
Gailinnse xviii, Galicia.
Girar, 330.
Glais Nóiden, 174, now Glasnevin, near Dublin.

Glasraige, 264.
Glenn dá locha, xvi, now Glendalough, co. Wicklow.
Glenn Geimin, 231, now Glengiven, co. Londonderry.
Góidil, 155, the Irish.
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Gort na Liac, 233.
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Grenan Ely, 296.

Hériu, xxv, Héri, 357, gen. Hérenn, anglicised *Erin*. The *h* in *Hériu* (from *Iveriô*), as in *Hí* (from *Iova*) and in *húi* (from *avii*), seems to represent a *v* which has undergone metathesis.
Hí, 310, 317; Hí Coluim Chille (*Ioua*), 178, 179, now Iona.
Húi Bresail, 336, afterwards called Clanbrassil, in the counties of Armagh and Down.
Húi Briuin Cualann, 197, 332, in the greater part of the barony of Rathdown, co. Dublin, and some of the north of the co. Wicklow.
Húi Cairbri, 243–244, probably = Húi Cairbri Aebhdha, in the present barony of Coshma, co. Limerick.
Húi Caissín, 241, the present deanery of Ogashin, in the east of co. Clare.
Húi Cennselaig, 161, 208, 237, in co. Wexford.
Húi Culduib, 331.
Húi Degad Móir, xvi, perhaps = the Húi Deaghaidh in the present barony of Gorey, co. Wexford.
Húi Desa, 202.
Húi Dobarchon, xvii; see *Mélusine*, t. iv.
Húi Echach, 210. There were at least four tribes so called, one in Down, one in Armagh, one in the S.W. of Cork, and one in Waterford.
Húi Failgi, 161, 185, 267, 322, 330, 331, the present barony of Ophaley, co. Kildare, and parts of King's and Queen's counties.
Húi Fi[d]geinte, 162, 201, 202, 211, 214, 217, in the south of co. Limerick.
Húi Garrchon, 160, 161, now the parishes of Glenealy, Killaird, and Rathnew, in the co. Wicklow.
Húi Liathain, 209, in the present barony of Barrymore, co. Cork.
Húi Luigdech, 282, now Ileagh, in the barony of Eliogarty, co. Tipperary.
Húi Maic Tail, 218.
Húi Maic Uais, 183, 192. One tribe of this name was in East Meath (barony of Moyfenrath), another in West Meath (barony of Moygoish).
Húi Maine Connacht, xvi, the third part of Connaught bounded on the south by the river Grean in the co. Clare.
Húi Meith Tíre, 160, in the barony and county of Monaghan.
Húi Néill, 'nepotes Nialli,' xxviii, 154, 167, 194, 235, 236, 264, 322, in Meath, which was divided among the sons of Niall of the Nine Hostages and possessed by their descendants till the English invasion; *Four MM.* A.M. 3510, note a.
Húi Sétna, 213.
Húi Toirdelbaig, 241. The territory of the tribe was bounded on the S., S.W., and E. by the Shannon, on the N. by the Conghaile, on the W. by Glenomra.
Húi Tuirtri, 160, on the Bann, in the baronies of Upper and Lower Toome, co. Antrim.

Iarmumu, 163, West Munster.
Iarusalem, 175, Jerusalem.
Imliuch Ibair, 232, 233, now Emly in co. Tipperary.
Imliuch na Lega, 336.
Imliuch Már, 336, now perhaps Emlaghmore, barony of Ballymoe, co. Roscommon.
Inber Colpthi, 158, the mouth of the Boyne.
Inber Dé, 156, the mouth of the Vartry river, co. Wicklow.
Inber Domnann, 156, now Malahide river.
Inber na mBarc, 156; see *Four MM.*, A.D. 836, note b.
Inber Slainge, 156.
Inis Amalgaid, 287.
Inis Angin, 275, now Inchinneen, or Hare Island, in Lough Ree, co. Westmeath.
Inis Bó finde, 315, now Boffin Island, co. Mayo, or Inish bofin in Lough Ree, co. Westmeath.
Inis Caerach Céoil, 212, now Mutton Island, co. Clare.
Inis Cara, 209, 210, 211.
Inis Cathaig, 163, 203, 213, 214, 216, 217, 273, 274, 337, now Scattery Island, in the Shannon, co. Clare.
Inis Celtra, xv, 303, now Inish calthra, or Holy Island, in Lough Derg, co. Galway.
Inis Clothrann, 219, now Inchcleraun, or Quaker's Island, in Lough Ree, co. Longford.
Inis Coirthe, 208, 339, seems the present Enniscorthy, but the Irish name of this is *Inis corthadh* according to the *Four Masters*, A.D. 1460.
Inis Connla, 213, in Crích Ua Sedna in Munster, *Martyr. Donegal*, 260.
Inis Crone, 336.
Inis Luinge, 211.
Inis mac n-Eirc, 230.
Inishmurray, 358, co. Sligo.
Inis mór in Irrus Deiscert, 211, 212.
Inis Pátric, 156, now Patrick's island, near Skerries, co. Dublin.
Inis Tuaiscirt, 211.
Insi Mod, 172, the Clew Bay Islands, co. Mayo, *Four MM.*, A.D. 1079, 1248.
Inverness, 316, in Irish *Inbher Nis*.
Ísel Ciaráin, 264, 274, lit. S. Ciarán's low land, the name of a church at Clonmacnois, King's co., *Four MM.*, A.D. 1031.
Irrus, 205, 206, now Erris, co. Mayo.

Irrus Deisceirt, 211.
Istria, 309.
Iudaidi, 150, Jews.

Laigin, 160, 161, 186, 187, 188, 193, 224, 229. Leinstermen.
Lathairn Maige Muilt, 264, perhaps Larne, co. Antrim.
Lathairn Molt, 356.
Lecc na n-Aingel, 213 = Lecc inna n-Aingel, *Trip. Life*, p. 236.
Lecc in Pupaill, 228.
Lecc Pátraic, 162, now the townland of Cashel, near Ballyshannon.
Leighlin, x, in Irish *Lethghlenn*, co. Carlow.
Les Cluaine, 355.
Les mór, 359, probably Lismore, co. Waterford.
Letha, 209 = Letavia, Armorica, 339.
Leth Cuinn, 222, the northern half of Ireland.
Leth Moga (Nuadat), 222, 243, the southern half of Ireland.
Lethráith (dat. sg.), 336, now Lara or Abbeylara, co. Longford.
Llydau, 339.
Loch Andind, 336, now Lough Ennell in Westmeath.
Loch Cenn, 244. A Loch Cend is mentioned by the *Four MM.*, A.D. 853; but O'Donovan says this is a mistake for Loch Cendin. Hennessy, *Chron. Scot.*, 392, says that a Loch Ceann formerly existed to the north of Knockany, co. Limerick.
Loch Cime, 284, 286, now Lough Hackett, co. Galway.
Loch Cuan, 294, now Strangford Lough.
Loch in Ais, 197.
Loch Laphain, 193.
Loch Lebinn, 283, now Lough Leane in Westmeath.
Loch Léin (Linnfiaclaich), 235, now the lakes of Killarney in Kerry.
Loch Lemnachta, 332.
Loch Lir, xvii. This was one of the ancient names for Carlingford Lough; but the Loch Lir mentioned in p. xvii must have been in Thomond.
Loch Rí (or Ribh), 232; an expansion of the upper Shannon.
Loch Silenn, 243, 244, now Lough Sheelin, on the borders of the counties of Cavan, Longford, and Meath.
Locha Eirne, 268, now Lough Erne, in Fermanagh.
Lochlannaig, xxxii.
Lothra, 227; now Lorrha in co. Tipperary.
Lua, 209; the territory of Muscraige Húi Fhloinn, in the barony of Muskerry.
Luachair, 163, now Slieve-Logher, a mountain-range dividing Limerick from Kerry.
Lugmad, 164, 171, now Louth.
Luigni. See Crích Luigne.
Luimnech, 163, 200, 202, 230, the ancient name of the lower Shannon.
Lumbardaig, xxii, the Lombards.

Macha, 164, 165, Armagh.
Maen, 177, now Moone in the co. Kildare.
Maenmag, xxv, now Moinmoy, a territory in the co. Galway.
Mag Ái, 252, 265, 266, a plain in the co. Roscommon.
Mag Bile, 173, now Movilla, co. Down.
Mag Breg, xxiv, 156, 158, the tract extending from Dublin to Dundalk and the Fews mountains.
Mag Coel, 330.
Mag Fenamna, 320.
Mag Glas, 222, now Moyglas in the co. Roscommon.
Mag-inis, 167, now Lecale, co. Down.
Mag Lacha, 204, 205, in the barony of Kells, co. Kilkenny.
Mag Lainne, 235.
Mag Lemna, 192, now the Closach, a level district in Tyrone.
Mag Lifi (Liphi), 186, 197, 319, the plain of the Liffey, in cos. Kildare, Wicklow, and Dublin.
Mag Maethla, 286.
Mag Maistertha, 234, 237.
Mag Molt, 264.
Mag Raigne, 162; in the barony of Kells, co. Kilkenny.
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Mainistir (Buiti), v, vii, 176, 308, now Monasterboice, co. Louth.
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Monasterboice; see *Mainistir*.
Muad, 286, 287, the Moy, a river flowing into the bay of Killala, in Connaught.
Mucram, gen. Mucruma, xxv.
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Muir n-Icht, 155, 334, the Ictian sea.
Mullach Feis, 213.
Mullach síde, 296, now Mullaghshee, co. Donegal.
Mumu, xxxii, 162, 164, 184, now Munster.
Mungairit, 163, now Mungrett, S.W. of Limerick.
Muscraige Breogain, 162, in the barony of Clanwilliam, co. Tipperary.
Muscraige Mitaine, xxxi, in the barony of West Muskerry, co. Cork.
Muscraige Tíre, 163, now the baronies of Upper and Lower Ormond, co. Tipperary.

Nás, 160, now Naas, co. Kildare.
Nemptor, Nemhtor, 150, 151, 154, 155, seems to have been an old name for Dumbarton.
Ninnus, 202; Ninus, 360.
Noendruim, 294, now Mahee Island.

Óchtar maige Fochaillech, 215.

Óchtar Sceith, 218.
Odba, 285, 286, the ancient name of a mound near Navan, co. Meath, *Chron. Scot.*, 402.
Oilén Rosa Cre, xix.
Ollarba, xliii, now the Larne Water, co. Antrim.
Osraige, 161, 206, 225, 310, 314, anglicised Ossory, in Queen's County.

Plea, 334.
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Ráith Both, 175, now Raphoe, co. Donegal.
Ráith Cremthainn in Mag Ái, 265, 266, 356.
Ráith Dáiri, 165.
Ráith Derthaige, 331, and *Martyr. Don.*, 80.
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Ráith Inbir, 160, now Wicklow.
Raithen, xvi, now Rahan, King's County.
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Sabull Pátric, 157, now Saul, co. Down.
Saigir, 277, 358, now Seirkieran, King's County.
Saracens, xxii.
Saxain, 178, 223, 224, Saxons, England.
Seir, a river, 327.
Síd Aeda, 159, 171, now Mullaghshee, a little to the north of Ballyshannon; so called from Aed Ruad, who was drowned in Ess Ruaid, and whose body was then taken into the *síd* there. See the *Tochmarc Emire.*
Síd Buidb, xxx.
Síd Cruachan, xxx.
Síd Findachain, xxxi.
Síl Conaire, xxxi.
Síl Mael Ruain, xxviii; the tribe name of the O'Flynns in co. Roscommon.
Síl Muiredaig, 287; the O'Conors of Mag n-Ai, descendants of Muiredach Muillethan, king of Connaught.
Sinann (*Shannon*), 174; imon Sinaind, 357.
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Slebte, 161, now Sletty, in Queen's County.
Slemuin, xxvi, now Slewen or Slane in the par. of Dysart, Westmeath.
Sliab Bethad, 296, now Slieve Beagh in Ulster.
Sliab Condala, 225.
Sliab Crott, xxv, now Slieve Grud, co. Tipperary.
Sliab Cua, 237, 238, 242, 296, Knockmeldown, co. Waterford.
Sliab Fuait, 193; the Fews mountain, near Newtown Hamilton, co. Armagh.
Sliab Hermoin, 155, Mount Hermon.
Sliab Sion, 166, Mount Zion.
Sliab Slanga, 160, now Slieve Donard, co. Down.
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Tír Eogain, 159, now Tyrone.
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INDEX OF IRISH WORDS.

*** The bare Arabic numbers refer to the lines of the Irish Text; the Arabic numbers with p. prefixed, to the pages of the Notes; the Roman numbers to the pages of the Preface. Words found in Prof. Windisch's Wörterbuch have, as a rule, been omitted.

abac, s. m. *dwarf*, gen. abuic, BB. 351 b 50, now written abhaic, as in the proverb *dhá dtrian abhaic a bhod*, pl. gen. 3776. See quotation under *luchrupan*. Another *abac*, cogn. with W. *afangc*, 'Castor, fiber, Anglice a bever' (Davies), seems to be in the gloss *abacc* .i. bec abæ, ar is a n-aibnib bit (for it is in rivers they are), H. 2. 16, col. 88.

acht, gan acht 4747. *Acht* is glossed by *gním*, 'deed' (Lat. *actum*), *corp*, 'body' and *connta-bairt*, 'doubt.' And O'Donovan in his Supplement explains it by 'condition,' 'stipulation' (Lat. *pactum*?). In the cheville *gan acht* it seems to mean 'doubt.'

acnabad, *a ration, customary portion of food*, sg. dat. *acnamat(h)* 157. Compound: *fri com-acnabad* (gl. contra consuetudinem), Sg. 143 a 5, *do chomacnubud*, Ml. 21 a 11 *huan chomacnubud*, Ml. 96 a 8. *Acnamacht* also occurs in Corm. Tr. 16.

ac-seo, p. 308, l. 14, *lo this!* ac-sin 4201 *lo that!* ac-súd, ac-súd 1305 *lo yon!*

ad-águr 1572, *I dread*. Cf. attágar techt hi cruaich cruind, Trip. Life, 114, l. 26.

adám dét, *my two teeth*, 4547. So adhám brathair is mo ben, *my two brothers and my wife*, Lism. 124 b, 2.

adart, *pillow*, 1335, 4457, 4493, but in 1948, *high-water-mark*. See P. O'C.

adbar, *material, cause*, sg. gen. adhbhair 4350, pl. n. adbara, LL. 218 b.

ad-éitig 3943, aidhéidig 3626, *abominable* = aidhedidh .i. granda, *ugly, deformed*, P. O'C. See éitigh 2216.

*ad-regim, *I arise*, the orthotonic form of *éirgim*, s-fut. sg. 2, adreis, *thou wilt arise*, 2660.

ad-rímim, *I number*, the orth. form of *áirmiu*: with infixed pron. *da*, act. pres. sg. 3 *atai-rími*, imperat. sg. 2 *atai-rim*, p. 319, l. 19.

ad-rocuir 4036, for adrochair, *fell down*.

ad-uathaigim: act. pret. sg. 3, ro-aduathaig 4870, a denominative from adhuath, *horror, detestation*, P. O'C., whence aduathmar, *horrible*.

adusce 4378, seems a scribal error for *ind usci*.

aem *for* faem: ni ro aem in rí fair 376.

aesach 3404 *aged*, a deriv. of *aes*, 'age,' whence also aosaghadh, *growing old*, P. O'C.

agasta, *awful*, 4454, a sister-form, aigesta: cf. míl ... *co n* deilb adhuathmair is grannu 7 is aigestu for anmannaib in betha, Rawl. B. 502, fo. 46 b, 2.

aibit, *habit*, xxii.

aibsigim 3883, cognate with taibsigim and aibseóir, *a braggard, an ostentator*, P. O'C.

aicciupt, aicipt, *a lesson*, accipt, O'Don. Supp. sg. gen. aicipta 4049, aicciupta 4319, tech n-aiccepta, Mer. Uilix 143. This word (also aicciucht) must come from Low Latin *accepturium*: in meum *accepturium* .i. meam lectionem, *my lesson*, Bodl. 572, fo. 47 b. And see Ducange, s. v. *Acceptorius* (maior acceptorio duarum septimanarum).

aided gona 465, *death by slaying*; Trip. 250, l. 3, *aided* for *oided*; *gona*, gen. sg. of *guin*.

aiged-bán 3791, *white-faced*. Also in Mer. Uilix 52.

aigen 4275, gen. aighin, p. 302, l. 28, *a brass kettle or pot, a copper boiler or caldron*, P. O'C. But on p. 302 it means an *iron* pot. Pl. dat. in aignib (gl. in patellis), Ascoli, Gloss. xliii.

áigidecht, 194, 253, 1442, 1713, 1716, aoighidhecht 255, *guesting*, deriv. of óigi, *a guest*, gen. óiged.

áil 2035, *to entreat*, .i. iarraidh. O'Cl.

*áilgidim, *I desire*, act. pres. ind. pl. 3 áilgidit, 3746. Seems cognate with ailgius 2389, 3312, ailges, craving, request.'

aim-réide, literally *unsmoothness*, but in 2473 *indisposition, disorder*. A deriv. of amreid.

aim-riar, *disobedience*, sg. acc. aimhréir 1859. Hence aimriarach, Four Masters, A.D. 1601.

aimrit (= an + brit?), *barren*, 4649, 4787, aimrid

.i. teasc, P. O'C., pl. n. dogniter na ferunda condat ambrite, LB., 38 b 32. Hence

aimrite, *barrenness*, 4649, aimride (.i.) seisce, P. O'C., sg. dat. ambriti, p. 335, l. 33.

ainechrus 2073, enechrus 2077, seems to mean *safeguard*.

ainséis 4549, *unwisdom?* Wb. 14d 28; séis, *path, way*, O'Don. Supp. ; gen. seasa, O'Dav. s. v. Felmac.

aipthigim, *I ripen*, pass. pret. sg. 3, ro-aipthighedh, a denom. of apaid, *ripe*.

airbe, *fence*, 4109, airbe druad, xxxviii = erbe d. Ann. Ulster A.D. 560.

air-biathad, *feeding, refection*, viii. l. 22, and Wb. 29 b 18, ar-donbiatha, *feeds us*, viii. l. 28, arbiathim *nutrio*.

airchill 1849, airchill *or* óirchill, *a reserve* or *keeping*: amh-airchill, *in reserve* or *keep for me*, P. O'C. airchill .i. coimhéad, O'R.

airchinnech in muilinn 4169, *the headman of the mill*.

air-digbad 3862 (ms. airdhidhbhadh), *lessening?* airdigbhann, *it lessens*, O'Don. Supp.

airec, *a finding*, 2741, airec menman, *invention, conception*, lit. *mental finding*, xxiv.

airechtas, -us 1877, *assemblage, meeting*, sg. gen. airechtais 1457, dat. oirechtus 1451.

airer, pl. -a 2519. airear .i. sasadh, *satiety*, fos [*moreover*] biadh, *food, victuals*, P. O'C.

airichthe 2363, *for* airighthe, *felt, noticed, perceived*, P. O'C., part. pret. pass. of airigim, whence ro airigset 4198.

airigech, p. 324, l. 24, a scribe's mistake for *airidech* 'poculum, cratera' = *aredeg*, p. 325, l. 4.

airilliud 1309, 1325, *property?* coro-loisced sum cona uli árilliud, LB. 26 b 29. In p. 30, l. 30, *airliud* is perhaps a scribe's mistake for *airilliud*.

airle, *counsel*, acc. to P. O'C., *will, consent*, sg. acc. 184.

airleba, p. 321, l. 26, for airślébe, *hillside*, gen. airślébi, LL. 243 b 15.

airles 2926, *enclosure*.

airmed bracha 2921, *a measure of malt*.

airne, *a sloe*, pl. n. arne, p. 326, l. 13.

airrter, *mane? forelock?* 2217, iar n-airrter 2221.

aitenndae, *furzy* 3798, a deriv. of aitenn, *furze* = W. *eithin*.

aith-béoaigim, *I resuscitate, requicken*.

aithim, *I revenge*, 2dy b- fut. act. sg. 3. aithfed, p. 310, l. 36. A denom. from aithe (gl. talio).

aithinne 2907, *a firebrand* or *coal of fire*, P. O'C. athinne, aithinne (gl. torris, gl. fax), G. C.^{2} 765.

aithisigim, *I abuse, affront, disgrace, reproach*, act. pret. sg. ro aithisigh, 4717. aithisigid, LB. 229 a. The verbal noun aithisigud Wb. 28 a 9, aithisiugud, LB. 167 a 13.

aithiusc, *answer*, 2281, 2977, but in 308 *declaration*; aithiusc mbréithre 404 seems to mean *proverb*.

aitte 3665, for aitti *buildings, structures*.

alad, p. 315, l. 3, *piebald*, 2164, 2324.

all, n. *cliff*, a stem in s, sg. gen. aille, dat. all 2164, better aill, as in LL. 115 b.

allmar, adj. 2114, 2128, meaning obscure.

allmarach, *foreigner*, pl. allmaraig 3137, allmuir .i. fri muir anall, H. 2. 16, col. 89.

allmarda, *foreign*, 3128.

alt 4834, *a steep, height, cliff*, P. O'C., suide eoin in ailt, Brocc. h. 1.

amar, *as, when*, 2490. From immar.

amfann, *very weak*, acc. pl. acc. amhfanna 4890.

amm éicne, *time of need*, 3273.

ammo, *O my!* p. 321, l. 11

an-abuidh, *unripe, immature*, 3072.

an-airchius 4892, *unselfishness? unseemliness?* the *anoirches*, gen. *anoirchessa*, of LB. 197 a 63, 617 b 7. Cognate with the adj. of which the compar. occurs in LL. 53 b 6, ni hairchisi th'opar, or si, andá opor in lochta as a cuit seo.

anbail, *very great*, O'D.; *vast, huge*, P. O'C. But cohanbhfail 1485 must mean something like 'quickly.'

ancaire, *anchor*, 3777, 3780, angcaire 3782.

anfabrachta, *consumptive*, 1440, 1444, 1468. Cognate with anfobracht, Corm., P. O'C.'s anforbhracht, *a wasting or consuming of the flesh*.

anfabrachtaide, *consumptive*, 4851.

anforlann 4822, anforlond, *overwhelming force*, LL. 222 a, O'Don. Four MM., A.D. 1225 (p. 224).

anforrach (?) 4239.

an-forus 4894, the opposite of forus = P. O'C.'s foras, *sedateness*.

an-forusta 1556, the opposite of forusta = P. O'C.'s forasta, *sedate*.

angbuid 2216, *fierce, ruthless*. Trip. Life, 482, l. 2.

anm-chairdine, *soul-friendship, spiritual direction*, 145, 3880. A deriv. of the nt-stem anamchara, whence also

anm-chairdius, *soul-friendship, spiritual direction*, sg. gen. *-a*, 2035, sg. dat. 2480.

anm-choimet (anim + coimet) 1523, *soul-protection*.

anmforlunn 4822, *oppression*. Seems a scribe's mistake for ammforlunn = immforlann.

annóit, *a parent church?* O'Don., Supp. sg. gen. trian annóite 4531, p. 358, l. 6. This word is written *andoit*, BB. 266 b 35, *andoóit*, Book of Armagh, 18 a 2.

annsa, *dear*, compar. annsa, *dearer*, 2992. Hence annsacht, *affection*, P. O'C.

antacad 1603. Perhaps an error for andagud?

an-testa 4537. Cf. ainteist, 'a person not qualified to sufficient attestation,' O'Don. Supp.; ainteastach, *not to be credited?* P. O'C.

apdhaine 2049, apdaine 2531, 2884, aipdine for abbdaine, *abbacy*, 2048.
apstanait, *abstinence*, 2455, 4900.
arafiad 2180, Colgan, *Acta Sanctt.* 534, renders *is arafiad duitsi* by 'est in tua manu isti necessitati succurrere.' Similar phrases occur in Wb. 4 a 3 (is farafie duib), 11 d 5 (barafie duib), 25 c 9 (is ara fie dúnn), and in Palat. 68, fo. 4 a (isarafia dom, gl. numquid manducabo carnem ?).
arái-de 862, 4689, *for all that, nevertheless, howbeit.*
araidecht, *charioteering*, 426, a deriv. of ara, gen. arad, *a charioteer.*
arán, *loaf*, pl. dat. aránaibh, 3599; arán eorna, *barley bread*, 2734; a. cruithnechta, *wheaten bread*, 2735.
ard, *high*, compounded in ard-dingna 324, ard-eclais 3958, ard-écniud 735, ard-esbul, *chief apostle*, 33, ard-guth 3425, ard-nóeb 735, ard-menmach xxxii. ard-rath, *high grace*, 4721, ard-sollomun, *high festival*, 323, ard-sollamain xix.
arm-glan, *having bright weapons*, 4816.
arosc mbréithre, *a proverb*, 4083 = aithiusc bréithre, supra. Cf. ba ár[o]sc insin la aithrea (gl. benedictio domini super vos de institutione patria) Ml. 136 a 5; and see Cormac's Glossary, s.v. Inrosc.
arra, *payment, tribute*, gen. arrad 2088.
as, *milk*, .i. bainne, O'C., sg. gen. ais 1687. Cf. Old-Lat. *assir*, 'blood' (?).
as-so, *from this*, p. 307, l. 6.
astrolaice xv, *astrology* (?), astroluigheacht, O'R.
at, *a tumor*, p. 327, l. 23, *att bronn*, O'Cl. s.v. comaille, *att 7 onfisi*, LB. 142 b 45.
ataire, in the cheville *ro ataire*, 2108.
atar-le 795, 799, *it seemed to her*, atar-lemsa 1628, *it seemed to me*, atar (= ad-dar?) cogn. with *indar* (?).
at-damim, *I confess, I admit*, atdamam pennait forainn 2166. The encl. form is attaim.
ath-chuingid, p. 358, l. 10, *re-asking, requesting* = athchunchid, LB. 248 b.
athlam 3796, i. ésgaidh, O'Cl. *nimble, active*: better, perhaps, athlom.
ath-nuidigim, *I renew*, act. imper. sg. 2, 2569.
at-naigim, *I give*, s-pret. pl. 3, atnaigset 86.
atóibim, *I am connected with*, leth atóibe, *a connected passage* (literally 'side that adheres') 17–18, 1124.
au-dercc, *red-eared*, p. 319, l. 9; pl. nom. f. óiderga.

bá, *good*, ba linn 1879.
bacaim, *I hinder:* nír bacad dibh 3208.
bachall, f. *tonsure*, sg. acc. 1955. 'Cid airmmbertar lib?' ol Fiac. 'Dubthach do bachaill,' ol seat, Trip. Life, p. 190, l. 4; do bachálll .i. do berradh, H. 3. 16, col. 526.
bac-lam xxvi, *mancus*, sg. dat. baclaim, Laws, i. 124; acc. fem. baclaim, p. 328.
bágaim fri, *I quarrel with*, baghaidh 2095.
báid, *love*, 3020, baid bráthairsi 3277.
bail, *place*, 778, a by-form of *baile.*
bairnech, *angry*, viii, l. 23, 3534 = báirneach .i. feargach, O'Cl. from bara, *anger*, gen. barann, in Wind.
bal, *white, bright* (?), 2523, φαλός· λευκός, Hesych., Skr. *bhalate.*
ban = γυνή, in compounds: ban-airchinnech, *prioress*, 1436; ban-altrann 3014, ban-altram, *female fostering* or *nursing*, P. O'C.; ban-gaisgedach, *amazon, heroine*, 4831 and p. 360; ban-taircetlaid, *prophetess*, 1704; bantairsi 1201, *midwives*, is perhaps a corruption of bantairismidi.
básugud, *to put to death*, 2167 and LB. 6 b and 189 b = básaghadh, P. O'C.; verbal noun of básaigim, LL. 171 a 12.
béc (MS. beg, rhyming with *tred*, i.e. *trét*) 3377, may be a scribal error for *bréc.*
bechtaim, *I certify, assure*, cindus rom-becht inso (?), p. 327, l. 3, lit. *how has this assured itself?*
béicim, *I roar, shout*, s-pret. pl. 3, robéicset 3108. The 'béicthi' quoted by Windisch under *béccim* is a mistake for léicthi.
bélre, bérla, bunaid, *language of origin*, 2538.
bendchopur in derthaige, *the conical cap of the oratory*, p. 335, l. 12.
beogolach 3647, seems a scribe's mistake for boegalach, *dangerous*, but may be a compound of béo, *alive*, and golach, *wailful.*
beoil, *meat-juice*, p. 302, l. 19.
bert, *a robe worn by kings or bishops*, bert espaic uime, Lism. 66 a. 2, dat. sg. beirt 1610.
bét, *mischief, hurt*, p. 324, l. 24.
bethamnus, *livelihood*, 1491, *food, provisions*, O'Don. Supp.
bethugud, *feeding, nourishing*, 1862 = P. O'C.'s beathaghadh.
biait, *the Beatitude*, acc. biait p. 323, l. 25, pl. acc. biate p. 323, l. 23.
bíast-cat, *monster-cat*, 3797.
biathaim, *I feed*, act. pres. ind. pl. 3, biathait 2914, pret. sg. 3, inti rot-biath sib, LB. 162 a.
bile chuill 2387, *a sacred tree of hazel.*
bisech, *increase, profit*, 3013.
bith, in compounds, *ever:* bith-aitreb 3872, 3908; bith-béo, *ever-living*, 880; bith-blicht 3131; bith-brén 3641; bith-brón 3638; bith-buadach 2462; bith-ciamar 3641; bith-dilse 2365, 4177; bith-dorcha 3641; bith-fognam 4177; bith-fota 3642; bith-garb 3641; bith-múichnech 3642;

bith-nua xvii; bith-śálach 3641; bith-scíth 3848; bith-uar 3641.
blaedad 3640 = blaodhadh, *shouting, bawling, hooting*, P. O'C. W. *bloeddio.*
blaisecht (from mlaisecht) xxiii, *tasting.*
bláith (from mláith) 2743, *smooth, gentle.*
blath (leg. bláth?) seems in p. 319, l. 5 to mean *colour.* So in the compound blaith-édach, Lism. 117 a 2.
bláth-mín, *flower-smooth*, 3857.
blede 4419 = bledhe, gen. bleidheadh, a gold or silver cup, goblet or chalice, P. O'C. From AS. *bledu*, patera, phiala.
bleithech (from *mleithech) 1980, 1982 = bletheach, *a kilncast, what is ground at once in a mill*, P. O'C., deriv. of bleith, infin. of melim.
bloingech, adj. *fat* (?), pl. n. bloingecha 4561 = P. O'C.'s blonacach, from blonac, *fat*, W. *bloneg*, or O'R.'s blainiceach, from blainic.
bó cennaithe, *a heriot* (?) *cow* 4531 = bo chendaith p. 358, l. 6.
bóban, 4471.
bochna, *sea*, p. 349, whence tarbhóchnach, *transmarine*, O'B.
boimm do arán, *a bit of bread*, 2734.
boithíne, xi, ll. 8–9, *hut*, is, like bothán, a dimin. of *both* = Lit. *butas.*
boladmar, *odorous*, 3857, deriv. of bolad.
bolg arba, *a sack of corn*, 4162.
borrfad, *a swelling* (?), 1456. In 3042 it is = P. O'C.'s borrfadh, *violence, rashness, fierceness.*
braissech, praissech, gen. braisce, acc. braissig, p. 302, ll. 5, 9, 16, 18, 20, (1) *cabbage*, (2) *pottage.* Like W. *bresych*, from Lat. *brassica.*
braithbeimm, *a mighty stroke*, pl. n. braithbeimenna 3120. Cf. P. O'C's *braithbheartach* .i. *mórbhuilneach*, appertaining to weighty blows or strokes, *braithbheartach* .i. *mórbhriathrach*, 'loud-spoken.'
bras, *quick*, acc. sg. f. brais 2121.
bráthairse, *brotherhood*, 3277; báidh brathairsi, *fraternal affection*, MR. 186.
brecc-śroll, *speckled satin*, sg. dat. 3078.
bréit (breid) ciartha, *cerecloth*, p. 310, l. 19.
bréntatu, *rottenness*, sg. dat. bréntataidh, 4872.
bresim, breisim .i. gáir, H. 3. 18, p. 51b, *shout, uproar*, xviii.
brethem coitcenn, *arbitrator*, 2532.
bretnas, *the British language, Welsh*, sg. dat. bretnais 2538.
brogaire, pl. gen. 4585, the name of some plant.
broin F., 3230, *a large company*, O'R.
*broth, gen. bruith, p. 305, l. 6. This corresponds with the brait of LH. gen. of brat, *mantle.* Hence *brothrach, brothrachán.*
brú in tellaigh, *edge of the hearth*, p. 314, l. 12.
brugh 1964, .i. baile, P. O'C.
bruth, gen. brotha, *a mass*, 189, .i. caor, *the mass, lump, cast or charge of glowing metal in the forge or furnace*; also a wedge or piece of metal redhot from the forge, claidheamh seacht mbruth .i. seacht gcaor, 'a sword of seven heats or refinements,' P. O'C.
buaball, *buffalo*, corn buabaill, 'a bugle horn,' pl. gen. 3128.
buaile, *the boss of a shield*, xxxiv.
búan-chrabud, *constant devotion*, 3611.
búidh 2743, *grateful, thankful, dutiful, pious*, P. O'C. O. Ir. *bóid* or *báid* rather means 'fond.'
búirim, *I roar, bellow*, s-pret. pl. 3, robhúirset 3107. The verbal noun is *búiriud*, Saltair na Rann 877, whence *búredach*, LU. 91 a 3.
bunad-chenél, *original kin*, sg. gen. -eoil 3171, -iuil 3173.

cacha-n, *whatsoever*, 1308.
caer comraic, *focus*, 737. Cf. cumma lem, ol Medb, acht na robat isin cháir chomraic itaat, LU. 57 a 7, in choer cómraic, LB. 108 b 20.
caibden (= co + buiden ?), *a troop, company*, 1951, caibhdean, coibhdean .i. buidhean, P. O'C.
caiche p. 322, l. 37, *who?* coichet, *whose are?* LU. 104 b.
caidhi, *who?* 3224.
cailches, *a twist* (?), pl. gen. xxx.
cáin in maige 2895, *the tribute of the field* (?).
cáin-chrabud 3330, *fair piety.*
caindelbra, *candlestick*, 2001, 2004, from Lat. *candelabrum.*
caire F., *a host*, 3586 = Goth. *harjis.*
cairpthech, *charioteer*, dual nom. 2281, from a stem *carpeto.*
caitín, dimin. of cat, *a cat*, viii, l. 9.
cannadas 1213, from Lat. *pannus* (?), seems some sort of covering for the head.
caplait 1362, *Maundy Thursday*, from *capillatio*, 'capillorum evulsio,' Du Cange, clerics having, apparently, been tonsured on that day. Cf. Goth. *kapillôn*, 1 Cor. xi. 6.
cara, armus, *the shoulder of an animal*, 2092, 2093, *the leg, ham, or thigh*, P. O'C., who cites cara muice, *a ham of bacon* ('a gammon of bacon,' O'B.), sg. acc. caraid.
casair, *chasuble* (?), 3972.
cassáit for cossóit, *complaint*, 1276.
cath-búadaige, *victoriousness in battle*, 1548, deriv. of cath-búadach.
cath-réim, *battle-career*, 3954, caithrém, *triumph, military sway*, P. O'C.
cat-phíast, *cat-monster*, 3802.

céimm conalbais 3069.
ceithern, *a band of troops*, sg. dat. 4053.
celtchair dichlethe 2828, celtair talman xxx. celtar comga, LU. 79 b 20. P. O'C.'s cealtair, 'a mask, hood, vizard, or disguise.' He cites *cealtair draoidheachta*, 'a magic disguise,' and refers to *dichealtair*.
cenél, cinél, bunaid, *original kin*, 46, 42.
cenn séta 2044, 2323. Cf. dochuaid i cenn in chetna chaiptill, Goidil. 101, o dochotar . . . i cenn taispenta ind immuin, ib.
cennacht, *headship*, 2330 = cendact, LB. 4 b.
Cenn-cathach, *a name for Finnchua's crozier*, 3103.
cenn-gér, *sharp-headed*, 3663.
cenn-lá, lit. *supper day*, dia dardáin cennla 1437, *Maundy Thursday*.
cennus, cendus, *headship*, p. 308, l. 37.
ceolan, *a bell*, p. 311, l. 11, deriv. of *ceol*, 'music.'
cercall, *hoop*, pl. n. cercalla 2824, dat. circlaib, LL. 218 b, from *circulus*.
ces, *sorrow*, gan ces 4781. See O'Cl.
ces-lom, *bare* . . . (?), 4560.
cesnaigim, *complain*, act. pret. sg. 3, 2694. P.O'C. gives the verbal noun as ceasnaghadh, whence the adj. ceasnaightheach. This cesnaigim seems cogn. with Lat. *queror questus*, as another cesnaigim, *I question*, is with *quaero quaestio*.
cétach 4775. See O'Don., Four MM., A. D. 1225 (p. 219) note, brugaid cédach.
cetaigim, *I permit*, act. pret. sg. 3, roceduigh 2023, and see 2891, 3199, 3451, denom. from cet, ced, *permission*, 2337, 2404, 2444.
cethar-dúil, *the four elements*, 4622.
cethar-raen, *crossroads*, 634.
cex 2487, for cesc = cest, cest = *quaestio*. P.O'C. has ceasc .i. fiafraighid, ceascadh, *a questioning or enquiring*.
ciabor 3367, *a mist, haze*. P. O'C. has ciabair ciamhair, *misty*, and the dimin. ciabhrán, *a light fog, mist, haze, drizzle*.
ciall, *sense, reason*, ben do chéill 707.
cillecan 778, dimin. of cell, *church*, from Lat. *cella*. Cf. *crideccan* and *daireccan*, Reeves' Columba, 288.
cingt-id, *fifth day before the ides*, 740.
cippe 3101, *palisade*, deriv. of cepp = Lat. *cippus*.
cir-chorcra xxx, *bright purple*. Cf. cir-dub.
clár cíartha, *a waxen tablet*, 3698 (*clár* = κλῆρος).
cléirchecht, *clericatus, priesthood*, 3059.
cleithescc 2117, meaning obscure.
clethe 3932, *upper part, roof*, gen. sg. gol cecha clethi, Saltair na Rann 3939, clethe cenn, ib. 5871.
clethmor 4764, *having princes or heroes*, from cleth f. (gl. tignum), P. O'C.'s cleath, *a pole, wattle or staff, metaphorically applied to princes and heroes*.
cliabán 4010, *cradle*. P. O'C. has *cliabhán éun*, a cage or bird-crib, dimin. of cliab 'corbis.'
cliathan eite xiv, lit. *breast of a wing*.
cloccach, clogach, p. 311, l. 13, *having bells*.
cloichén, *pebble*, xxxix, dimin. of cloch, *stone*.
clupait p. 310, l. 14, and Lism. 167 b 1, for culpait, and so in Lism. 167 b 1, *hood* (?). W. *cwfl*, or perhaps from *colobion*, dalmatic.
clusal = clausula, pl. dat. clusalaib 3629, 3789, clausulis (?) amal bid hualailiu chlausul adbchlostu (gl. uelut in clausula pompatica), Ml. 40d 17, whence it would appear to have been masc. or neut. But in LB. 223 b 38, the acc. sg. *clusail* shews that it was fem.
cnáim, *I gnaw, fret, corrode*, act. b-fut. sg. 3, no-chnaife 2184. rocnai dáil achoiss, Trip. a 242. P. O'C. gives the verbal noun as *cnághadh*.
cnám-gobach 3652, *bone-beaked, bone-snouted*; cnáim, *bone*, cogn. with κνήμη.
cnes-chóil 4750, *thin-skinned*.
coad cnó 754, *a mess* (*dish ?*) *of nuts*. cuadh .i. biadh, P. O'C.; or is *coadh* borrowed from κύαθος (?).
cobach, *tribute*, p. 313, l. 33; cobhach .i. cios, O'Cl.
codnach, *lord*, 3207; gen. codhnaigh, Mart. Don. 122; codhnach, *a lord, ruler, governor; a guardian, patron, protector*, P. O'C., who gives also the deriv. abstract *codhnachas*, and the verbal noun *codhnaghadh*.
cóelach 572 = caolach, *the roof-wattling of a house under the thatch*; caolach slat; cro caelaigh, p. 310, l. 9, *a prison, crib, or cage for malefactors*, P. O'C.
cóem, *dear, fair*: comp. cóem-chethra, *fair cattle*, pl. dat. 4557; cóem-chlú, *fair fame*, 4729.
coemthecht, *travelling along with one, companionship, attendance*, 266; coimthecht, Wb. 16 d 2.
cóemthechtaid, *fellow-traveller, companion, attendant*, pl. n. -i 234, dat. ib. LB. 73 a 9.
coibdelach, *kinsman*, 1922, 1925, gl. consobrinus.
coibge 662 (where the MS. has coibdhe), properly *context* (con-fige), but in 662 *text*.
coicce 4537, seems the pl. nom. of coic .i. rún, *secret*, Corm.
coicill, *a sparing, saving*, 3048 = *coigil* and *coigilt*, P. O'C. Verbal noun of *coiclim*; conar' choicled nech a máthair no[a] athair, Saltair na Rann 4141; coicles (gl. parcit), LB. 38 a; rocoiclestar .i. roairlestar, O'Dav. 110.
coillide, *sylvan*; mil choillide, *wild honey*, 206.
coim, gebid in mac fo a c. 2025, 2027, 2393, 2396, 4318. P. O'C. has under *com*, 'waist,' *fa choim*, 'private'; *a gcoim na hoidhche, folach fa choim*, 'concealment.' Cf. do chlaideb

fot choim, LU. 75 b; calg det fo a choim, LU. 68 a
coim-lepaid, *a joint bed*, 2517.
coimmite 4671, 4736, *attendants* (?), *comites* (?). P. O'C. has coimhide, 'a train or retinue, waiters or attendants,' with aspirated m.
cóir chrábaid, *arrangement* (lit. justice) *of devotion*, 3613. The gen. seems corach (congbala corach for in popul, LB. 160 a).
coisceim (= cos + céim) *a footstep*, 1200, 4899, pl. n. tri cosschéimenn, Mer. Uilix, 61, 67.
coitcenn, *convent* (?), 1580, 2352. This word properly means *communis*, κοινός, but here seems equivalent to *coenobium*, κοινόβιον.
collaidecht, *carnality*, 717, sg. gen. collaidechta, LB. 164 a, deriv. of collnide, and this from colinn.
com, *the waist or middle, the breast or trunk of the body*. P. O'C. See coim.
com .i. coimhed, *covering, protection*, p. 328, l. 35. The dat. sg. *cóm* (hí cóm airgit gil) occurs in LB. 233 b.
coma, *gift, bribe, subsidy*, 3037, 3038, in chóma, LU. 68 a, sg. gen. comhadh, P. O'C.
comaigthe, *foreign*, 733, seems a corruption of *comaithche*. Cf. comaigtech (gl. alienigena).
comaigthes 2898 seems to be a corruption of comaithces, *foreignness*, and then *unfriendliness, unneighbourliness*.
com-áirmim, *I reckon*, pass. pret. sg. 3, romcomhairmeadh-sa, 1583.
com-aittreb, *co-dwelling*, LB. 39 b, sg. dat. comaitriubh 2202, but comaitreib, LU. 33 a.
com-cluiche, xx. *playing together*.
com-dál, *a meeting, assembly, convention*, 2309, gen. -a 2601. So the simplex *dál*, gen. *dála*.
com-dlúthta, *equally closed, compressed*, 3041.
comlud, im comhlud na desherce, 3923, fri comlud a cath 7 a comlund, LB. 123 b 29. The corresponding word in LB. 66 b 11, is cord*us*.
commarbae 4539, meaning obscure.
comna = *communio*, 1868, 2489, 4529, 4532, gen. comnae 4471, dat. comna p. 358, l. 2.
comnacal, *needments* (?), 1899, 1905, 1908, p. 338, *necessaries for dwelling in a place*, Beatha Sheanáin, p. 10, P. O'C.
comramach 4210, *trophied*.
com-réid, *equally smooth or level*, 3606.
com-rithim, *I run together*, rocoimhrithsat, 4846. coimrith, *a running together*, P. O'C.
com-síned, *a stretching-out, continuation*, but in xxii *a contention*.
com-śód, *conversion*, 232, sg. gen. comshóthi, LB. 249 a.
com-throm, *equally heavy, even*, 3605. Hence the abstract nom. *com-thrumma*, Saltair na Rann 5760.
condailbe p. 303, l. 1–2; connailbhe 3276, *love, friendship*, O'R.
condeirc, 4365, *affection* (?). B. has *go deseirc*, and *condeirc* seems a scribe's error.
confad 3799, 'confadh, *rage, fury, madness, voraciousness, rapacity, greedy appetite*. Cú confadh, *a mad dog;* éun confaid, *a vulture, raven, or other bird of prey;* confadh na fairrge, *the raging of the sea*.' P. O'C.
congain cridi, *grief of heart*, 280, 1464. O. Ir. conguin chridi, Ml. 32 c. 11, sg. gen. *congaine*, LB. 168 a.
congna, *horn, antler*, pl. dat. congnaib, 4137, 4139.
copán, *cup*, sg. gen. copain, 2736, dat. as in chopan-sa, LB. 163 b 38, pl. dat. coppánaib, LL. 243 b, copanaib, LB. 233 b.
cor 3378, in the cheville ba caom cor, *state* (?), *turn* (?).
coraid, *sinners*, 2200. So in Fél. Prol. 66; deriv. of coir, *sin*.
corónaigim, *I tonsure*, pass. pret. sg. 3, 2631.
corpán, p. 317, l. 6, and LB. 84, dimin. of corp, *body*.
corr, pl. corra, 3662, epithet for a hill, *pointed* (?).
corr-clérech, p. 311, l. 29.
corrsuide, corrsuighe, p. 312, l. 1 and note.
cortan, *behuren, beschlafen*, p. 327, l. 6. Cf. Lat. *scortum* (?).
craesachad, *eating gluttonously*, 2737, *craes*, gluttony, *craessach*, gluttonous, LB. 67 a, but *crois* cupedia, Wb. 9 d.
craithim, *I shake*, for croithim: pret. sg. 3, rocraith, 2212; ru-s-craith in pelait uile, 'the whole palace was shaken' (lit. shook itself), LB. 7 b.
crann suaite, *a mixing-stick*, p. 302, l. 18.
crannda, *wooden*, 3730.
crannoc, *a goblet*, gen. pl. p. 307, l. 30.
crapaim, *I shrink, contract*, act. pret. sg. 3. rocrap 1433.
crebar, *a leech*, pl. creabair, 3652; creabhar, creadhar, *a woodcock, also a leech and a kind of fly called a bloodsucker*, P. O'C.
crech, *host, army;* pl. n. creaca, 3656, a scribal error for creacha, pl. of creach, .i. sluagh, O'Cl. Hence crechach 2130.
críata, *earthen, clayey*, 2184, deriv. of *cré*, 'clay,' gen. *criad* = W. *pridd*.
cridechair, *cordial, familiar*, viii. l. 7.
cridicán, *heartlet*, 4204 = cridecan, SP. iii. 4.
crolige, *agony* (?), 3123 = crolighe, croli, Laws, iii, p. 472, ll. 8, 9, 13, 17, p. 474, ll. 5, 7, 9.
crosán, 3736, 3748, and p. 352, a mimic, jester, buffoon, or scoffer; a lewd, obscene, ribaldrous rhymer, W. *croesan*, P. O'C.
cruad-lomm, *hard-bare*, 3792.

crumach, *full of worms or reptiles*, pl. crumacha, deriv. of *cruim* = W. *pryf*, 3663.
crumther 2705, 2710, from *prebiter*, Low-Lat. form of *presbyter*.
cuarta 2872, 3060, 3127, 3151, *a due* (received on a circuit or visitation), *cuairt* (?) p. 314, l. 5.
cuchtair 4426, *kitchen*, biathadh mís ... on chuchtair, *Book of Rights*, 36; cuchtar (gl. caupona), Sg. 63 a.
cuclaige 2326, *stumbling* (?). In LB. 130 b the word seems to mean *the oscillation or upsetting caused by the stumbling of beasts of draught:* boi tra in áircc testemain for cuclaige moir oca tabairt do Ierusalem. carpait hi cuclaigi, LU. 91 b, and the verbal *rachuclaigetar a cridedа*, LL. 176 b. Cf. the reduplicated pret. in Saltair na Rann 7765: *Ro-chichlaig cech duil*, 'every creature shook' (not 'wailed,' as erroneously rendered in the preface and glossary).
cucnecht, *cooking*, p. 320, l. 29 = cuiccnecht, LB. 49 a.
cudnod 4542, *to obey promptly* (?) = cudhnódh .i. deneas no defir, *haste, speed, hurry, readiness, willingness, promptitude*, P. O'C., who cites an chreach do chudhnódh na ngiall, inas deach do thriath na dtuath.
cuibhdi 4058, compar. of cubaid, *becoming*.
cuile, cule, *storeroom*, p. 321, cuile finda, gl. uinaria cella, Sg. 35 a, 12: dat. sg. culid, p. 321, l. 17. cuilæ (gl. culina), Sg. 51 b.
cuimce, *narrowness* = cumhga, 3660, sg. acc. cuimhgi.
cuitechtna, *companies, congregations*, acc. pl. 1528. P. O'C. gives the nom. sg. as *cuideacht* and *cuideachtain*. A fem. iâ- stem cuitechta occurs in Mer. Uilix.
cumaim, *I form, shape, devise*, cumait, cumaid, 4611, rochum 4625; pret. part. pass. *do hiurn glas ro-chummad cathbarr*, 'of blue iron a helmet was formed,' Salt. na Rann 5767; verbal noun: do chum p. 302, l. 4.
cumngaim, *I am able*, 608, 1412, 1531, the enclitic form of *conicim*, pret. sg. 3 nar-chumaing 229 b.
cumrae, *sweet*, arni cumrae p. 326, l. 13; bolad craeb cumhra, Lism. 118 a 1.
cumtaigim, *I build*, pass. pres. sg. 3, cumhduighter 2467.
cumthanus, *comradeship*, 1567. Cf. *fer cumtha, ben chumtha*.
cumthar, *is bestowed*, 3060, cognate with coma, *gift*.
cúnnach (Brussels MS. caónnach), *moss*, 2402 = the Highland cóinneach, and cognate with cóenna nucis (gl. nauci quoque quod putamen nucis significat).
dag-éraic p. 319, l. 16, *a good eric* or *mulct*.
daidche p. 350, *at night* = d'aidche, as dadaig = d'adaig.
dáilim, *I agree to meet*, pret. sg. 3 rodháil = dalistar, O'Don. Supp., 4237.
dalbh, 773, .i. draóidheacht, P. O'C.; but this meaning does not suit here.
dám duilech, *a greedy party*, 2711. *dám* = δᾶμος, δῆμος. Hence
dámach 4388, *multitudinous* (?).
damgaire xxxvi, 3108, *a herd of stags*, where -gaire seems cognate with *à-γορά, grex*, and Skr. *grāma*. The origin of the place-name Druim Damgaire is thus given in the Book of Lismore, fo. 129 b 2: Dodechatar da*no* slúa*ig* in choicidh ar deisib 7 ar tr*i*aruibh *for* cnocaibh 7 *for* tulchuibh impuibh dia bhfeg*ad*, 7 atbert cach re chele dhibh atát daimh dileann 7 cliathb*er*nadha cét inníu i Cnuc na Cenn, 7 ita damghaire shochaide 7 forngaire shl*i*a*ig*, et bid hé a ainm o aniu cu brath, Druim Damghaire.
dámrad 3013, *a troop*. Compound of *dám*, supra.
dana 4712, perhaps the '*danæ* ebraice iudicium' of H. 2. 16, col. 99.
dánatas, *boldness, daringness*, dánatus, LB. 52 a, gen. dánatais, 3043.
dar-linn, *it seems to us*, 1376. Cf. *atar*.
dásachtaigim, *I go mad*, pass. pres. indic. sg. 3, -aigther 96, denom. from *dásacht*, 'madness,' *dásachtach*, 'insane.'
dathugud, *dyeing, colouring*, 4065, infin. of dathaigim, a denom. from dath, *colour*.
debrad 2246, meaning obscure.
decar, *a marvel*, pl. dat. decraib xxx.
dechruth, dat. sg. p. 326, l. 12. The meanings given by the dictionaries to deachradh (*anger, arbitration*) do not suit here.
dedgair, *vehement* (?), 2699, = O'Clery's *deaghdhair* .i. luath; P. O'C.'s *deaghair*, quick, nimble, agile, active. See Saltair na Rann 5598 (ba gním dedgair co a naimteib).
deg-féth, *goodly appearance*, p. 302, ll. 21, 22, 32.
deinmech, *vain*, 3645 = deinmheach .i. diamhaoin, O'Cl.
deisebar na gréne 1885 = deseabar gréine, O'Dav. 78, seems to mean *the beginning of autumn* (tus fogumhair, 1892), when the sun enters Libra. Cf. Skr. *dakshiṇâyana*, 'the autumnal equinox.'
deithbir .i. adhbhar, .i. dlightheach, P. O'C., who compares W. *dedfryd*, verdict.
deithitiu, deithide .i. friochnamh no cúram, O'Cl., gen. deithiten 3705, 4488. Hence deithidnech p. 319, l. 3, and the verb nom-deithidnigther-sa (gl. sollicitor), Ml. 29 d 7.
demnach, *devilish, possessed by a devil*, 4855.

demnachda, *demonic, diabolical*, 3650; drong demnachda, Saltair na Rann, 8329.
denmnedach, *hasty*, pl. n. deinmnedhaigh 1374. denmne .i. luas no dethbhir, P. O'C.
denus p. 349, l. 28, *the space of a day, daytime*, pl. gen. in adnacul cethri ndenos, Salt. na Rann, 7626.
deolaid: co deolaid 2372 = in-deolid (gl. gratis), Wb. 26 b.
deoraidh 363, seems a mistake for deolaid, *grace*.
depracoit = *deprecatio*, 4495, depraccoit 2699. See diprocoitech.
derb-śethracha 4639, pl. of derbśiur, *own sister*, with passage to the *c*-declension.
derg-lassair, *red-flame*, 3181.
dess, *right, proper*, 1909.
dethbir, *difference*, 4255. O'Reilly's deifir.
dían-athirge, *swift* or *vehement repentance*, p. 307, l. 22 = dianaithrige p. 308, l. 1.
dí-chéillide, *senseless*, 4526.
díchracht, *fervour, ardour*, 143, deriv. of díchra, *fervent*.
dí-chuibsech, *unconscientious*, p. 307, l. 25.
dí-chumaing 3640. O'Donovan, Four Masters, A. D. 858, renders *treablait dichumaing* by 'oppressive sickness,' whence it seems that the *dí-* here is intensive.
diic viii, l. 22 .i. doiligh, O'Cl., is perhaps = diing, 'impossibilis,' G. C². 862.
dil 2559 = díol .i. críoch, P. O'C., who has also *degh-dhiol*, 'a good end,' *droich-dhiol*, 'a bad end.'
dilghitu for dlighitu, *justice*, sg. dat. -aid, 631.
dilgidche, *forgivingness*, 2454, deriv. of *dil-gudach*.
dilican 4206, dimin. of *dil*, 'dear.'
dílsiugud, *abandonment, transferring ownership* in perpetuum, 1541, sg. gen. dilsighthe 1537; dat. du dílsigud cesta Crist, Ml. 74 d 13; verbal noun of *dílsigim*, a denom. of dílse 2328.
dim-bal, *unwhite, dusky* (?), 2522. See bal, supra.
dim-bríg, *weakness*, xxxi.
dim-buaid martra 2328, the opposite of buaid martra, *victory of martyrdom*. The negative prefix *dim* has not yet been explained.
dina, gen. 2287, meaning doubtful.
díne déidinach 4743, *the last generation* or *age*.
diprocoitech, *prayerful*, 2740.
díre seoit do mainib, lán-dire, p. 358, ll. 7 and 15. díre, *due, fine, wages, payment*, O'Don., is = W. dirwy, *mulct*.
díscire, *fierceness, hastiness*, 4537, from díscir .i. eascaidh, *quick, nimble, sudden*, P. O'C., who gives also a corrupt *dirrisc*.
dithramacht, dithrimecht, xv.
dlomad 2591; dloma, *refusal*, p. 313, l. 31; sg. dat. *icca ndlomad*, LB. 71 b, 291; *oc dlomad* LB. 169 b, verbal noun of dlomaim.
dluimh solusta, *a luminous mass*, p. 313, l. 10.
dlúthaigim, *I put close to, press*, rodlúthaig 2026. A cognate *dlúthaim* also occurs.
do-airthetar 522, *they overtook*, the orthotonic form of tairthetar, LB. 175 a.
docair, *difficulty, hardship, trouble*, 1886; sg. dat. *doccair*, LB. 7 a; acc. *docair*, LB. 196 a.
dóchaite p. 308, l. 20, *the more likely* = dóchu-de, where *dóchu* is the compar. of *dóig*.
do-fíndaim, act. pres. ind. pl. 3 dofhindat 2642, compound of *do-* and *findaim*, 'I know.'
do-idnaicim, *I bestow*, orthotonic form of tidnaicim, *s*-conj. sg. 2, doidnais p. 304, l. 12.
do-imm-urc, *I constrain*, orthotonic form of timmaircim, 2dy pres. pass. pl. 3, do-r-imartus 3619, where *-tus* is for Old-Ir. *-tais*.
dóini riagaldai, *regulars, religious persons*, 3395.
doiré dia .n-armaib 325c, *a wood, or thicket, of their weapons*.
dolaid, *burden* (?), *charge*, pl. dat. dolaidhib 2982. dolaidh, *harm, injury, detriment*, P. O'C.
do-milis 3665, *unsweet*, pl. gen. LB. 253 a.
do-olochta, p. 367, l. 14, for dofulachta, *intolerable*.
dorus, in-dorus, *before*, 2348.
do-solachta 3566, *impalpable*, v. solagtha, O'R., but leg. dofolachta (?).
drant, B., which usually means 'snarling,' corresponds with *craes*, 2229. Compare *drantmir*, Corm. s. v. *orc treith*.
droch-chairt 4527, *a bad manuscript*.
drolmach, *a vat, tub*, LB. 63 b, 32, dromlach 1514; sg. acc. drolmhuigh 316, 2701; pl. n. drolmacha LL. 54 a, 34. P. O'C.'s drolbach or drolmhach. Deriv. of drolam, LU. 19 a.
dronglach, *a water-vessel*, 1379, 1515.
dronnmor 3652, *having great humps* (?). Cf. dronnach, LB. 161 b 66, *hump-backed*, P. O'C.
druim tar ais 1516, *topsy turvy*, lit. *back over shoulder*. Cf. druimm dar druim.
dub, *dark, obscure*, compounded: duib-inis p. 353, l. 5; duib-néll, *a black cloud*, Trip. 246, l. 15, pl. dat. duibnéllaib 2771.
dúilech 2711, *greedy, desirous, covetous*, P. O'C., who has also *dúlach* and the abstract *dúlacht*. From dúil, *desire*.
duilesc, *a kind of edible seaweed*, gen. sg. duilisc, 2331, and p. 340. P. O'C has also duileasc abhan[n], *broad-leaved pond-weed*, and duileasc cloch, *stone-laver*.
duillebar, *leaves*, 4809.
dulghena, *remuneration*, 1577 = *duilgine*, Ml. 56 b 11.

dun-orcuin, *manslaughter*, 2165, dunoirgnid, *manslayer*, 844.
dúr-chraidetu, *hardheartedness*, sg. acc. -aid 228. Cf. dúr-chride, *hardhearted*, LB. 172 b.
duthair 1458, the opposite of suthair, *pleasant, cheerful, merry*, P. O'C.
dúthracht, *good will*, dat. pl. 2033, where it seems to mean *voluntary gifts, offerings*.

écáine, *bewailing*, 4772.
écáinim, *I bewail, complain, groan*, ro-n-ecain, 228.
ech buada, 2090, *a race-horse*.
écnairc, *prayer, intercession*, gen. écnairce 4529.
eicin, 1013, P. O'C.'s 'eigin, *some, certain*, duine eigin, *some one*.'
éimdim, *I refuse*, icar' heimded 1243. Cf. *for-émdim*.
éimech 4552, P. O'C.'s eimheach, *quick, ready, willing*, from eimhe, *quickness, readiness*, and this from éimh .i. esgaid, O'Cl.
eipistil = epistola, pl. gen. eipistlech, 154.
éistecht, *hearing*, 4892, from *éitsecht*.
eitim .i. baoghal, P. O'C.; gen. etma, *danger*, p. 320, l. 38.
eitirecht, eidirecht, p. 310, l. 5, *hostageship*. From eitire, *hostage*, Laws, i. 118, aitire.
enech, *an act of bounty*, 357, l. 14.
enfaitiu 4541, meaning obscure.
englais, acc. 2701, gen. sg. englaisi 2701. eanghlais, *poor, small, weak, raw drink*, P. O'C., '*small mixed drink, as milk and water*, etc.,' O'R. anaghlas F., 1. *hogwash*, 2. *milk and water*, Highland Soc. Dict.
én-śnáithe 2390, *a single thread*.
eochair, *edge*, 4419, where oemair is a scribe's mistake. Compounded: eochar-glan, 3709, *pure-brinked*, eochair .i. imeal, *a brim, brink, border or edge*. Hence *eochair maighe*, P. O'C., and *eochair-imlibh*, Four MM., A.D. 1592.
eolus, often used for eolus sliged, seems in p. 310, l. 10, to mean *way, passage*, or *aperture*.
epaid, *a philtre*, gen. eptha 1480, pl. n. aipthi (gl. ueneficia), Wb. 20 b 20.
er-chraidech, earcroidhech, p. 312, l. 32, *perishable* = ercradach, LB. 39 a. Cogn. with erchra, irchre, urcra 2383, *interitus, defectus*, irchraidis 3714, ar-chrinim *I perish* and erchrethe, O'Cl.
er-lamaigim, *make ready, prepare*, act. pret. sg. 3 roerlamhaigh, 1461, denom. from erlam.
er-lathar 2241. Meaning obscure; cf. cubaid sin fri erlathar 7 fri ruin na screptra, LB. 56 b 41, itát irlathair dhiadha inntib, Lism. 67 b 1.
esbal (for apstal), *apostle*, 627, dual nom. 624.
esboc (for epscop), *bishop*, 820, pl. dat. espocaib 850, pl. n. esbaic 1019.
espocoide (for epscopoite), *bishopric*, 422.
essim, *I seek*, imperat. pl. 2, essid 4143; eiseadh .i. guidhe, P. O'C.
estud 588, estadh 4501, etsud Trip. 256, l. 19.
étaim, *I find*, níisn-etfaitis, 2227. Root (*p*)*ent*, Goth. *finþan*.
etar-cnugud (= etar + gnagud) 4610, *understanding*. Cf. *ro-etárcnaigestar* (gl. notauit), Ml. 32 b 5.
etargnaid, *intelligible*, p. 326, last line, *ceist nach etargnaid*, 'a question that is not easily solved.'
ethar, ferry-*boat*, but pl. n. ethra 2227, seems *ships or barks*.
étla, *penitence*, 4541 (where *occ etlai* is misprinted *oc cetlai*), ettla fri haes, LB. 7. 1 marg gen. cen síl n-etla SR. 7199; pl. dat. iarna hettlaib athirgi 6876, eatla *and* ealta, *penitence and prayer*, P. O'C.
étlaide, 3790, *penitent* (?). Atchondaircsium na gnúisi aigedbána ettlaidi muintire, Mer. Uilix 51, 52, atbélat éc etlaide SR. 8183, imríadat cohéttlaide 8391.
etran, dat. etrain 3094, eadran, *interference, interposition*, P. O'C. A formation from Ir. *etar* = Lat. *inter*.

faigde, *begging*, 1425, 1488, O. Ir. foigde (= *fo* + *guide*).
faiscre, some kind of *cheese*, (.i. cáise no mulchan, O'Cl.), pl. acc. faiscre grotha 393, nom. 484.
fál, *hedge, fence*, 4847, W. *gwawl*.
falum = folomm, *empty*, 4707.
fatha = fotha, *ground, foundation*, 4654.
fáthachda, *prophetic*, 2656, spirut fathacdai LB. 221 a, o fheraib firenaib fáthacdai, LB. 228 a.
fedraissi, *knowest*, 2298, a corrupt Mid. Ir. form, from *fetarais* + *siu*. See Windisch *Verbalformen mit dem charakter* R, where he divides *fedrais-si*.
feibh thochusa, *goodness of wealth* (?), 61, 2368; feibh .i. maitheas no saidhbhreas no feabhas, *goodness, wealth, riches*, P. O'C. loche.
feidil, *constant, steady*, 2105, 2743. Hence feidle *constancy*, and feidligim, 2196, *I persist*.
feidm, *effort* (scíthfeidm, *fatiguing exertion*; trénfeidm, *a mighty effort*). In 2558 *a load*, pl. fedman, Ann. Ult. 821.
feisir, *thou wilt know*, 2299, s-fut. of *fetar*.
feodaigim, *I wither*, act. pret. sg. 3 rofheodhaigh 4858. In feodaigid in tene in crand, LL. 150 a 21, it is transitive.
feraim, s-pret. sg. 3 ro ferastar 1361. This verb generally means *I pour, I give*. But here, apparently, *I supply abundantly*.
fergugud, *being angry*, 4536, verbal noun of fergaigim, denom. from ferg, *anger*.
fersa, *verse*, 275, 2656, 4035.
fertas, nom. dual; fertais, 3495, 3498, *the hind-shafts of a chariot* (?).
fetal (leg. fethal as in B?) 2463, where it is

glossed by *mincuis*, a word equally obscure to me. Can *fetal* be cogn. with *fetan* and *mincuis* (rectius *minchuis*) mean *a little pipe?*
féth, *appearance*, p. 302, l. 22. See degféth, olc feth fil fort, LL. 117 b.
fethech 3661, meaning doubtful: cf. féith .i. gairbhe, *roughness, coarseness, rudeness*, P. O'C.; or feith, *a boggy stream*, O'Don. Supp.
féth-fairge 3184, *a calm sea*, féth, 1709.
féthnaigim, *I grow calm*, pret. sg. 3 rofethnuig 3623, fethnaigit, LL. 218 b.
fiad (for fid?), *forest*, 2485.
fíchda 2218, and LL. 109 a = fíochda and fíochmhar, *angry, froward, peevish*, P. O'C., co fichda, *furiously*, LB. 161 b, deriv. of *fích.*
fidach, *shrubs, copse, brushwood*, 895, sg. gen. fidaig 897.
find-choelach, *white wattling, peeled rods*, 1572.
fír, *truth*, la fír Fiadat, 2106, B.
fír, adj. = *verus*, in composition: fír-ailither 586, 2743, 4497, fír-athardae 746; fír-amnas 2219; fír-chlérech 4553; fír-chumthach 4474; fír-dia 4623; fír-fínemain 2469; fír-íasc, gen. fír-éisc viii, 18; fír-liaigh 2470; fír-uisce 2183.
focerd menma thairis 1997. Cf. focheird a menmain airi, LU. 130 a 15, act. pres. indic. sg. 3 of *focherdaim.*
fochadach, *having tribulations*, deriv. of *fochaid.*
fochair, i fochair 260, am fochair, *along with me*, a bhfochair a chéile, *altogether*, P. O'C.
fochon 4583 = O'R.'s fochan, *young corn in the blade.*
fochtais 2117, *dixit*, ro-focht, Lism. 97 b 1, √*veq.*
fodailtech 2744, *patient* (?), I have not met elsewhere.
fóebrach, fóebhrach, *sharp-edged*, 2218, pl. n. foebracha, LB. 251 b 78.
fo-gabaim, *I find*, orth. form of fagbaim, ica bhfhaghbaithe 2647.
fo-gantaid, *servant*, 293, a corruption of *fognamthid*, cognate with *fognïu*, I serve, s-pret. pl. 3 *ra-fhogainset*, LB. 199 a.
foghlach, 2139, *instructive*, P. O'C. Cf. fogailim, *I teach, instruct*, O'R.
fograin na bachla, *the point of the crozier*, 461, rochomraic a fograin ri talmain, LL. 102 b 22. dara fograin, LL. 267 b 1. A deriv. *fograinne* occurs in Merugud Uilix 58. 72.
fóidhi 1251, is = foighi (gl. epulum), Ir. Gl. no. 815.
foiditech, *patient, enduring*, 1694, 4880, for *foiditnech* (?), a deriv. of the n-stem *foditiu*, toleratio.
fo-intreb 72, *small gear, furniture*, Trip. 10, l. 12.
foirb, *land*, 43.
foircsi, *look, appearance*, 4463 = foircsiu, Laws, i. 238, l. 14.
foire 534, meaning doubtful.
folartnaigim, *I suffice*, act. 2dy pres. sg. 3, nos-folartnaiged 411; consuet. ni fholartnaigend, LB. 193 b.
follamnacht, *ruling*, 2741 = follomnacht, Laws, i. 26, l. 17.
follus-pectach, *manifestly sinful*, 3755.
folmaise 3206, *opportunity* (?), .i. faill, O'R. folmhaise .i. saill, *fatness*, etc., P. O'C., who perhaps misread *faill*, 'opportunity,' as *saill.*
fo-menim, *I guard against, I beware*, imperat. pl. 2 fomnid, 347; fomnid-si, Wb. 33 a 15, part. fut. pass. foimnidi, Trip. Life, 42, l. 19. The verbal noun is foimtiu, dat. do foimtin (gl. ad cauendum), Ml. 43 a, 16.
for, infixed pers. pron. pl. 2, nach-for-tair, 348.
forair, *summit, top, end*, 3932. So in LB. 66 b, cléthi 7 forair in forcetail, and in Lism. 67 b 2, forair 7 suim na sualach fasas on firinne. forar (gl. finis est) Ml. 56 b, 46.
foram-rith 2971. Here the *foram* seems = foram *fagen* (?). Windisch; forum, *motion*, O'Don. Supp., and *foramh* in the chevilles *foramh nglé, foramh ngrinn, foramh ndil*, P. O'C.
forásta, *advanced, proficient* (?), 3311, forásaim.
for-burach, forborach, *excellent, elevated, lofty* (?), 3926. See 3 Frags. 220 and Petrie's R.T. 105 and cf. ὑπερφερής, superlatus.
for-écnech, foireicnech 1912 = foiréigneach, *violent, forcible*, P. O'C.
for-lámus xxxii, *government, sway:* forlámhus for leith Erinn, *Book of Rights*, p. 50. rogabsat Iudaidi nert 7 forlamhus for Ierusalem, Lism. 2 b 2.
forlunn (in anmforlunn, q. v.) = forlann, 'force, power, crushing, oppression,' P. O'C.
for-luaimnech, *bounding*, 2219, a deriv. of *forluaim* .i. *firléim*, P. O'C.
formna, *abundance*, f. a dána 2303.
formna, *shoulder*, f. na fairce, viii, l. 10, dat. formno 4458.
for-rúsc, 2224, *upper rind* (?).
forsaide xxv, meaning obscure.
fortamlaigim, *I prevail*, 3015, a denominative of fortamhail, *strong*, P. O'C., who gives the abstracts *fortamhla* and *fortamhlacht.* The verbal noun *fortamlugud* occurs in LB. 168 b 62.
f-ósaic for *ósaic* = Lat. obsequium, in the sense of *service*, see Phil. 2. 30, *foot-washing*, 1622.
fossad-lár 3141, *f. longpuirt* seems to mean *a stationary camp.*
fossaigim, *I rest, stay, dwell*, pres. ind. sg. 3 fossaigid 2988; verbal noun, fosugud, *resting, staying*, 3058.
fostacht 3867, *security* (?), also in LU. 34 a 8.
fo-thoscaigid, *successor*, pl. n. *fothoscaigthe* 4627, dat. *fothoscaghthib*, Trip. Life, p. 6, l. 25.
frigde, *fleshworm*, p. 351, l. 7. This is the High-

land *frìde*, dimin. *frìdeag*, Ir. *frigit*, LU. 90 b, *frigead*, YBL. col. 320.
frith-bert, *gainsaying*, 4298, pl. n. frithberta, LL. 220 a, verbal noun of frisbiur, 'obnitor,' Sg. 22 a. frithbheart .i. cur inaghaidh, *an objecting*, O'Cl., frithbheartaim, *I object or gainsay*.
frith-ḟolad, *wages*, 4532, friothfola fíor, *right or due*, *wages, stipend, salary or pay*, 1 pl. frithfolta fíora, P. O'C.
frith-rosc 2224, seems to mean *reverted*, doslais tara toine 7 lomortar a caither frithrosc, Harl. 5280, fo. 67 a; tarrla frithrusc feicheamnuis 7 fergi eturro in oidque sin gur' marbsat a cheili hi fiadhnaisi na féni, Eg. 1782, fo. 20 b, 2.
frith-śét 4459, *obviam*. So in LB. 175 a, dodechaid i frithsét na n-apstal.
frith-tagra p. 315, l. 35, *arguing against*.
fuacarthaid, *proclaimer*, 3920; fuagartha, *proclaimed, published*, P. O'C.
fuacraim (fo-od-garaim), *I proclaim*, pass. pres. indic. sg. 3 fógarthar 3013.
fuailfed 4867 = fuailfeadh .i. foluamain no luaimnighe, *a leaping, skipping*, O'Cl.
fuascalad (for fuaslacud), *to release, to ransom*, 1520, fuascail, fuascailt, *ransom*, P. O'C., fuascladh, *a redemption*.
fuaslaicim, *I open*, but in connexion with a sword, *I draw*, 287.
fuigled, 2138 = fuighleadh .i. rádhadh, P. O'C., deriv. of fuigell, *word, judgment*.
fuilide, *bloody*, 2219, ticfa fleochud fuilide SR. 8029, and see O'Cl. Cf. fuilidh .i. dearg amhail fuil, P. O'C., deriv. of fuil, *blood*.
fulacht, *a cooking-place*, xliii, and see Petrie's Tara 190.
funnraide, *to stay, to await*, 1945 = furnaidhe 1041, .i. fuireach, P. O'C., and this for urnaide, irnaide, ernaide.
fúr, *preparation*, 2357, oc fúr m'anma dia breith i flaith Dé, 'preparing to carry my soul into God's kingdom,' LB. 183 a 9.
furrthain, *sufficiency*, 2921, 3197, 4179, furthain *and* forthain .i. sásadh no daothain, P. O'C.

gabim, *I give, I attribute*, rot-gaibh 1591, gabsat ailgius de 2389, geibh ind uisqui 2676, ar mirbuil didiu as gabtha do churp in Choimded dul isin tegdais foriatta LB. 195 a, 42. To this verb (cognate with Goth. *giban*), belong *roghabh* 1761, *gabail* salm 3406, and the forms given in Windisch's Wörterb. under '.i. gabaim *ich singe*.' Cf. the Lat. use of *do* for *announce, tell, relate*.
gabul mara, *a sea-inlet*, 1486, also gabul fairge. Hence gabhlán mara, *a small creek, nook, or inlet of the sea*, P. O'C.
gair brevis. In ba gair nis-leceth, p. 321, l. 25, *gair* means *nearly, almost*.
gairb-driuch, *bristles*, 2212; lit. *rough* (garb) *hair*: driuch croicinn agas fionnfaidh, *the hair standing on end*, P. O'C., Gr. θρίξ, gen. τριχός.
gairtigim, *I shorten*, 4473, denom. of *gairit*, 'short.'
gar-mac 4705 = *gormac*, 'nephew.'
gart, Saltair na Rann, 2767, 3078, 6607. Hence gart-gal, sg. dat. gartghail 2134, and gart-glóir, SR. 4527, meaning doubtful.
gas bilair 4788 = gas biroir, Fél. lxxxix. : gas .i. géag, *a stalk, stem, or sucker of an herb*, P. O'C.
gataide, *thief* (gadaidhe, P. O'C., gataige Wi. perperam ?), 1673.
geránach 3648, from gearán, *complaint, groan*, P. O'C., il-geranach, LB. 252 b. Ved. járate *ertönen*, Ohg. quëran, *seufzen*.
gerraim, *I cut, hack*, pass. pres. ind. sg. 3 gerrtur 2899.
gilla gái xxvi, *spear-gillie*.
gillacht, *boyhood*, 2526, Corm. s.v. colomna áisse; but also *service, attendance*, P. O'C.
gillaidecht 4648, gillaigecht 68, giollaidheacht, the same as *gillacht*, P. O'C.
gimach 3651, *small-eyed, lobster-eyed*, P. O'C.
gímhach 3862, an epithet for hills, also in LB. 253 a; P. O'C. has *gíomh*, 'the hair of the head.'
glaedad, *shouting*, sg. dat. 3640, 3655, glaodhadh, P. O'C. Better perhaps spelt gloedad. Cf. the dat. pl. gloedaib, LB. 55 b. Cognate are *gláed*, SRann, 6794, and *glaedim*, ibid. 1290, 6554.
glaisin, *woad*, 4066, 4071, and p. 354, sg. gen. glaisne 4063.
glan, *pure*, comp. glan-bail, 2132, *pure goodness* (?); glan-edbartach, *having pure offerings*, 2740.
gleo 3582, usually *fight*, here seems to stand for gleodh, *decision*, the verbal noun of gléim.
glésta, *tuned*, xiii, part. pret. pass. of glésaim; see Ir. Gl. No. 719.
glóire, *glory*, 20, 4322, a by-form of *glóir*, borrowed from Lat. *glória*.
goib-gér 3651, *sharp-beaked*; comp. of gop, gob, *beak*.
goibnecht 3785, *a smith's trade, smithery*, sg. gen. gaibnechta, 916.
goirt-bíad, *salt food*, gen. sg. goirt-bídh, p. 310, l. 11; goirt (gl. acidus), gortigim (gl. sallo).
golfadach 3636, also in LU. 33 a.
golfartach 3647, LU. 33 b, golphartach SRann. 876. This, like *golfadach*, is a compound of *gol*, 'wailing, weeping.'
gorm, *blue* = Lat. *formus*, acc. sg. f. guirm 3633.
gormaim, *I colour blue, I become blue*, 4080.

gortach, *hungry* (gl. famelicus), Ir. Gl. 620, pl. dat. 4887, deriv. of gorta, *hunger*.
gothach-goirt 3648, *sharp-voiced* (?), gothach, *vocal, echoing, resounding*, P. O'C.
grádmaire, *loveliness*, deriv. of grádhmhar, *amiable*, and this of grád, *love*, 3867.
gréchtha 3647, a deriv. of gréch, *shout, screech, shriek, outcry*, P. O'C.
greim, in the expression *rogab greim esti*, 53, lit. 'had profit out of her,' seems to mean 'fell in love with her.' Colgan has, for the corresponding passage of the Trip. Life, 'hospes autem eius formae captus praestantia:' gebid . . . greim n-ailithre, *has the profit of* [=avails as] *a pilgrimage*, 718; facbaim gréimm, Mer. Uilix 150; ni fuigbet Ulaid mo greim, LL. 109 a. See also *maith-greim*.
greim riagla 7 ecna 3958.
greim rígda 296, *royal power* (?). Cf. gremmaim (gl. vigore), Ml. 31 c 18.
gres, *guest*, p. 319, l. 23, greas, *a guest, visitor*, P. O'C., who compares W. *gressaw;* pl. greasa .i. aoidheadha no lucht én-uaire, O'Cl.
grib, grif quadrupess pennata, H. 2. 16, col. 114, gen. gribi S. Rann, 921, from *gryphus*, pl. nom. gríbha 3651. The griffin and vulture each called *griobh ingneach*. The comp. *gribgal* and the adj. *gríbda* occur in S. Rann 938, 7195.
gris 2222, better gríss (?). See S. Rann.
gruamdacht 4463, *sullenness, gloominess*, deriv. of gruamda (gl. acer), Ir. Gl. Nos. 384, 1065.
guaire, *hair, bristles*, 2212, 3798, .i. folt, O'Cl.
guala, gen. dual gualann 3498, where it seems to mean not as usual *shoulders*, but *shafts of a chariot*.
gudamnach, *spectral* (?), 3648, seems a deriv. of *gudemain* or *guidemain* .i. fuatha 7 mórrígna, Corm. Gl. and Rev. Celt. i. 36.
gú-forcell, *false declaration, witness*, Wb. 13 b, sg. gen. -ill 51=gu-forgill, LB. 165 a.
guilbnech, *sharp-beaked*, 3652, deriv. of guilbne, pl. acc. inna guilbniu (gl. aculeos), Ml. 122 b, 8.

ian 2952 .i. soitheach, *a vessel*, P. O'C.; sg. gen. éine, Laws, i. 106; pl. n. éna, dat. énaib.
iarcain 4080, *the 'after-dye'* (?).
iardaige 3052=iartaige, *result*, LL. 230 a, iardaidhe *and* iardraidhe, *remains, posterity, relicks, remnants, vestiges*, P. O'C.
iarmerge 861, 4198, *nocturn*.
iarsma, *remnant*, xxv.
iasacht 4148, *a loan*, gen. iasachto, Corm. B. s. v. Grith.
iascach, *fishing* (?), 1039, and Trip. Life, 146, 148. P. O'C. gives only the meanings 1. *fishy, fishlike*, 2. *fish*.
ídlacht, *idolatry*, xxiii., deriv. of ídal.
id-laicim, pass. pres. ind. sg. 3 idlaicter 2813, 2814, verbal noun iodhlacadh, *to bestow*, P. O'C.
id-naicim, *I bestow*, s-pret. pl. 3 roidhnaicset 1926.
imm-altóir 1633=iomaltair, *an outside altar*, P. O'C. It probably represents the Latin *superaltare*, of which Ducange says: 'bifariam sumi videtur, nempe pro Ciborio, quod altari imminet, et altari portabili.'
immarach, imarach, 939=iomarach, iomurach .i. imleach, *bordering, edging, brinklike*, P. O'C.
imm-chor, *a bearing* or *carrying*, fer imchuir, *a carrier, porter, bearer*, 4367; fer imchair in leinibh (gl. pedagogus), Book of Lismore, 76 b 2. Hence the verb immchurim, *I carry*.
imm-eirge 1898=imirge, imirce *and* imirghe, *a removing, a flitting*, P. O'C.
imforaidh 4228, seems to stand for *immforraidh*, gen. sg. of *immforadh* a comp. of imm and forradh, *gain, emolument* (?), Highland Soc. Dict., O'R.'s foraigh, *wages*.
immochar 4046, *carrying*=immochur LB. 188 b, 20.
immorchor 4481, *carrying*, verbal noun of *immorchurim*.
imm-remor, *very thick*, pl. n. imremra 2220.
immresnech xl=imresnach LB. 251 b, *emulative*, deriv. of imbresan, imrisan 2894, =W. *ymrysson*, 'contention, dispute.'
imm-theiched xii, *escaping*.
imm-thrumme, *pregnancy*, sg. gen. 2511. A cogn. adj. immthromm occurs.
imm-uamon 3306, *great fear, dread*.
imtha: a ben imtha-si 799: ben imtha glosses *pellex* in Sg. 68 b, 9. Cf. acc. pl. laichessa imtha, Rawl. B. 512, fo. 42 b, 2. The *imtha* is probably cognate with *imda*, 'bed-room,' 'bed,' so *ben imtha* in 799 may mean chamber-woman. Hence *imthach*, adulterous, SRann 3175.
in ait (for indáit), *than are*, 2351, 2435.
in-bhar, *in your*, 3852. Cf. infar srethaib, Ml. 20 d 9, where Ascoli has *hi*far srethaib.
ind-airithe 2352, *manifestly*, airithe .i. deimin no follus, O'Dav. 49.
indalim (?), *I wash the feet*, act. pret. sg. 3 ro innail 53, 1279, 2617, for *ro indail*, ionnlam, *I wash, bathe, cleanse*, P. O'C.
indeonad, *a cooking*, xliii. Cogn. with *inneoin*. As to the Dagda's *inneoin* (cooking apparatus), see the Book of Lismore, 154 a, 2, and Petrie's Tara, 190.
ind-fethmech, *meditative, contemplative*, 2455, indethmech 2649, deriv. of indfethem.
indis, innis, inis, *a milking-place*, 98, 115, 1967, p. 320, inis, *a place where cows are brought to be milked*, P. O'C., citing Beatha Sheanáin.

ind-loeg, *in calf*, p. 502, l. 7.
in-dorus, *in front of*, 929. See *dorus*.
ingantaigim, *I admire, wonder at*, xxi, l. 16.
inmarda, biada inmarra 2519, biad olardai inmárdai, LB. 215 a, derived from *inmar* (obsonium), Mart. Don. 1641, whence also inmaire : rorecht ho methi 7 inmairi, Ml. 20 a.
in-molta xxii, *praiseworthy*.
iret 4488, meaning obscure.
iris an tsoscéla 4358, *the strap by which the satchel containing the gospel was suspended*: iris, *a suspender for hanging a load by*, ex. le hírsibh a scéithe, P. O'C.
í-sunna, *herein*, 2587.
ítadach, *thirsty*, 4887, deriv. of ítu, 'thirst,' gen. ítad.

laarg, *fork, leg and thigh*, P. O'C., sg. gen. cnáim na láirge 2080; da loarcc (gl. duarum furcarum) Arm. 12 b 1.
lachtna 2321, 2325, *yellow*, P. O'C., brat dublachtna, LU. 112 b.
laechdacht, *heroism, bravery*, 3058, deriv. of laechda, 2145, and this from laech = Lat. *laicus*.
laindrech, *bright, shining*, 2142, cogn. with *lainderda, lainnerda*, S. Rann 2928, 2934, 3022, 8077. See Félire, Gloss. Index, s. v. lainnrech.
laithide, *daily*, 4489, deriv. of *laithe*, 'day.'
lám, *hand*, fri láim, *in lieu of, as substitute for*, p. 314, l. 10.
lámdae, *handiwork* (?), gen. lamdai .i. gresa 2934–5.
lán, *full*, compounded in lán-airpheitech 4500; lán-bind 4500; lán-cennsa 4462; lan-edpairt, *a full offering*, 4494, where *lanpartaib* is a scribal error for *lán-edpartaib*; lán-folartnaigthech 4496; lán-saethrach 3847; lán-tene 3662; lán-toltnaigthech 2741.
lasc 4643, from **lat-co*, as Lat. *lassus*, from **lat-to*, hence lasca, *looseness, laxation, slackness*, P. O'C.
latrann (from Lat. *latro*), pl. gen. latrand, p. 358, l. 16, acc. latrandu, p. 319, l. 16.
lebenn, leibheann dia sciathaib 3250, *a bulwark of their shields*.
ledb 4052 = leadhb, *a piece or patch, a leather clout*, P. O'C.
léitmech, *eager, greedy*, 3650, 3667 = léidmheach, .i. mian[gh]asach, P. O'C., who has also the abstract léidmhighe .i. mian[gh]as = leitmige, LL. 217 b.
lem, *elm*, sg. gen. leimh 2678 = lim, Trip. 84.
lén, *hurt*, len claoine 2146, acc. cen labra len 2137, cen len, cen erchra forru, LB. 376, gen. leoin 3206; léan and león, *destruction, ruin, downfall*, P. O'C. Hence *lénaim, liunaim*, S. na Rann 1726, 2686, 5267.
lesc 2665, 3032 (gl. piger) Ir. Gl. 382, *loath*, P. O'C.
less, rogleset in les, 2030.
letarthaige 3186, deriv. of letarthach, cogn. with mod. *leadradh*, and *leadairt*, 'a striking, tearing, cutting,' P. O'C.
lethnaigim 3003, *I expand or spread*, but here *I scatter*.
letorud, p. 321, l. 16 = leth + torud, *half-produce*.
lí 3587, meaning obscure.
linn in muilinn 913; linn in proinntige 2091.
lisdacht, *importunity*, 1590 = liostacht, Highland Soc. Dict.
ló 888, meaning doubtful; lo .i. uisce, *water*, lo .i. ribe olna, *a lock of wool*, P. O'C.
locaim, *I flinch from*: locuid . . . in cath 3230, locadh, *a flinching, failing*, P. O'C.
logaissi .i. brégi, 3093.
loilgech, *a cow which has lately calved*, pl. gen. 3350; also spelt laulgach and lulgach.
loinn-eolas, *joyful guidance*; lonn, *joyful, glad, merry*, P. O'C.
loise, *flame*, 1043, 1694, also luisse : loise *and* loisne .i. lasair.
loiscnech, *burning, blasting*, 3662; *loiscneach*, the same as *loisceanta*, 'fiery, blasting, burning,' P. O'C.
lonn 2089, 2112, 3649, .i. diumsach, O'Dav. 102. Hence lonnus 2095 = londas, Ml. 29 a 1.
losail, collective of lus, *herb*, sg. dat. 416.
lua (?) p. 304. The gloss (.i. brat derg) stated by Dr. Todd (Mart. Don. p. 274, note) to occur on this word in LB. fo. 118 a, does not appear in the facsimile (p. 235, lower margin).
luaigim, *I buy, ransom*; raluaig-si in mac, LL. 226 b, l. 34; roluaid moghud na cumaile 1190, should probably be *roluaig* m. n. c.
luaithne, a *particle of ash* (luaith), 126
luaithred, *ashes*, 161; luaithreadh *and* luaith reamh, P. O'C.
luamaire, *pilot*, 2077. Hence luamhaireacht, *navigation, sailing*, P. O'C., rather 'piloting, directing.' Cf. comas luamairechta a tengad LB. 160 b.
luchrapan 3776, a *pygmy*, pl. n. = luchrupain, LU. 2 a, *luchorpain*, Laws, i. 70, gen. line *luchorpan* lerda, Rawl. B. 502, fo. 45 b 1, a dimin. of *luchorp*, pl. n. *lucuirp*, Laws, i. 70, and cf. the gloss Nan .i. bec, ut dicitur nanus .i. abac no lucharban, O'Mulc. 828.
lucht, *a charge, weight*, p. 319, l. 33, and in Brocc. h. l. 27 (al-lucht saille) and 47 (mir . . . dind lucht), from **tlucht* = O. Welsh *tluith* in *or maur-dluith-ruim* (gl. multo vecte), Juv. p. 90.

macc-firt, *a miracle wrought in childhood*, pl. dat. macfertuibh, 132.

machtad, *wondering, marvelling*, 1988, 1998, ba machtad mór lasin escop LB. 190 a, ba machtad le, LB. 193 b, commonly machnadh .i. iongnadh, O'Cl., who also has machtnadh.
machtnaigim 3762, 3874, *I consider*, verbal noun machtnug*ud*, Laws, i. p. 34, l. 11.
mago 321, l. 25, for macha, *milking-place*. Laws, i. 84, l. 32.
maidm, *rout*, but in 3253, *a routed army*.
maille, moille, *delay, lateness*, 4357, deriv. of mall, *slow*.
mainches *nun*, m. soscéla xv.
mainchine, *service*, 1018, 2039, 4233, 4246, 4801, 4842; manchaine 3492.
maindechtnaige, *negligence, slothfulness*, 1418. a deriv. of *maineachtnach*, 'negligent, slothful,' P. O'C.
maistreth, *a churning*, p. 321, l. 28.
maith-greim 2112. See greim.
mám, *handful*, 4323; mám, *a fist*, also *a fistful* or *handful*, P. O'C. Cf. W. *mawaid*, both handsful.
manche 2363, Trip. Life, 344, l. 3; mainche, *maintenance, sustenance, support*, P. O'C.
maoi. See romaoi.
margreit, *pearl*, 38, from Lat. margarita.
martralaic, *martyrology*, 3754.
mebais 4051, usually supposed to be a grammarian's word like *meabhadh* .i. briseadh, P. O'C. But it stands for *memais*, which may be the aorist of a desiderative verb, root *mat*. So *selais, im-selais* may be aorists of a like verb, root *slag*.
melaim, *I enjoy*, b-fut. sg. 3 nos-melfa 2268; mealadh, *enjoying, having, holding*, P. O'C.
menmanrad, *thought*, xxiii; *determination*, Cogad Gaedel re Gallaib, p. 72, l. 1.
menmarc 2071, *desire* meanmarc .i. smuaineadh, Leb. Lec. Vocab. .i. aigne, *mind, thought, fancy*, P. O'C., citing Leabh. Gabhála, p. 13.
merge, *banner*, 3078; meirge .i. bratach, O'Cl., *an ensign, standard, or banner*, P. O'C.
mí medónach fogmair 4441, lit. *the middle month of autumn, September* (?).
mianaigim, *I desire*, pret. sg. 3 romianaigh 1368, imperat. sg. 3 *mianaiged gréin na firinde*, 'let him desire the Sun of Righteousness,' LB. 250 b; mianach, *longing, desirous*, P. O'C.
midbaid, *mulct*, xxvi, where see note 7.
midbolg 2223, *belly*, midbuilge, Rawl. B. 512, fo. 69 b 1.
milide 3856, 3862, sg. dat. fem. milidi LU. 33 b. pl. dat. cona mbolthaib milidib, S. Rann, 480.
mín, 4183, *meal*, but in xxi. *dust*.
minastralacht, p. 338, a formation from the late Latin *ministerialis*.
mincúis 2463; P. O'C. has mionchúis, *a small cause or motive*, which cannot be the meaning here.
miniugud 4182, *mincing, comminution*. The verbal noun of *minigim*, whence *ro-minaig*, LB. 176 b, *minigther*, 196 a.
minn, *reliquary*, 3268, pl. dat. minnaib 4366.
mín-scothach (MS. min-scotach), *smooth-flowery*, p. 332, l. 28.
miscaith, miscaid, *curse*, 2327. Corm. and O'Dav. 104.
mochlaigib 3729 for mochlaidhib (?), *maculatis*.
moch-trath, *the dawn*, 2493, 3009. So in *Three Fragments*, p. 24; táinic madain mochtrath. Hence mochtratae, 'matutinus,' Ml. 21 c, 6, 8.
modh, caom an modh 3433, modh, *work, duty*, ix, l. 10.
móin, *bog*, n. pl. móinte, 3663. Cf. *mointeán*, 'a bog, or turbary, a moor or fen.'
moltán 488, *a small wether, a hogsel*, dimin. of molt, P. O'C.
mong *hair, mane*; comp. mong-mas 3580, *having beautiful hair*, of the sea, *crested*: moingtentide, *fiery-haired*, 3642.
mór, már, *great*, enters into the following compounds: — mór-adbul 4768; mór-bachall, *great crozier*, p. 314, l. 2; mór-briugaid 2468; mór-broscar 524; mór-chatu, sg. acc. -aidh 4245; mór-chumachtach 199; móir-mírbuil 79; mór-dal 1875, sg. dat. mordail 1874; mór-ghair 523; mór-glóir 1110; mór-innocbail 1110; mór-léignid 3322; mór-maith 2782; mór-méile 3392; mór-mírbuil xxi; mór-popul 2063; mor-trét 4040; már-nert 592, *great strength*.
mosar, *filth*, sg. d. -air 3634, cognate with mosach, *filthy*, LB. 253 a. W. *mws*, 'fetid.'
muchna 3642, *gloomy*.
mudu, mudha 2314, 4629 = mudu, LL. 81 b, 26. mudha .i. mu dughudh no básughudh, O'C.
múichnech, adj. *stifling* (?), sg. dat. f. (bith-) múichnig 3642.
muine dresa 2607, 2609, *a copse or thicket of bramble*.
muinter, I. familia, II. *famulus*, pl. dat. 1817.
muir *sea*, comp. muir-míl, *sea-beast, whale*, 2223, W. *morfil*; mur-chat, *sea-cat*, 3745, 3752, 3793, 3834; mur-choblach, *sea-fleet*, 1802; mur-gae, *sea-spear, harpoon*, 1641; mur-traig, *sea-strand*, 1946.

náit, *nor are*, before a pl. 377, 2200, 2998, 3008, 4564; náid, *than they*, P. O'C., is for ináit.
nasc, pl. ac. nascu 1908, *collar, chain, tie, band*, P. O'C.
nascim, *I bind*, perf. sg. 3 nenaisc, p. 319, l. 16, s-pret. pl. 3 naiscset, LB. 188 b.

neimed 4780 = nemed (gl. sacellum), Sg. 13 b.
neimnige, *virulence, peevishness*, 2227, where the Paris copy has wrongly, *ndeimnigi*: deriv. of *neimnech*, 'poisonous,' Wb. 7 c, LB. 251 b 70.
nem, neamh, the Mid. and Mod. form of the Old Ir. negative prefix *neb*; nem-forbann 4617; nem-thoirsech, *unmournful*, 3858.
net, *nest*, gen. nit, Arm. 17 a 2, pl. acc. nitu, p. 344, l. 25: W. *nyth*, from **nizdo-s*, Lat. *nidus*.
niam, *brightness, hue* (?), niam theined p. 350, l. 6.
niam-glaine, *bright purity*, 3868, LU. 34 a.
nime, ix, l. 22, *shortlived* (?).
nimidech for nemidech, *dwelling in heaven*, p. 304, l. 13.
nó-chombáthad 4297, *foundering, shipwreck*, lit. *ship-drowning*.
noem, naemh, naomh, the Mid. and Mod. Ir. spellings of O. Ir. noeb, *holy*; comp. naemh-bachal 4811; noeimh-ibar, *holy yewtree*, 4727.
nós, *usage*, 1626; dat. sg. nous, pl. noisib, Laws, i. pp. 12, 208.
nuall, *shout, cry*; compounded: nuall-faeiltech 3858, nuall-guth 3636. Hence perhaps naullach 2124.
núna, *dearth, famine*, 1970, gen. sg. .i. gorta, P. O'C., who compares W. *newyn*, Arm. *naun*. An older form is naúne, Laud 610, fo. 97 a 2.

oca, ica: oca rabhadhuis denumh 2357, ica rabatar iarraid 1390, 3843 = icca rabutar iaraid 3838, ica tai lesugud 1422, ica tai iarrad 3728.
óc-dam 3794, *a young ox or stag*.
ocse p. 327, l. 11, meaning and reading doubtful.
oentuime, *celibacy*, xxxiv, l. 23 = oentuma, LB. 187 b; oentamha, Lism. 124 a 2.
óeibelteóir 3942 = aibellteoir, O'Dav. 50, whence O'Donovan (Supp. s. v. *aoibhilltedir*) got the meaning 'thaumaturge.' But it comes from *óibell*, 'spark,' and seems to mean one who quasi per *scintillam* seu breviter elucidat. See Ducange s. v. scintillare.
oldáit, *quam sunt*, p. 303, ll. 2, 3, 4.
oll = *πολλός* in compounds: oll-bladach, *greatly-famous*, 3288, 4280; oll-nia, *a great champion*, p. 317.
ollamain gobann, *master-smiths* (ollám, goba), 2931.
ómnach, *afraid*, xxiii, deriv. of uamon, *fear*, pl. n. bat homnaig duili Dé dil, S. Rann 7763.
onchu, *a leopard*, 3799.
orba N., *heritage, land*, 1895, 1896 = forba 1897.
orcel 2170 = oircel, *trough*, Laws iii. 242.
orda do bradan, *a piece of salmon*, 2735; orda de mhaide, *a short thick stick*, gen. ordan. Tuc Caoilte beim cloidhimh fo a cuim don chailigh go ndearna da ordain cottroma di, *Feis Tighe Chonáin*, P. O'C.
ósic = *obsequium, footwashing*, p. 326, l. 31 = f-ósaic, supra.
othair, *sick*, duine othair, 2711.

pairt, *particle*, sg. dat. pairt 501. See *Irish Nennius*, p. 208, l. 4 and note. From Lat. *pars, partis*.
pendaim, *I do penance*, act. pret. sg. 3 rophend. The corresponding noun *pendait*, gen. *pendaite*, occurs in LB. 6 a.
peta sinnaig 1654, lit. *a pet of a fox*, peta cuirre, *a pet crane*, 4186 = petta cuirre, LB. 216 a 57. peata, *a petted animal*, P. O'C.; petai auium (gl. altilia), Harl. 1802, fo. 45 b; pettai sut no inn aigi chena? LL. 67 a 41; indat pettai sut no indat éoin chena? LL. 67 a 51.
pis, *piece*, pl. pisi 84; pisib 81. Either from W. *bys*, 'finger,' or from Fr. *pièce*, Low-Lat. *pecia, petium*. P. O'C. has a dimin. *piosan*.
poc, *buck-goat*, sg. gen. puic 1630, 1632, acc. poc. 1634, pl. n. puic 1632; P. O'C. has the dimin. *pocán*. The Old-Irish form is boc.
poind 3720, *a point* (*of advantage, profit, use*), from Fr. *point*. P. O'C. has *poinn*, 'much, or great deal, abundance,' which seems wrong. Compare: cen phoind tarba do ann, LB. 145 b, ni boi poind doib ann, LB. 201 b, ni bia poind doib ann, LB. 202 a; ni bid di*diu* poind don teiched sin, Lism. 2 a 2.
pólaire, *writing tablets*, 968, 969, 4057. From *pugillares*, whence also Old-Welsh *poulloraur*.
popa 426, or pupa .i. máighistir, P. O'C. From Lat. *popa*, 'an inferior priest.'
prím, borrowed from Lat. *primus*, compounded in prím-aicde xxx; prím-apstal; prím-chathair 4255; prím-coitchenn 3322; prím-fáith 1798, 3342; prím-fáthacdae 3319; prím-long 3183; prím-proiceptoir 2744–5, 45c2.
proindechad, *dining*, 2081, from praind = *prandium*.
putrall, *the hair of the head*, 4568, .i. gruag, O'Cl., pl. nom. pudralla, Lism. 119 a 1, dat. pudrallaib, LL. 268 a 1. P. O'C. has a dimin. *puirtléog*, 'tuft.'

rachall, *windingsheet*, 1041, .i. brat mairbh, P. O'C. O'Clery's *racholl*; but *recholl* in Rawl. B. 502, fo. 58 b 1.
rain: a aon rain 3373, meaning obscure.
rathach 2130, *prosperous*, deriv. of rath, gen. ratha, *prosperity*.

rath, gen. raith 2113, *wages* (tuarustal), O'Cl. but in 2113 *rent* (?), *subsidy* (?).
rebrad 4832 = reabhradh, gen. rebartha LL. 230 a, *a skipping, playing, or sporting*, P. O'C.
rechtaide in 3320 seems to mean *lawgiver*. In LB. it is an adjective meaning *relating to the* (Jewish) *law*.
recles (= ro-ecles?) 2694, gen. in reclesa 2585.
reilgi, *relics*, 2185. relce 2775, pl. acc.
reim-dechaid, *preceded*, 1197, pl. 3 remídechatar, LB. 72 b.
renim, *I give away, grant, sell* (πέρνημι), redupl. fut. sg. 1 ririu p. 324, l. 30.
riachtanus a les, *need*, 1602 : so in LB. 244 b, 75 : riachtanas, *want, distress, necessity*, P. O'C.
riagaldai, duini 3395, *monks*, deriv. of riagail = regula : regulares, monachi, Ducange.
riaraigim, *I do one's will*, act. pres. ind. pl. 3 riaraighit 2914, pret. sg. 3 roriaruigh 4835, 4837. The verbal noun *riarugud* occurs in LB. 37 a, 29, riarach, *submissive*.
riaraim, *I do one's will*, imperat. pl. 2 riaruidh 565, denom. of *riar*.
rígh-rath, *royal grace*, pl. gen. 773.
rinde 2402, 2408, 2410, 2413, is = Nhg. *Rinde*, and means (like *rusc*) a basket made of bark. This word occurs in the Laws, i. 150, l. 10, where it is rendered by 'rods.' In O'Curry's *Manners and Customs*, iii. 117 it is explained as 'a round wooden bucket.'
rithimm = *rhythmus*, 2673, also spelt rithim.
rithoirg, = *rhetorica*, p. 312, l. 34.
ro- (=*pro*) intensive prefix to substt. and adjj., ro-duine 4774, ródhuine, *nobleman, peer*, P. O'C.; ro-garb 4569, *very rough*, pl. ro-garba, LB. 251 b. ; ró-lonn, *very fierce*, p. 312, l. 6 : ro-techta, *very lawful* (techte), 2136 ; ro-trom, *very heavy*, 4003.
ro-maoi 3578. Here *ro-* (=*pro* seems the intensive prefix and *maoi* = O'R.'s *maodh*, 'moist, wet.' Root *miv* (?).
roim, 2636, roime, *before him*, 2546, 3214; roimpi, *before her*, 2421, 4079, 4685 ; rompa, *before them*, 2970 ; romamsa, *before me*, 3288.
roisc, cu roisc, *till ends* (?), 1979 ; con-roisc dó in taspénad sin do denam, LL. 280 b, 32.
rón-gae, *seal-spear*, 1641.
rúam, *cemetery*, sg. dat. ruaim 2111.
rúamnaim, *I grow red*, s-pret. ruamnais 2858, ruamnad, LL. 244 a.
ruathar, *onrush*, 2130, gen. sg. ruathair, LL. 240 a.
ruithen, *radiance*, acc. sg. 3402, gen. pl. 3428. Hence the denom. *ruithnigim*, S. na Rann 7537.
rúsc, *hamper* (made of bark), p. 320, l. 37, gen. ruisc p. 321, l. 18, pl. n. ruisc p. 322, l. 3, W. *rhisg, rhisgen*, Br. *rusken*, 'hive,' Fr. *ruche*.

sacarbhuic = *sacrificium*, 643, 1567, 2347, gen. sacarbaice 2403.
sáeb, *false*, comp. saeb-foircetlid, *a false teacher*, pl. n. 1513, saeb-ruisc 4142.
saeglach, *aged*, 946.
saegulda, *secular*, 4860 = saegulta, soegulta, LB. 35 b, 175 b. Like *saeglach*, a deriv. of *saegul* = saeculum.
sái-escop 212, *sage-bishop*, sái = súi, gen. suad.
sáilechtu, *expectation*, p. 302, l. 12, verbal noun of sáilim, pres. ind. act. pl. 1 sáilmit, p. 302, ll. 14–15.
sain, *separate, especial*, (= W. *han*), in compounds : sain-grad 3941 ; sain-richt 2140 ; sain-sercach 1842.
saith, *wealth*, p. 316, ionnmhas, O'Cl.
saithe 3657, *a swarm, host, army, multitude*, P. O'C. W. *haid*.
sál, *sea*, gen. saile, leg. sáile, 3771, a neut. s-stem, or is the nom. saile, W. *helydd* (?).
samlacha, *semblances* (?), *banners* (?), 3077, P. O'C. has samhlach, *similar, resembling*; but this meaning does not suit here.
samrata, *summery*, 3402, deriv. of samrad, *summer*, ba hetrochta he oltás sollsi gréni sámrata, LB. 232 b.
sámud 874, gen. sámtha 2767, sámhadh .i. coimthionol, *a congregation, community, or society*.
santugud, *coveting, desiring*, verbal noun of santaigim.
scáiled 3177, 3860, *scattering, dismissal, dissolution*. The former passage—*leagar scailed doib*, seems to mean literally, 'let scattering be left to them,' verbal noun of scáilim.
scairbighe (scairbidhe?) 3256 ; P. O'C. has *scairbhe, scairbheacht* and *scairbhidheacht*, 'toughness, hardness, firmness,' but the context points to some skin-disease. Cf. perhaps Lat. *scaber, scabredo, scabrosus*, or Eng. *scurf*.
sceirded 3713 = sciordadh, *a squirting, issuing, or sallying forth*, P. O'C. Seems cogn. with, or borrowed from, the English *squirt*, the etym. of which is obscure.
scemdacht 3185 = sceamhach, *yelping or barking like a fox or dog*, P. O'C.
scithlim, *disappearance* (?), 204 : cf. saint 7 mian .... na glóri díoesi cen scithlim, cen ercra, LB. 256 b, 83, in da dunad iar scithlim a fe fiadibh, *Macgnímartha Finn*, Rev. Celt. v. 202, l. 33, roscuiredh in scithlim druidechta bai forro dibh, Lism. 134 b 2. A corruption of scichlim, Rawl. B. 502, fo. 41 b 2.

scoaire, *brewer*, pl. dat. scoairib, 2820. From sco .i. linn, O'Dav. 118.
scoirp, *scorpion*, 3651, the eighth sign of the zodiac, Saltair na Rann, 219, 252.
scolaidecht, *schooling, scholarship*, 4103, from scolaige, *scholasticus*, p. 333.
scoloc 4234 *a farm-servant*, pl. scoloca G. C.[2] xxi.
screpul 4779, screaball (=*scripulus*) .i. sect pinginne oir, *seven pennies of gold*, 2832, screabal 3151; screpul comnae 4470; s. óir no argit, p. 307; screaball bathais, *the fees for baptism*, P. O'C.; screapul todhuisgidh, Lism. 45 b. 1.
scrípad, *scratching, scraping*, 3654.
secda, 3659, 3666, *dried up, withered:* secthi (gl. fornace durata), Ml. 48 b 3 = seacata, *hard, frozen*, P. O'C., who has also *seacán*, 'a hoar frost.' In the *Tripartite Life*, p. 222, l. 7, the dead Garván's people take the mantle from his face, conid-fuaratar secc, and the cognate verb occurs, coro[s]ecsat a lama imma claidbiu, *ibid.* 110, 2: seccais a lam immon claideb, S. Rann 7105.
sechbaid 2271, *error, mistake* = sechfaid, sechmaid, *error*, 566, for sechbaid. The phrase in 566 and 2271 also occurs in the *Tripartite Life*, 228, l. 25: Ni sechfaid a ndorigni an ben, *no mistake is what the woman has done*, and in the *Voyage of Maelduin*, c. 12: Ní sechbaid . . . in promad sin, *no mistake* (was), *that trial*. P. O'C. has seachmadh .i. dearmad, *forgetfulness*; also *error, mistake, digression*.
seche, *hide*, 4259, sg. dat. seichid 4261.
sechna 3119, 3862 = seachnadh, *an avoiding or shunning*, P. O'C., where the *dh* seems an erroneous addition. Verbal noun of *sechnaim*.
sechtuibh 3292 = sectaibh 3295, dat. of secht, *seven*.
secnap = *secundus abbas*, 2553, 2557, 4539. Hence *segnabuidheacht* (i.e. *secnabbaidecht*), p. 308, l. 33.
séimeth 297, *offspring*, ra a shíl 7 ra a séimedh *Forbais Droma Damgaire*, Lism. 134 a, 2. is a fognam bias a síl 7 a sem*ed* tre bithu, *Trip. Life*, 38, l. 17, where the contraction is wrongly extended. May be for **segmeto* cogn. with W. *hau*, 'serere,' *heuodd*, 'sevit,' and Lat. *seges*.
seis, ro-seis, 2067, act. s-fut. sg. 2 of ro-saigim.
selat, selad, 3743, 4427 = sealad, *a time, a while, sometime, somewhile*, P. O'C. Cogn. with *sel*, 2528, 3787, 3849.
sén, *a charm*, 2284, 2289, sean, *blessing, prosperity*, P. O'C. From Lat. *signum*.
sen, *old*, in the following compounds: sen-brén 3646; sen-garb 3653; sen-scríbenn 3672.
seng, *slender* (?), *stately* (?), 3365.
senserecht, sinnsirecht, *seniority*, 2539, deriv. of *senser*.
senta, *inveterate*, 3625, 3646, 3653.
seol, *course*, 2129.
seolais 3589, seolaid gaeth é, 3163.
sept-it, *seventh day before the ides*, 805.
serccoll, p. 316, note 4, .i. feoil, O'Cl., pl. sercla (gl. irritamenta gulae), Sg. 63 a 11.
serg galair 2794; searg, *dryness, decay, withered-ness, consumption*, P. O'C., who cites nir dhealaigh taobh re deargadh dó, acht a searg síorghalair, *Caithreim Chongail*. A denom. verb sergaim, verbal noun serggad, occurs in Saltair na Rann, 7279, 7294, 8209.
sét, *likeness;* 2464.
sét (MS. seut) anamcharat 2930, *a teacher's* (or *confessor's*) *present*.
síd, *peace*, comp. síd-athair, p. 341, *peace-father*. Hence sídach, *peaceful*, p. 111, l. 29, p. 312, l. 3.
sídaigid, *pacifier*, 3921; corruptly, *sithaigid*, LB. 66 b, *sidaigthig*, LB. 248 a, should probably be sidaigthid. Cf. sulbairigthid (gl. lepos), Sg. 676. Cognate with the verb sídaigim, síodhach, *pacific*, síodhaghadh, *pacification*, P. O'C.
sílem, p. 341, *sower*.
síltóir, *a sower*, pl. dat. síltóiribh, 1505, 1508.
sínte, *stretched, extended*, 3659, part. pret. pass. of sínim.
sír-, *continual*. Compounds: sír-beogolach 3647, leg. *-boegalach* (?); sír-brén 3659; sír-debtah 3646; sír-decsiu, *long-looking*, sg. dat. -sin, p. 325, l. 28; sír-dubach 3665; sír-fegad 4868; sír-gaire 3384; sír-marbthach 3646–7; sír-shaegul, ix, l. 33; sír-scíthach 3646; sír-silte, *continually dropt*, 3666; sír-thene 3638, 3643; sír-trotach, *ever quarrelsome*, 3646.
sírthe 3659, meaning obscure.
sirthech 3364; P. O'C.'s sirtheach, *that begs, craves, seeks, asks, demands*, co sirtech, *sollicitously*, Rev. Celt. i. 38.
sithe 4539, meaning obscure.
slaetan tromgalair, xxvi. Also in Laud 610, fo. 145 b, 2, slaodan, *cough or cold*, O'R. Cf. treaghait tromghalair, Lism. 152 a 1; serg galair 2794.
slain, acc. sg. 3372, meaning obscure.
slán, *salvus*, comp. sláin-crechtach, *healed of one's wounds*, pl. n. -aigh 3127.
slán 2976, *indemnity*, sg. gen. im tobach a slain, Laws, i. 192, l. 12.
slatra, *bold*. .i. dana, Leb. Lec. Vocab. .i. láidir, O. Cl. coslatra 2589. This glosses co mbrassi, Fél, June 19. Samson slattra, S. Rann, 5365, co slattra, 5573. Hence slattratu, *bold-*

ness: tria slattrataid, *through boldness,* LU. 35 b.
slatt, *to rob*; oc slait 1971; roslatsat, *they plundered,* Ann. Ulst. 836. Cognate with *slatt,* 'a rod' (W. *llath*); *slat riogdha,* 'a sceptre'; *slat bhroid,* 'a goad'; *slatadh,* 'a switching'; *slata[i]m,* 'I switch,' P. O'C. Hence the Eng. slang word to *slate.*
slúasat, sg. gen. sluaisti 3163, where it means a paddle, *sluasad,* 'a shovel for ridding clay or rubbish,' P. O'C.
smér, *blackberry,* pl. gen. 1891, W. *mwyar.*
snáth-égne xxx = snáthéicne, LU. 81 a, 17, snáth, *thread,* but what is écne?
sním 2483, 3689, *distress.* Hence the adj. *snímach,* S. Rann, whence the abstr. *snímche.*
so-char, better so-chor, sg. gen. sochair 743, *profit, advantage, emolument, benefit,* P. O'C. In the Laws, i. 52, l. 19, *sochar* is glossed by *cor comloige.*
so-charthanach 3856, *amiable*; carthanach, *loving, friendly, affectionate, charitable,* P. O'C.
so-chlann, *goodly children,* acc. sg. 2143.
so-chmacht, *possibility,* p. 325, ll. 32, 33, deriv. of sochma, *possible.*
sóer-clandacht, *noble lineage,* sg. gen. -a, 743.
so-foircetal, *good teaching,* sg. gen. -uil 2469.
sog 4011. Perhaps P. O'C.'s sógh, *happiness;* also, *good cheer, good fare.*
so-gním, *a good deed, a laudable action,* 2466, 3943, pl. dat. sognímaib, LB. 252 a, 252 b.
so-indscne xxv, *oratory,* innscne, *speech.*
so-mesctha, *intoxicating,* 3162.
somul, in somulrith carpait 3088 is obscure to me.
so-óla, *good to drink,* 3162.
sord .i. glan, 967, from *sverdho-s, bright* (?).
sorn na hatha 2629, *furnace of the kiln.*
sor-túaidh 4264 for sair-túaid = soir ba thuaidh, *north-east,* P. O'C.
so-thoirsech 3660, *lamentable.*
spongc-áible 2973, pl. dat. sponcáiblib, LL. 267 b; spongc, *spunk, touchwood, tinder,* P. O'C. Seems identical with spongc, *sponge.* Cf. Nhg. feuer-*schwamm.*
sráinim, *I rout,* rosraeined in cath forra 3252. The verbal noun is *sróined, sráined* in LB. 46 a, 57, 72 b; sraeined catha 3267.
sréim, *I cast, fling, scatter,* pres. ind. act. sg. 3, sreidh (sréidh?), 2135.
sreth do rámaib, *a row,* or *bench, of oars,* 3574, 3581.
sriab, *streak, stripe,* 4065, 4069, acc. sreib 4067.
srón, F. *nose,* almsa as cech sroin o feruib Muighi 3272.
sruith 2022, *venerable,* 445.
sruithighecht (i. e. sruithidecht) p. 308, l. 38, *seniority.*
stoil xiv, xv. The usual explanation—*a stole,* from Lat. *stola*—will not do here. Possibly *stoil* was the name for a harp-cover.
suaite 3659, perhaps = P. O'C.'s *suaithte,* 'kneaded, tempered, mixed.'

t infixed pron. for *s*: rot-biat 2544.
taball ciartha, *a waxed tablet,* acc. sg. 3704, from Lat. *tabella.*
tachar 3658, .i. deabhaidh no comhrac, *a fight or fray, a battle or skirmish,* P. O'C.
tachraid 4305, a verb corresponding with the *docuirethar* of B.
tagut (leg. tadat?), *thief,* pl. gen. p. 358, l. 16.
taghraim, *a calling,* 2109; tograim 2114, for togairm, O'Don. Supp.
taidbred, *beholding, visioning,* xi, l. 28, for taidbriud, LL. 232 b, ni fetait ar nderca-ne taidbriud na tadhall forro, Lism. 118 b 2, dat. dia taidbriud 7 dia ndescin, LL. 234 b 14.
taire 2108, is perhaps = O'R.'s taireadh, *praise, commendation* (?). Cognate with an adj. of which the comparative is written *tariu* in LL. 54 a.
tairisis menma fri 3035.
tairisnigim, *I have faith or trust,* tairisnigit 3150, imperat. pl. 2, 3547. A denominative from tairisin, *faith, trust, confidence,* P. O'C. Cf. taraisnech (gl. confidiens), Ml. 58 c. 18.
tairmesc[th]aid, *hinderer, preventer,* 3920 = tairmescthaid, LB. 66 b, 251 b.
tairptech 2215, 4783, *strong, mighty* (?): doratsidhe turrac tairptech ar na treinferaibh, Lism. 117 b. 1.
tairsech, *lintel,* xi, ll. 24, 25; but in 1200 and p. 306, *threshold.*
taiss (?), taisse (?), *a relic,* pl. n. taisi 2775, 3148, gen. taisse, 2441.
taithesc, *answer,* gen. taitheisc, 4538; acc. taithesc, Wb. 27 c. 29.
tanag 484, *a kind of cheese,* grus .i. tanoch, Leb. Lec. voc.; sg. gen. *tainghe,* LB. 215 a; dat. oc ithi blogi do *thanaig,* LL. 125 a, 19; pl. acc. *tangea* (gl. formellas), Regina 215.
tangnach, *treacherous,* 3650.
tangnacht 4051, .i. meabhal no feall, O'Cl. *fraud, malice, or treachery,* P. O'C.; written tagnacht in Ann. Ult., 914, 942, 963.
tarasair 1075, 1891, *he stayed,* from *do-air-siasair.*
tarcaid, *he offered,* 4676; pl. tarcatar 4174; pass. pret. sg. 3 tarcas 750. Here *rc* is from *rg.*
tardot, *over thy,* 1420.
targabál, *transgression, trespass,* pl. gen. 2461,

sg. nom. targabáal, Wb. 9 c. 19, and acc. targabail, Corm. s. v. mat.
tarradais, *thou hast met*, lit. *overtaken*, p. 306, l. 30. See *doairthetar*.
tart, *drought*, gen. tarta 2375.
tas, for das, infixed pron. *them*, 3880.
tathchor maic for, p. 327, l. 1, *to return a child on someone*. Cf. co ro tathcuirem, LB. 47 b
tathonn, *we have*, xi, l. 12 and Félire, prol. 217. So tathum, *I have*, tathad, *they have*, O'Cl.
techt pl. techta 3664, an epithet for the seas of hell. In the Irish Maundevile *muir techt* is the Dead Sea. O'R. has a *teachd*, 'innavigable,' which may be our word.
techtaide 3616, seems pret. part. pass. of O'R.'s teachdaim, *I condense, close*.
tégad, *warming, heating*, 4431.
teicemaid, *he will happen, meet*, 3456, a redupl. fut. sg. 3 of a verb *tecmaim*, whence tecmuidh 3436, inferred by the mediaeval Irish from the *s*-forms of *doécmaingim*.
teistemain medónach 4143.
tene sénta 4425, *hallowed (or charmed) fire*.
tesbach 3146, *heat, warmth*; a formation from *tess*, heat, gen. *tessa*, LB. 37 b.
tessaigecht, *warming* = P. O'C.'s teassaidheacht; sg. gen. -a 591. Cognate is *tessaigthe*, torrid, S. Rann 159.
tessarcud 1678, *to relieve, save, deliver*, teasargadh, P. O'C. Mid. Ir. verbal noun of *do-ess-urc*, encl. *tessaircim*.
test, *testimony*, 4284, scribal error for teist (?).
testugud, *bearing witness*, 217; *teastaghadh*, P. O'C. Verbal noun of *testaigim*; pret. sg. 3, *ro thestaig*, LB. 184 b.
tiachair, *troublesome*, 1383; .i. doiligh, O'Dav. 122, .i. feargach no teinn, O'Cl. *peevish, angry, froward, sore*, P. O'C. tichair Sg. 41 a, is probably a scribal error for tiachair.
tiachtain etarru 2102 (= tichtain ettorra, B.), lit. *coming between them, falling out, quarrelling*. Compare the phrases, batar cosidamail noco tarla etorro . . . imman muic Slanga, LU. 42 b; tarla etarru, LL. 242 a; dorala itir Luicet 7 Aed mac Morna isin chath, Rev. Celt. v. 197.
tid-naictech, *bountiful, munificent*; P. O'C.'s tiodhlaictheach.
*tim-ochar, *to carry*, 1817. Cf. *imochar*.
tinne de ór, *a chain or link of gold*, p. 348, l. 3 from bottom.
tin[n]e sailli. *a flitch* (?) *of bacon*, p. 319, l. 23.
tinnesnige, *hastiness*, 3182, a deriv. of *tinnesnech* (gl. festinosus).
tinnscra, *bride-price*, 1159, where, however, it seems to mean a payment to which a wife legally quitting her husband was entitled.
tinsanaim, *I drop*, pret. sg. 3 rothinsan p. 349, l. 28. The verbal noun seems *tinsaitiu*; dat. *tinsaitin*, LL. 159 b, 2.
tintodach, *translator*, 3321 = tintathach, G. C. 25; deriv. of *tintud*, Ml. 40 a, 14; gen. *tintúda*, Ml. 45 d, 2.
tinud vii, l. 3, verbal noun of tinaim, *I vanish*. To this belongs *tinside*, 'evanescent,' LB. 38 b.
tír na mbéo 2578, *the land of the living*.
tír urlann xxiv., *demesne* (?).
tírech, as an epithet for water, 2127.
tirus 2013 = turus 4592, *a journey*.
tísana, *beneath*, 4738, *tis*.
tiug-chotlud, *last sleep*, 402. A compound of *tiug*, 'end:' so tig-bae, tiug-flaith, tiug-laithe, tiug-lecht, tiug-lomrad, tiug-sái.
tochaisceim, *following*, 1123, 1132; acc. hi tochoisgim, Ml. 37 a, 20. Cf. the verb dorochoisc, 'secutus est,' Rawl. B. 512, fo. 21 a 1.
tochmaircim, *I woo*, act. pres. ind. sg. 3 tochmaircid 2797, denom. of tochmarc, 2794.
tochus, *wealth*, sg. gen. tochusa 2368, cona thochus tectha, Laws, i. 40, l. 18; eneclann do cach fo tochus, ibid. 42, l. 27.
tocra 2567, *desire*, togra, 2680.
todernaib 2762, qy. for *todernamaib*, pl. dat. of *todernam* (gl. supplicium), Sg. 133 b, pl. acc. todernama 3894.
toeb, *side*, gen. taeibh 4749, but *tóibe* in LB. 251 a 68, *na tæibi* in the Irish Maundevile, *Rev. Celt.* vii. 363, l. 34, which points to the *s*-declension. So does the dat. sg. tóib 2069, taeibh 2046, 2691. W. *tu*.
togairt, *herd, herding*, togartach, *herdsman, dairymaid*, p. 321, last line.
toghdacht, *choice*, 2907, togaidecht, p. 321, l. 26; Fél. lxiii. Cf. *toghtha*, 'chosen.' P. O'C. *tre thoghdhacht*, 'wilfully.'
toi 2974, *silent, dumb*.
toich 749, *a natural claim or right*, P. O'C., and see Wb. 9 a 13: 29 d 13.
toichim tuinne, *advance of a wave*, 3181, = tu + céim, as trichem from tri + céim.
toirithnigim, *I relieve*, act. pres. ind. sg. 3, torithnigid, 761; denom. from torithin, *relief*, toirithnus, *relieving*.
toirrchius, *pregnancy, foetus*, 2993, toirrches 3007, deriv. of torrach 2804, = W. torrog.
toisc, *business, errand*, 2964.
toll na comlad, 1975, *keyhole*, lit. *the hole of the door-valve*.
toltanaigim, toltnaigim, *I please, incline to, consent*, act. pret. sg. 3, rotoltnaigh 257; ro-toltanaigestar (gl. placitum), Sg. 7 b.
tonn danatais 3043, tonn diadachta 3045, tonn cailig oiffrinn, p. 317, l. 15.
torathar comairli 4682, lit. *a monster of a counsel*.
torruma, *to visit, to attend on*, 1234, 1266, 2663,

3991, 4320, 4657, torroma 4373. Verbal noun of *torromaim*, whence rothorromad 4882.

tosca 3172, cognate with *toisc*, q. v. toscai eimilta ele acum, Lism. 44 a, 2.

trachtaire, *commentator*, 3325; *one that treats or discourses on a subject*, P. O'C. Hence tractairecht, Sg. 145 a, 4.

trathairect 1976, *handling, attending* (?).

treblait = *tribulatio*, sg. gen. treblaiti, p. 304, l. 31.

tre-bliadnide, *three-year-old*, 3794.

tre-denus 357, l. 8, *a space of three days*. See *denus*, supra.

tregdad 2962, *piercing, boring*, verbal noun of tre-gdaim, cognate with tris-gataim (gl. foro), Sg. 54 a, trecatim (gl. foro), MS. Lat. 11,411, (Bibl. Nationale) fo. 125 b. In 564 tregdad seems a scribal error for tregat, *colic*.

trell, *a while*, 1246, gen. trill; in cind trill fodai, LB. 221 b.

trén, *strong*; comp. trén-dírgad p. 339, l. 4.

tres, *fight*, v. troimthres.

trethan, *foot*; comp. trethan-garb, *rough-footed*, 4731, treathan .i. troigh, O'Cl.

tre-tholl 2962, *full of holes* or *graves*; treatholl p. 317; tir tretholl .i. relec, Rawl. B. 502, fo. 58 b 1. Cf. W. *try-dyllu*.

treóraige, *guide*, 4673. The cognate verb *treoraigim* (ro-m-treoraig, LB. 7 a) and its verbal noun *treorugud* (LB. 162) also occur.

triamar, pl. triamura, 4567, *sorrowful* (?).

tricce 3182, *activity, agility*, P. O'C.; ar threisi 7 ar thricce, Three Fragments, 24; a deriv. of tricc, S. Rann 1926, 5325.

trichemruad 2973, LU. 80 a, 5, *redly rushing* (?), an epithet of fire and sparks.

troit 3658; troid, *a quarrel or fray*, P. O'C.; dognid troid, *they encounter*, Ir. Nennius, p. 116. See trot.

trom, *heavy*; compounded: trom-lassair 3639, troim-thres 3639. Hence

tromdacht 1591, 2668, LU. 5 a 15 = tromdhacht, 'gravity, seriousness,' P. O'C.; and

trommdae 2573, pl. n. msc. tromda, LB. 164 a; tromdha, *weighty, grave, sober*, P. O'C.; co-tromda LU. 82 b 8.

trompa, *through them*, 4609; so tromhat, *through thee*, Lism. 94 a, 1.

trostán 2446, *a long staff or pole* used by pilgrims, LB. 213 b and P. O'C., dimin. of trost, gl. trabs, Sg. 70 a 4, tres na trosti, LL. 236 a, from W. *trost-en*, which, again, may come from Lat. *transtrum*.

trot, *quarrel*, pl. troit 3658, pl. acc. trota, LB. 120 a 6, dimin. *trodán*, 'skirmish,' P. O'C. Hence *trotach*, 'quarrelsome,' LB. 251 b.

tuaith-gerrtha 2975, *badly mangled* or *mutilated* (?); *tuath* in compounds: 'sinistrous,' 'awkward,' P. O'C.; as in *tuaith-cheard*, 'the magic art,' *tuaith-chleas*, 'an awkward prank or trick,' P. O'C. The *gerrtha* must be the pret. part. pass. of gerraim; cf. in-gerrtha (gl. lacerandum).

tuaraid 2470, seems act. pres. ind. sg. 3 of a verb * tuaraim, *I provide*, cognate with tuare, *provision, food*.

tubaim fri, *I oppose, gainsay*, rothubh frind 2255, cf. fo dáig na ro tubaide fria enech, LU. 130 a, cognate with tubha, *a contradiction or opposition*, P. O'C.; but cf. *Ancient Laws*, i. 269, 298: tuba slóig fo mendad, 'the attack [?] of a host upon the house.'

tuicsinugud 4611, cognate with tuicse, gen. tuicsen: *tuigse*, 'skill, judgment, understanding,' tuig-seanach, *intelligent, judicious*, P. O'C.

tuidmide, *infixed* 3879, tuidmithi (gl. infixae) Ml. 58 a; tuidhme .i. coimhcheangal, P. O'C.; fri tuidmi na suanemun, S. Rann, 4278; co tuidmib na drumslaite, S. Rann, 4892.

tuil-brén 3664, epithet for seas of hell.

tuili 4783, prob. for *tuile*, flood.

tuirthecht, *an account*, 1011 = tuirtheacht .i. airmheacht no scealaidheacht, P. O'C.; acc. pl. tuirtechta, LB. 33 a. Cognate with *tuirthiud*.

tuirthiud, *story, account*. O'Cl.'s tairthiudh .i. sgela should perhaps be tuirthiudh. So dat. ní dia *thuirthiud*, LB. 169 a.

tummtha, *dipt*, pret. part. pass. of tummaim; coinnle tumtha 1995.

turad, *dry weather*, p. 330, l. 16, .i. sín tirim, Corm.

tur-bród xxvi, .i. brised, H. 3. 17, col. 27. turbrod cairde, *breaking a truce*.

turcnom xxxvii. Seems = turgnamh .i. togbhail no ullmhughadh O'Don. Supp. and here to mean the *preparation of*, or *collection of materials for, a banquet*, cogn. with ur-gnam, frith-gnam.

uaimmbrechtrad xxx., lit. *stitch-variegation*.

uain, *time, leisure*, nochan-uain 1561.

uais, *noble*, 4208, .i. uasal, O'Cl., who gives the compound uais-inghen. The dat. pl. occurs in O'Dav. 80, s. v. *dociallathar*: ochtaib uaisi(b).

uar, *cold* = W. *oer* (ex *ogro-?) occurs in the following compounds: uar-chrabud, *cold piety*, 4579; uar-chris, 2724; uar-uisce, *cold water*, 3006, 3024.

uasal-śacart, *archipresbyter*, 736, 811, 837, 1865, 3944, 3995, 4345.

udacht, 2885, *a will or testament*, P. O'C. = *aidacht, edocht*, Book of Armagh, 18 a 2: au-

dacht, Corm.; sg. gen. aidechta, edechta, Ann. Ulst. 552, 1044.
uisce ernaigthe 566, *water of prayer, holy water,* usce oiffrind, 2162, *water of mass,* i. e. *water used for mixing with the sacramental wine.*
umaldóit, *humble service*; luidh F. forsin n-umuloit 2564; roerail fair umaloit 4045.
únad, *to cleanse*; d'folcad 7 d'únad 2921 = d'únadh ocus d'folcadh, *Book of Rights,* ed. O'Don. 222. A cognate word *unach* (leg. *únach*?) is in Corm. Gl. Tr. 166.
ur-char [= aurchor, irchor, erchor] d'aithinne, *a cast of a torch,* 2907.
ur-clad, *a great mound or dyke,* gen. sg. urclaide, 2217.
ur-daingnigim 3002, *I confirm, establish,* O'R.; but in 3002 *strengthen.*
ur-éirge, *rising up,* 1880, 1881.
ur-grána 2220, for urgránna, *valde deforme,* O'Moll. 99.
ur-mor, *the greater part,* 4720, irmor, Rawl. B. 502, fo. 57 b 1, sg. gen. ermoir 3318.
uronna (for ur-ronna, ur-randa?), *portions,* 1256.
ur-thorad viii, l. 23, *produce* (?).
urtlach, *lap,* sg. gen. urtlaig 81; pl. n. urtlaige, note to Félire, Jan. 1.

ADDENDA.

P. xv, l. 15. There is another copy of this story in Egerton 92, fo. 30 b 2.

P. xv, l. 21. There is an imperfect copy of this story in the same MS. fo. 17 a 2.

P. xvii, l. 3, *add* and a third in Egerton 92, fo. 30 a 1, whence it was published by O'Donovan in the Journal of the Kilkenny Archaeological Society, 1858, p. 453.

P. xviii, l. 13, *after this insert* fo. 53 a 2. A poem on the eight canonical hours, beginning Ocht n-æric na colaiai.

P. xix, l. 3, *add* There is another and somewhat fuller copy of the Irish pseudo-Turpin in Egerton 1781.

P. xix, l. 18, *after* saints *insert* There is another copy in Egerton 92, fo. 31 b; and an abridgment in LB. 187 b.

P. xix, l. 20. There is another copy of this tract in Egerton 149.

P. xx, l. 7. This legend is better told in the Lebar Brecc, p. 37, col. 2 : see *Rev. Celt.* ii. 382.

P. xx, l. 10. The Tale of the Two Children is also in Egerton 92, fo. 26 a 2.

P. xxii, l. 10. Another copy of this note is in Egerton 92, fo. 30 a 2–30 b 1.

P. xxii, l. 16, *before* 'Beda' *insert* 'Boetsius.'

Pp. xxiv, xxv. The *Tellach Temrach*, 'family of Tara,' here mentioned, is a bardic name for the people of Ireland. See *Annals of Loch Cé*, i. 474, n. 2; scél Tellaig Temra, LL. 216 a 25.

P. xxvi, l. 24, *add* It corresponds to some extent with the story in Egerton 1782, fo. 38 a 2–39 a 2, and with § 12 of the Vita S. Ruadani, Codex Salmanticensis, coll. 324–328; and see Petrie's *Tara*, pp. 101–103, and O'Curry's *Manners and Customs*, ii. 336–337.

P. xxviii, l. 5. Compare *Lives of Cambro-British Saints*, p. 509.

P. xxviii, l. 21. See more as to the battle of Cúil Dreimne and the druid's fence (*airbe* = *erbe*) in Petrie's *Tara*, pp. 99, 100, and the Annals of Ulster, A. D. 560.

P. xxix, l. 9. A fifth copy of this poem is, according to Dr. Kuno Meyer, in H. 3. 18, p. 41.

P. xxxi, *after* l. 8 *insert* The piece ends with a description in prose and verse of the happiness of Ireland during the reign of Conn Cétchathach; and the rest of the column is filled with five lines of prose beginning: Gebe lenadh ail bheth maith denad comairli Arastotuil (Whosoever desires to be good let him act on Aristotle's advice).

P. xxxii, l. 2, *add* The note on the three Cries is from the *Dá Brón Flatha Nime* (Two Sorrows of Heaven's Kingdom), Book of Leinster, p. 281, ll. 8–19.

P. xxxv, l. 16, *after* 106 *insert* and another in the Book of Ballimote, p. 247 a 1.

P. xxxvi, l. 5, *after* ii. *insert* 212–215.

P. xxxvi, *after* l. 20 *insert* : The story ends with the murder of Fiacha by Connla in order to heal himself of leprosy by bathing in the royal blood. See O'Mahony's *Keating*, p. 342.

P. xxxvii, l. 4. There is another copy of this poem in the Book of Ballimote, p. 172 a 9.

P. xxxvii, l. 10. The same story occurs in the Book of Ballimote, p. 255 a 34.

P. xliii, *after* l. 19 *insert* It is little but the prose framework of twelve poems, which begin respectively thus :—

Cuillenn, ba hadhbha fiadhaigh (fo. 152 a 2).
Esteachtt bec ón bím 'nar dtost (fo. 152 b 2).
Ar mallacht ar mhnai Irgail (fo. 153 b 1).

Dámh tr*ír* thancat*ur* ille (fo. 153 b 2).
Fulachtt na Morrighna anall (fo. 154 a 2).
Deichen dorín bir Deichin (fo. 154 b 2).
In fuil uaib aderat frium (fo. 155 b 1).
Ac so in f*ert* a ngenir Find (fo. 156 a 2).
Cnucha, cnoc os cind Life (fo. 157 a 1).
Ingnadh in fís tarfás dam (fo. 157 b 2).
Baile na righ, Ros Temhrach (fo. 158 a 1).
Ni maith aniu mh' irlab*r*a (fo. 158 b 1).

Of the fourth of these there is an older copy in the Book of Leinster, p. 207 b.

P. lxxi, l. 4, add *fo-cerd* 1997 = O. Ir. *focheird.*

P. lxxvi, ll. 1, 28. Since these lines were printed, I have learned that Prof. Windisch dissents from Prof. Thurneysen, and regards *fetar* as resting on an old compound *vid* + *dhā*, comparable to Skr. formations like vidāṃ cakāra. The *t* in *fetar* would then correspond with the *t* in *cretim*, 'credo,' from **cred-dhāmi*, and in (*do*)-*rat*, 'dedit,' from **pro-dadāt.*

P. lxxx, *after* l. 32, *insert* Pl. 3 dorimar*t*us (leg. -*tais*) 3619.

P. 21, l. 686, *after* treas *insert* [mudh], and in l. 712, *after* shet *insert* [choss].

P. 59, l. 1948. After this the copy in Laud 610, fo. 1 a 2 has: Nos-fega tairis *con*-aicce ba lán in muir dia eis, 'he looks over at it and sees that the sea was full in behind him.'

P. 240, l. 31. The Ulaid stooped their heads in charging. Compare *Annals of Loch Cé*, i. 342, l. 26.

P. 296, l. 6, *add* and in Jocelyn, Colgan's Sexta Vita.

P. 296, l. 33, *add* There is a similar tale in the Life of S. Winifred, *Cambro-British Saints*, p. 521.

P. 296, last line, *add* and two remarkable cases are recorded in the Annals of Ulster, at the years 738 and 783. Fergus Glutt rex Cobho, sputis uenenatis maleficorum hominum, obiit. Flann episcopus sapiens, abbas Inse Cain Dego, ueneno mortificatus est.

P. 297, l. 7, *after* flesh' *insert* and cf. the following lines in the Divina Commedia (Inf. xxxiii)—

Sappi che tosto che l' anima trade
Come fec' io, il corpo suo l' è tolto
Da un demonio, che poscia il governa
Mentre che 'l tempo suo tutto sia volto.

P. 303, l. 36. The MS. cited by Dr. Todd was probably the Book of Lismore, in which, fo. 44 b 1, there is a version of the legend.

P. 308, l. 30, *add* A *scala aurea* by which S. Aiduus ascended to heaven is mentioned in the *Cambro-British Saints*, p. 246.

P. 313, note 5, *add* See O'Clery's Glossary, s. v. *Dolmha.*

P. 317, ll. 18–21. This obscure quatrain stands thus in Rawl. B. 502, fo. 58 b 1:

Tir tretholl
oca facbat rig recholl
abb cet [cell] custoit rothonn
cenn i cocholl sroil sechonn.

'A grave-yard whereat kings leave a shroud: an abbot of a hundred churches whereto cometh a great wave: a head in a cowl of satin beyond us.'

P. 319, after l. 10 *insert* With the 'white red-eared cow' mentioned here and in many other places in Irish stories cf. the *taru gwyn eskyvarllennyc* of the Welsh Laws, i. 6.

P. 337, l. 4. There is a fourth copy (imperfect at the beginning) in Laud 610, ff. 1 a–5 b.

P. 337, l. 29, *add* They are also mentioned in the poem printed supra p. 135, ll. 4556–57, 'without a *brugaid* (landholder?) who will give tithe of his herds, of his fair cattle.'

P. 337, l. 31. That children were actually sold under stress of famine see the Annals of Ulster, ad a. 964, and the Chron. Scotorum, ad a. 1112.

P. 340, l. 15, *after* Compare *insert* the murder of Emand a Burc, *Annals of Loch Cé*, i. 626, and

P. 340, l. 25, *insert* 2390, 'in his single thread,' i. e. as we should say, 'with hardly a stitch of clothes.' Cf. *can én shnáithi*, Ir. Maundevile, *Rev. Celt.* vii. 76.

P. 348, l. 2, *add* In 2237 it seems used to mark out a boundary. So in Iceland, says Vig-

fusson, 'a man started at sunrise with a burning torch *and followed the course of the sun* round the piece of land he wished to claim.'

P. 348, l. 4, *after* 3012 *insert* There is a similar story in a note to the *Annals of Loch Cé*, i. 363.

P. 348, l. 30, *add* The expression *screpul cach sróna* occurs in LL. 111 b.

P. 361, l. 13, *add* One of them (an *ech uisci*) had intercourse with a priest's daughter, the result being the *mil Lettrech Dalláin*. See H. 2. 16, pp. 242, 243.

P. 368, *add* to article 'womb:' child speaking out of, 347.

P. 378. *In the article* Dál Ríata, *after* 314, *insert* nearly coextensive with Argyle, the Irish Dál Ríata is

P. 381, col. 3, *Tricha cét na soillse* is now Lecale barony, co. Down, *Annals of Loch Cé*, ii. 230.

P. 383, col. 1, *to the article* adam dét *add* adam aed, adam braicc, adam rend *my two eyes*, *my two hands*, *my two feet*, LL. 238 a. So adar-n, *our two*, LL. 186 a 23.

P. 385, col. 1, *insert* arra, *payment*, *tribute*, gen. arrad 2088.

P. 385, col. 2, *to the article* biait *add* In pp. x, xii, and in lines 1095 and 4846, *biait* means the 119th Psalm, *Beati Immaculati*. See Rawl. B. 502, fo. 44 a 1, where that psalm is said to bring a soul out of hell at the end of a year (dobeir in biat anmain a hiffurn hi cind bliadne).

P. 386, col. 1, *insert* bóbán, *calf*, but in 4471 the name for a bell.

P. 387, col. 2, *to the article* casair *add* borrowed from Old-French *casure*. A similar native word is *cassair*, 'brooch:' in dechiult cen chassair trit, Rawl. B. 502, fo. 59 a 2.

P. 388, col. 2, *to the article* confad *add* Conbadh inna con, Ann. Ult. ad a. 775

P. 391, col. 1, *to the article* erlathar *add* From the following passage in Rawl. B. 512, fo. 66 b 1, *erlathar* seems to mean *dispensation*: air is tria érlatar 7 comairli nDé (gl. superna enim dispensatione). In p. 214, l. 19, therefore, *for . . . read* by dispensation.

P. 391, col. 1, *to the article* estud *add* This seems = *istad* in the compounds *istad-luc* (dat. sg.) LB. 219 a, and *prim-istad*, Battle of Moira, p. 198, l. 21, and *ísdad*, O'Donovan's *Hy Fiachrach*, pp. 280, 282, where it is rendered by 'mansion.' O'Brien spells it phonetically *iosda*, and explains it by 'house,' 'habitation.' Can it be a loan from a Teutonic stadi, whence Nhg. *Stadt*?

P. 394, col. 1, add Idal, Idhul *a Jew*, x, l. 23. This word (O'Reilly's *Iuil*) frequently occurs in the Irish Maundevile, pl. n. Idhail, gen. Idhal, *Rev. Celt.* vii. 75.

P. 399, col. 1, *to the article* scolóc *add*: In Mac Conglinne's Vision, LB. 214 a, *scolóc* is used as synonymous with *timthirid* and *gilla*. It seems cognate with O.N. *skálkr*, A.S. *sealc*.

CORRIGENDA.

I. THE PREFACE.

P. x, ll. 23, 24, *for* An idol *read* A Jew.

P. x, ll. 33, 36, 41, and p. xii, ll. 33, 36, 41, *for* Beatus *read* Beati *Immaculati*, i. e. the 119th Psalm.

P. x, last line, p. xi, l. 6 and elsewhere, *for* clerical students *read* young clerics. Pp. xiii, xiv, xv, *for* clerical student, *or* student *read* young cleric.

P. xi, l. 33, *for* dreaming *read* beholding it.

P. xviii, ll. 27, 28, *for* Founded, apparently, on *read* Translated from.

P. xix, l. 24, *for* comurda *read* comurtada.

P. xxiv, l. 16, and p. xxv, l. 9, *for* manor *read* Family.

P. xxvi, l. 20, *for* I *read* she.

P. xxxiv, l. 30, *for* congaiter *read* congairter.

P. xxxvi, l. 3, *for* another copy *read* short story; l. 4, *for* et seq. and the story *read* col. 2, in which this event is mentioned, and the saga.

P. xliii, ll. 8, 9, *for* an *indeonad* (gridiron?) was made *read* cooking was performed.

P. xliii, l. 35, *for* of Comuir *read* of Comar.

P. lxxxii, col. 1, and p. lxxxvii, col. 2, *dele the articles* ailén, oilén, which, notwithstanding Prof. Zimmer's opinion to the contrary, seems an unborrowed Irish word. See *Rev. Celt.* x. 368.

P. lxxxiv, col. 2, last line and p. lxxxvi, col. 2, l. 30, *for* sq. *read* sg.

P. lxxxviii, col. 1, l. 17, *for* 'W. *pwn* = *pondus*' *read* From Fr. *point*.

II. THE TEXT.

LINE

5, *for* (inshor) *read* (n-inshor).

78, *after* roartraigh *insert* [in t-usce].

152, *for* genea*laig read* genea*lach*.

157, *for co*na cnamat *read co n*-accnamat.

171, *for* mhog*ad read* mhog*aid*.

192, *for* im thecht *read* imthecht.

311. Almost illegible in the MS. After this page had been printed off, the first three words seemed on a bright day to be: Fagaib do (be)nn*acht*uin.

315, *for* di(uisciu) *read* di(gh).

317, *for* ..e *read* uime.

318, *for* ..ba *read* doba.

321, *for* na ithfesa *read* naith fesa (i.e. náit fesa).

324, *for* 7 in, *read* , 7 in.

331, *for* .. *read* uile.

336, *for* uci *read* ucu(t), *and for the latter half of the line read* Dodeochaid di*diu* P*átraic* cu hairm i mbui L*æghaire*. Atbert L*æghaire*.

358, *for* for *read* for.

LINE

374, *for the former half read*: ica timurg*ud* il-lanamhn*us* [7] i n-adhrad idhal.

399, note, *for* Aitt *read* Aill.

446, note, *for* leg. *read* for.

459, *for* comdhí *read* co mo dhá.

471, *for* Musc*r*aihi *read* Musc*r*aighi.

481, *for* b*e*rnfad *read* b*e*rnfad.

487, *for* doberbadh *read* doherbadh.

517, *for* imrulai *read* imrulaidh.

566, *for* s*ech*mad *read* sechma*i*d.

568, *for* Dairi *read* Dhairi.

592, *for* t-soillsuighadh *read* tsoillsiughadh.

608, *for* in dæiri *read* i ndæiri.

630, *for* an æintibh *read* a n-æintibh.

637, *read* ai*ngelacda* ann.

648, *for* n-æntuidh *read* n-oentuidh.

677, *for* nul *read* dul.

687, *for* cn*i*ger *read* cn*i*gther, *and for* b*e*tho *read* b*á*is.

723, *for* re *read* ro.

735, *for* t-airdecniudh *read* t-airdecnuidh.

LINE
751, *for* suithi *read* súithi.
757, *for* No *read* Ro.
761, *for* toirithnigh *read* toirithnighid.
819, *for* Deg*aid read* Deg*a*.
854, *for* traird *read* Iraird, *and for* ord*uid*i *read* ord*nid*i.
900, *for* an Daire *read* a nDaire.
902, *for* romhuid *read* romhuidh.
920, *for* IS e *read* IS o.
930, *for* ne*c*h *read* ne*ic*h.
978, *for con*idh-berad *read co n*-idhberad.
1008, *for* Ag*aid* (the lection of the MS.) *read* Ad*aig*.
1033, *for* isin n*usqui read* isinn *usqui*.
1068, *for* q*u*ingc*idis read* q*u*ingc*igis*.
1097, *for* an gainem *read* a ngainem.
1140, *for* N*oeibh read* n*emda*.
1214, *for* nero *read* níro.
1251, dele the note.
1282, 1299, *for* cuil*inn read* cuil*i*.
1393, *for* ni *read* ní.
1413, *for* a[t] *read* a.
1420, *for* tardot ṡuilib *read* tar do tṡuilib.
1442, *for* in araile *read* i n-araile.
1446, *for* cuil*ne read* cuil*e*.
1476, *for* De *read* de.
1497, *for* : Magh *read* i Magh.
1669, *for* it*ir read* it*ir*.
1735, *for* choib*sen read* choib*sin*.
1774, note, l. 2, *for* and *read* et.
1790, *for* noemh *read* noebh.
1802, note, *for* rohuighseat *read* roghuighseat.
1827, *for* corosfeg-ainn *read* coros-fegainn.
1867, *for* it *read* is.
1942, *for* Mechairbai *read* Mechair bai.
1951, *for* saighidh *read* saidhidh *and cancel the note*.
2064, *for* f*o*rnuidhi *read* f*ur*nuidhi.
2070, *for* coicca fer[6] *read* cóic deichnebuir[6].
2106, *for* fir-Fiadhait *read* fir Fiadhait (*rectius* fír Fiadhat).
2113, *for* farath[4] *read* fa rath, *and cancel the note*.
2117, *for* sochtais *read* fochtais.
2132, *for* gun glanbhail *read* gu nglanbhail.
2133, dele the note 7.
2218, *for* lasam*ail read* lasam*ain*.

LINE
2227, *for* n[d]eimhn*i*gi *read* neimhn*i*gi.
2238, *for* Ai*ngel*. Iar coisecr*a*d doibh na hindsi doraidh *read* Ai*ngel* iar coisecr*a*d doibh na hindsi. Doraidh.
2239, *for* ar *read* as.
2294, *for* toirn*ich read* toirn*ech*.
2389, *for* Ochtn*r read* Ocht*ur*.
2442, *for* tois*ecc*h *read* tois*ec*h.
2460, *for* rohadn*a*d *read* rohadhn*a*d.
2512, *for n*-essidh *read n*dessidh.
2523, *for* dia n-ainm *read* dian (*rectius* dianid) ainm.
2533, *for* cohinnfheith*ech read* cohinnfheith-m*ech*.
2572, *for* háthu *read* hachdu.
2667, *for* cumang ar nd(ul) i naicsighudh *read* cumangar ced d(ul) i n-aicsighudh.
2754, *for* ronertugh[ad] *read* ronertadh [MS. ronertugh].
2766, *for* íntsamh*ail read* in tsamh*tha*.
2767, *for* shámh*aid read* shámh*tha*.
2861, *for* mor *read* mór.
2872, *for* Finn*én read* Finn*chua*.
2899, note, *read* MS. anædhair*ed*ha.
2921, *for* dunadh *read* d'únadh.
2964, *for* Bidh am *read* Bidham.
3013, *for* damhr*ad* im theacht *read* da mh*áthair* imtheacht.
3027, *for* nd*u*cat *read* nd*e*cat.
3047, *for* F*innchua*: 'Na . b . so, a *read* F*innchua* na b*riathra* so : [6]A.
3080, 3348, 3396, 3629, 3701, 3811, 3817, 3843, *for* iar*rad read* iar*raid*.
3091, *for* nar' *read* nár'.
3120, *for* Tairn*i*s *read* Tair*i*s*i*s.
3224, *for* cath. *read* cath (?).
3225, *for* curabh aissi *read* cu rabhaissi.
3245, *for* chomhl*in read* chomhl*ainn*.
3252, *for* rosræm*ad*h *read* rosræin*ed*h.
3267, *for* sræm*ad* catha *read* sræin*ed* catha.
3273, *for* in dam *read* ind am.
3304, note, l. 2, *for* p. *read* ff. 82 b 1–88 a 2.
3428, *for* ruithn*ed read* ruithn*e*.
3441, *for* rosoei trea *read* rosoei(r)tea.
3474, *for* cumd*ad read* cumd*aig*.
3570, 3872, *for* beth*a read* beth*ad*.
3583, *for* loinne[o]lais *read* loinne lais.

LINE

3587, dele (?).
3648, *for* , cruma, croma, *read* . Cruma croma.
3786, *for* na *read* [ná] 'na.
3789, dele the note.
3933, *for* sual*ach read* sual*aig*.
3953, *for* rocong*air read* rocong*aib*.
3954, *for* chathr*eim read* chathr*aig*.
4061, *for* ..seic*ed read* as eic*en*.
4091, *for* Fiach*ach read* Fiach*rach*.
4115, *for* haidhib *read* háidhib (*rectius* háighid?): *for* lobhrana *read* lobhrána.
4153, *for* a m*uinter read* Ninn*idh*.
4154, *for* ricíb ale *read* (sco)il. Acc.
4179, *for* . . . *read* (sh)aill, *and for* (mi)d *read* (lin)d.
4186, *for* postea *read* peta.
4195, *for* deghbidh *read* deghbhidh.
4280, *for* hua*cht read* huas*al*.

LINE

4378, *for* dom*ain read* dom*an*, *and cancel the note*.
4437, *for* innsan *read* riusan.
4440–41, *for* .III. mis 7 . . . a *read* VII mis nama.
4477, *for* roráidh-sium *read* roráidhsium.
4494, *for* lanpartaib *read* lán[ed]partaib.
4497, *for* Fírailith*ir read* Fírailith*er*.
4526, *for* dichéill*aidi read* dichéill*idi*.
4541, *for* oc cetlai *read* occ etlai.
4637, note, *for* Liligd*ech read* Luigd*ech*.
4664, *for* Rofherg*aig read* Rofherg*aiged*.
4744, *for* blia*dni read* blia*dna*.
4758, *for* in doghuma *read* ind [f]ogh[n]uma.
4840, *for* mblia*dni read* mblia*dna*.
4845, *for* aims*er read* aims*ir*.
4885, *transpose* [é féin] *to* 4886 *after* aidhilgnech.

TRANSLATION.

P. 149, l. 19, and p. 182, l. 8, *for* the context of *read* a passage connected with.
P. 149, l. 20, *dele* as far as the place.
P. 149, ll. 29, 30, *for* sun arose *read* light appeared.
P. 150, l. 12, *for* of *read* day before, *and make similar changes in* p. 170, l. 27; p. 172, l. 23; p. 201, l. 14; p. 247, l. 14; p. 263, l. 8; p. 265, ll. 4, 5; p. 278, l. 11; p. 282, l. 16.
P. 150, l. 22, and p. 153, l. 6, *for* Potitus *read* Potitius.
P. 152, l. 21, *for* he used to be brought, *read* thou wast wont to bring him.
P. 152, l. 30, see Index, s. v. greim.
P. 155, l. 3, *for* wild honey was brought *read* He gave wild honey.
P. 160, *for* goats, goat, *read* he-goats, he-goat.
P. 162, l. 1, *for* ancient *read* venerable.
P. 165, l. 12, *for* . . . Saith, *read* 'No mistake,' saith.
P. 165, l. 33, *for* student *read* habitation.
P. 166, l. 12, *for* knowledge *read* sciences.
P. 170, l. 24, 'brand of battle' (Mr. Hennessy's rendering), should perhaps be 'focus' (O'Curry's).
P. 171, l. 9, *for* mug *read* mess (?).
P. 172, l. 1, *for* Baite *read* Buite.
P. 173, l. 11; p. 175, l. 28; p. 177, l. 23, *for* chapel *read* great church (*recles*).
Pp. 180, 288, for *Beatus* read *Beati* (*Immaculati*).
P. 182, l. 8, *for* as far as when *read* where.
P. 183, l. 14, *for* dowry *read* bride-price.
P. 184, l. 32, *for* cowdung which lay before *read* cloth cap (?) on the head of.
P. 185, ll. 36–37, *for* hospitality was shewn to them, *read* a feast was made for him, *and cancel the note*.
Pp. 186, 187, *for* kitchen *read* storeroom.
P. 189, ll. 27, 28, *for* If thou . . . desired *read* If it were not disobedience to thee, I should not desire
P. 192, l. 4, *dele* of God.
P. 192, l. 5, *after* satisfied *insert* thereby
P. 192, l. 9, *for* spell *read* philtre
P. 192, l. 15, *for* arm *read* inlet.

P. 196, l. 15, *for* credence table *read* portable altar.
P. 197, ll. 15–17, *for* clerical student *read* young cleric.
P. 197, l. 33, *for* Lake of Milk *read* the Lake of the Milk.
P. 199, l. 8, *for* furrows *read* ridges.
P. 204, note, *after* Colgan *insert* Acta SS. *and for* 53 *read* 653.
P. 205, l. 13, *for* mayhap *read* surely.
P. 206, l. 27, *for* attacking *read* plundering.
P. 210, l. 7, *for* was displeasing *read* seemed bold.
P. 210, l. 14, *for* threatens *read* quarrels with.
P. 211, l. 6, *for* was *read* contended with.
P. 213, l. 28, *for* swiftly *read* vehemently.
P. 213, l. 36, *for* rending (?) *read* reverted; note 3, *for* trench *read* dyke.
P. 214, ll. 2, 3, 'No boats (*ethra*) could catch it.' For this rendering I am indebted to Mr. S. H. O'Grady; but the nom. pl. of *ethar* (gl. stlata) is *ethair*, H. 2. 16, col. 391, and I suspect that the true translation is 'No birds could catch it,' *ethra* being perhaps = W. *adar*, and cogn. with Skr. *patra*, Eng. *feather*.
P. 215, l. 2, *for* broken *read* bruised.
P. 216, l. 5, *for* I shall *read* Let me
P. 217, l. 4, *for* seaweed *read* dulse.
P. 218, ll. 19, 25, p. 219, l. 2, *for* holly *read* hazel.
P. 221, l. 9, *for* commerce *read* commune.
P. 223, ll. 26, 29, 33, *for* sub-prior *read* prior.
P. 224, l. 13, *for* have been *read* should be.
P. 224, l. 16, *for* will *read* would.
P. 228, l. 18, *for* prior *read* abbot.
P. 235, l. 32, *for* evils *read* violences.
P. 238, l. 2, *for* at the end of *read* hard by.
P. 240, l. 30, *for* in heat (?) *read* of a herd.
P. 243, l. 28, *for* its fatness *read* their opportunity.
P. 245, l. 11, *for* ruler *read* men.
P. 248, note 2, for *Martyrs* read *Masters*.
P. 249, l. 9, *for* compact *read* turn.
P. 252, l. 26, *for* to Sliab Daidche *read* early to a mountain.
P. 254, l. 24, *for* feeble *read* oppressive.
P. 255, l. 8, *for* windswept *read* boggy (?).
P. 257, l. 2, *for* later *read* thou seekest.
P. 257, l. 33, *for* Why marvellest *read* What thinkest.
P. 258, l. 30, *for* rapidly *read* nimbly.
P. 259, l. 34, *for* extinction *read* lessening.
P. 263, l. 1, 'wonderworker.' I greatly doubt the correctness of this rendering. See Index of Irish words, s. v. *oeibelteoir*.
P. 263, note 4, *dele the comma*.
P. 264, l. 27, *for* relations *read* relatives.
P. 266, note 4, *for* ingerim *read* ingreim.
P. 271, l. 24; p. 277, l. 14, *for* farmer *read* servant.
P. 271, l. 26, *for* delayed *read* agreed to come; note 9, *read* fotruair.
P. 272, penult. line, *for* 4728 *read* 4278;
P. 272, note 1, *read* rocobera.
P. 276, l. 25, *for* Ichta *read* Íchtar.
P. 276, note 4, *for* icht *read* écht.
P. 278, l. 30, *for* watch *read* canonical hour.
P. 279, l. 26, *for* Israel *read* Jared; l. 32, *for* shrine *read* habitation.
P. 281, l. 22, *for* equality of *read* so that they shape.
P. 284, l. 8, *for* Easter *read* Lent.
P. 285, l. 26, *for* exception *read* doubt.

NOTES AND INDEXES.

P. 293, l. 32, *for* Potitus *read* Potitius.
P. 301, l. 24, *for* Echin *read* [F]echin, *and for* Echen *read* Fechín.
P. 303, l. 3, *before* my *insert* the greatness of.
P. 304, col. 2, l. 33, *for* anguish *read* ailment.
P. 306, l. 20, *read* cooperuerunt.
P. 307, col. 2, l. 7, *for* more easily *read* from this.
P. 309, col. 1, l. 7, *for* an gallra *read* a ngallra.
P. 310, col. 2, l. 23, *for* this *read* that.
P. 310, col. 2, l. 44, *for* vengeance would be taken *read* he would take vengeance.
P. 313, col. 2, l. 6, *for* sandals *read* shoes.
P. 314, col. 2, l. 12, *before* judgment *insert* the.
P. 314, col. 2, l. 27, *for* Araide *read* Riada.
P. 314, col. 2, l. 32, *for* tribute *read* fleet.
P. 316, col. 1, l. 12, for *coecat* read *cócecuit*.
P. 317, l. 19, *for* trea tholl *read* treatholl.
P. 319, col. 1, l. 38, *read* fochruib; l. 39, accallaim; l. 41, a aslinge.
P. 321, col. 1, l. 25, *read* Boi; l. 27, héisi.
P. 321, col. 2, l. 1 and elsewhere, *for* kitchen *read* storeroom.
P. 321, col. 2, l. 27, *for* ... to milk (the kine of) *read* on a hillside at the herd of.
P. 322, col. 2, l. 30, *for* covered with flowerets *read* smooth (and) flowery.
P. 322, col. 2, l. 38, *for* ridge *read* top.
P. 322, col. 2, l. 40, *for* Whose *read* Who.
P. 323, col. 1, l. 37, *for* 32 *read* 33.
P. 324, col. 1, l. 24, *for* airitech *read* airidech (ms. airigech).
P. 325, col. 1, l. 11, *for* alaile *read* alali; l. 13 *for* di- *read* dia; l. 29, *read* Bríg; l. 30, *read* Satan ina; l. 39, *read* hominibus; l. 40, *for* tir *read* dir *and cancel the note*; l. 43, *for* sin *read* siu; note 1, *for* indluth *read* inluth.
P. 325, col. 2, ll. 19, 20, *for* she sent ... house *read* that sick person who was in the house sent a girl; l. 42, *for* 'O Brigit, I .... to thee' *read* 'Nay, O Brigit, it is not due to thee;' l. 44, *for* that *read* this.
P. 326, l. 21, *for* id[cir]co *read* idio (i. e. ideo); last line, for nach read nach; note 5, *for* bedi *read* bedi.
P. 327, col. 1, l. 3, *read* Ní *anse*; l. 6, *read* aní; l. 23, roráithat (?); l. 25, Adgladadar; l. 39, *for* leth *read* leath, *and cancel note* 8; note 7, *for* agerta *read* agata.
P. 327, col. 2, ll. 3, 4, *read* How has this assured itself?; last line, *for* in spite of *read* to (contra = *fri*).
P. 328, col. 1, l. 7, *read* Fobíth; l. 8, praindi-[gu]bsa; l. 13, rot-baitsidersu; l. 17, babtizauit; l. 25, ṁbaclaim; l. 28, dixeras; l. 40, tiagait.
P. 328, col. 2, l. 5, *for* for *read* upon; l. 23, *for* lame *read* lame-handed (*mancam*).
P. 331, col. 1, l. 22, *for* uadhe *read* uad he, *and after* Brigitam *insert* cum; l. 33, *read* dabaig.
P. 331, col. 2, l. 23, *for* .... *read* when the king of Húi Cúlduib did not take it from him; and now in his necessity he came to Brigit; l. 24, *for* brought in *read* put into.
P. 332, col. 2, l. 8 from bottom, *read* that (the hymn) 'Ni car Brigit' also was made.
P. 335, col. 2, penultimate line, *for* at *read* in.
P. 349, penultimate line, *for* bar *read* chain (or link).
P. 351, l. 35, for *dadaig* read *daidchi*: l. 36, *for* at night *read* early.
P. 363, col. 2, for *Beatus* read *Biait*.
P. 364, col. 3, l. 43, *for* 360 *read* 361.
P. 365, col. 2, *for* holly *read* hazel.
P. 365, col. 3, l. 26, *for* 347 *read* 348.
P. 367, col. 3, art. Tawney, read *ságara*.
P. 368, col. 2, l. 5, *for* 347 *read* 340, 348.
P. 387, nine lines from bottom, dele *priesthood*.
P. 389, ll. 2, 3, *read* daidche *early*, 3565 = daidchi, *Táin bó Dartada*, p. 190, l. 30: cf. daiche .i. moiche, *soonness, earliness*, P. O'C.
P. 390, last line, *dele* dloma *and* p. 313, l. 31.

THE END.